

The Catholic Record

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Paclian, 4th Century.

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NOTES BY THE WAY

This is the time of year when many libraries purchase new books. The juvenile section of the list is often one of its most difficult problems. Children demand new books and some must be added. But these new books are precisely those the librarian has the least knowledge of. It is something to learn that a new book is written by an author with character-building ideals. It is a help to know of stories that reject the coarser, meaner side of human nature for its brighter, more wholesome and uplifting attributes. The children's book is often as excellent for what it leaves out as for what it includes. It should not be necessary for country children to attend the city schools. Schools should be brought to the pupil. Country men and women should take greater pride in their schools than in their live stock and their crops, for the schools are raising the most valuable crop of all; with which no farm crop can compare. In these boys and girls is wrapped up the future of the agricultural interests of the nation. Upon the training they receive in their formative years depends the service they shall render the cause of agriculture when they assume charge of farm affairs, and city air is unwholesome for them.

which we see no escape, a nervous, unhappy state, without real cause, often because we have not enough to do. Work is good for the body and better for the soul. Unhappiness is not confined to those who have nothing to cheer them. Look about and note the different types, the proud one steeped in family traditions—the one the zeal of whose soul hath eaten him up—the one who innocently puts his best foot forward and seems to have that which he hath not, the one who brooks no interference in his affairs, the one who is faithful to his word though it costs muscle, the honest, the sensitive, the repressed, the thrifty, the self-reliant, the enduring, all these, incomprehensible to many, regarded with pitying contempt by others, but which nevertheless exist, with an amazing capacity for being wretched. We all want to be at the top of the tree, either socially, professionally, or otherwise. But God never intended the world to be top-heavy, so He gave the ability to get to the top, and stay there, to the few, while the majority remained below and did their duty. We cannot be blamed for testing our ability to rise, but when convinced that we lack the essentials for the top, we should do our best where we are. We owe it to others as well as to ourselves to make our respective corners of life as attractive as possible. It is of no use to envy the great. We probably could not fill their places if we had a chance; if we have the essentials we will surely go ahead, for one cannot crush out ability except by crushing out life.

ing the fact that she had donned male attire among the rough soldiery, unprotected, there never was the slightest word of suspicion breathed regarding her; never was any attempt made to sully her reputation for modesty and propriety. On the contrary, it is stated in the annals that at her approach, the rudest and most ribald of the soldiery were overawed and silenced. She inspired a sentiment of respect and chivalrous devotion in all who came near her. Not the boldest of the rough troops dared to utter a profane or improper word in her presence. She was surrounded as it were by an impenetrable wall of virtue and a halo of sanctity. It is unfortunate that the first one to cast a slur upon the fair fame of "La Pucelle" should be our great poet, William Shakespeare. During the whole proceedings of the disgraceful trial in which she was so cruelly and unmercifully treated, so unjustly condemned and executed, not one word was heard against the purity and virtue of her life. If anything of that nature could have been brought against her, we may be sure that those bitter and relentless enemies would not have been slow in urging it, yet as a matter of fact no such accusation was made. At her trial she was accused only of "sovereign witchcraft, communication with evil spirits, heresy; nothing else. It is a blenheim upon the reputation of the great "Bard of Avon" that he should have allowed himself to besmirch her noble character; nor can that error be redeemed by the beautiful things he said about her elsewhere. What seems like a prophetic declaration of her ultimate complete justification in the process of her beatification: "No longer on St. Denis shall we cry But Joan La Pucelle shall be France's Saint."

the lowest depths of baseness, ingratitude, inhuman hardness of heart, and heart and low sense—the sweet and chaste Pucelle d'Orleans. The poor old shepherd comes seeking for his daughter; he has sought her "Through every country far and near." And now at last he finds her about to be delivered up to "a cruel, timeless death." In broken-hearted agony he cries out: "Ahi Joan, sweet daughter Joan, I'll die with thee." Instead of being touched by this heart-rending appeal the poet shows the Joan really guilty of all that is alleged. He disowns her poor old father in the following (I would almost be inclined to say) impious manner: "Deceitful miser, base ignoble wretch, who dost so proudly boast thy blood; Thou art no father, nor so friend of mine. Then when the father insists strongly, 'Peasant avant' I'm turning to the Earl; lords she continues, 'You have sordured this man.' Of purpose to obscure my noble birth. The father then bursts forth into diatribe, not too strongly, indeed, yet altogether too coarse and vulgar to bear being reproduced here. The old man then disappears from the scene and the play, this being his one and only appearance. Joan is then made to go on in a boastful and vain speech, declaring that she is "the progeny of kings." She proclaims her own innocence and purity in high sounding terms. A virgin from her tender infancy Chaste and immaculate in every thought. But when she can make no impression on her hard-hearted executioners by such lofty pretensions, she cringes in most abject manner, and accuses herself of a life of crime and inhumanity. She is too vile and abominable to be repeated, and the calumny against the noble "Maid" is intolerable and un-Christian.

The answer could only be, because they were Catholics. If the Constitution was in peril from Catholicism these enactments, viewed as safeguards, were merely laughable. A Catholic Cabinet, if there was a question of undermining the Constitution, would be much more dangerous than a Catholic King, yet there was no provision in the Statute Book against the possibility of a Catholic Cabinet. As regarded the contemporary action of the Church in other lands, Catholics here were not concerned to defend all the actions of ecclesiastical authorities in other lands. No charge against the Church should be accepted on newspaper evidence alone. They claimed to be judged by their own conduct and their own principles. The paper was warmly received, and its views endorsed by subsequent speakers.

Christ "except it be for fornication," and "excepting for cause of fornication"—constitutes a clause of exception, applying solely to the unlawfulness of separation or putting away of wife or husband, but not to the unlawfulness of remarriage during the lifetime of either. That is to say, unfaithfulness may justify separation, but does not dissolve the bond of matrimony by which they are still husband and wife, and any remarriage with others during the lifetime of either becomes adultery. The texts of St. Matthew, thus construed, fall into harmony with those of St. Mark and St. Luke and St. Paul in which the prohibition is stated absolutely and without exception. Anything which is called by the name of "divorce" in the Catholic Church can never include any dissolution of the bond of matrimony ratified and consummated. By this bond the man remains the husband of the wife and the woman remains the wife of the husband, and as no Christian can have at the same time two wives or two husbands, it follows that any attempted marriage of either during the lifetime of the other is against the law of God. The term divorce is, however, sometimes applied to the two following cases, which do not involve any dissolution of the bond of matrimony: (a) Separation a mensa et thoro, which may be granted for sufficient grounds, such as unfaithfulness or cruelty, etc. (b) Decree of Nullity, in which a supposed marriage, owing to certain initial defects, is declared to have been null from the beginning. Such nullity must be one arising from some antecedent cause, and not from any cause supervening after the marriage. The decree does not affect the nullity, but merely declares it. It does not dissolve the vinculum, but affirms that it never existed. The grounds of such decrees are lack of freedom of consent, impotence, or other canonical diriment impediment which acts as a bar to God's acceptance of the consent and the joining of the spouses. Marriages which have been ratified merely verbally, but which have not been consummated, and in which Christ's words, "they two shall be in one flesh," have not been observed, do not possess the bond of matrimony in its perfect and indissoluble character. Such marriages apart from their civil effects, may be for sufficient reasons dissolved by Church authority. In cases of non-Christian, and therefore non-sacramental marriages, the Catholic Church recognizes the Pauline privilege, according to which if one of the other refuse to live in peace with the person converted, the latter is set free from the bond of marriage. The whole doctrine of the Catholic Church may therefore be summarized in the three following statements: 1. Christian marriage, ratified and consummated, is one and indissoluble except by the death of one or other of the parties. 2. Christian marriage, ratified verbally but not consummated, may be dissolved by Church authority. 3. Non-Christian marriage is dissoluble in cases in which one of the parties is converted and the other refuses to dwell peacefully with the convert. Regarding, therefore, any divorce which professes to dissolve the bond of matrimony once valid and consummated and to set the parties free to remarry, as an act contrary to the teaching of Christ, who wrought the regeneration of society mainly by establishing the unity and indissolubility of marriage, and therein the stability of the Christian home, Catholics desire its abolition, and especially that the poorer classes may be protected from its disintegration, and hope that any legislation undertaken in regard of it may be rather to restrict than extend the facilities of a morality which they believe to be morally wrong and socially disruptive. The question of Separation Orders—their extent and effect and whether any, and if so what, amendments should be made in respect thereof, in cases of nullity, the Civil Courts should be empowered to intervene and to make Separation Orders, at the instance of husband or wife, on the ground of adultery or cruelty. Access to the Courts for such relief should be equally free to men and women, and to rich and poor, and Separation Orders should not be granted until every means of reconciling the parties have been exhausted. Orders granted on the ground of cruelty should be revocable or voidable whenever the conditions which motivated them can be proved to have ceased to exist. While securing the intervention of the Courts to rich and poor alike, it seems undesirable that in matters of such grave and delicate interests, should be extended, further than necessary, to the handling of the lower and local courts. III. The question of reports of divorce and matrimonial cases should be severely restricted to such facts as are absolutely necessary for the ends of justice and the public good. The names of the parties, the nature of the crime, and the grounds of the judgment ought, in view of the recognized integrity of the Courts, to furnish a sufficient guarantee to the public of the justice of the sentence and the legality of the procedure. The information attaching to the fact of guilt thus established ought to be as great a deterrent as any that could result from detailed accounts of the proceedings. In no case should descriptive details of guilty conduct be allowed, and the public press should be prohibited from subserving the prurient curiosity of the baser public and contributing to the work of demoralization which is known to be the effect of such indiscriminate reporting.

Writing of life near the Rocky Mountain regions, a witness thus speaks of the Catholic Indians:

"The first Friday of the month is an exemplification of the tribe's devotion to the Sacred Heart. The tribe numbers six hundred souls. The custom prevails that the entire tribe goes to Holy Communion on this day. Though the Indians live in a radius of forty to seventy-five miles from the mission, they erected about one hundred and fifty neat frame cottages, adjoining the church, nicely furnished, in order to give them the comforts of a home when performing their religious duties. Their own homes and farms are literally deserted at such times. On Thursday afternoon, from hill and valley waggons containing the whole household—not excluding the dogs—may be seen slowly trundling to the mission. Modern conveniences are missing of both sexes, however, come on horseback. The horses are unharassed and turned out to graze; smoke begins curling out of the cottage chimneys; all is bustle, but no noisy excitement. In the church the two Jesuit Fathers who have labored among those people for forty years, and who, under God, are responsible for the ideal conditions existing there, are already besieged by penitents in the confessionals." It is a well-known fact by those who have lived in the Rockies, that many times during the year the journeys of these Indians are made under the greatest difficulties. Often heavy rains overtake them and torrents of water rush down the mountain sides. It has happened that the narrow mountain passes become the beds of dangerous floods even at the beginning of these pilgrimages. During the past winter one poor old Indian was injured to such an extent that he was delayed for forty-eight hours, and did not reach the mission until the evening of Friday; nevertheless he had kept his fast during all those long, feverish hours, and he received his Divine Master with signs of deepest devotion and gratitude. Surely from out these mountain passes must arise fervent prayers and saintly deeds to repair for the coldness and infidelity of the world outside.

ONE EFFECT OF HEAT A pamphlet bearing the title, "Stranger than Fiction," has for some reason or other been sent to us for review. As the weather was sultry and the pages few we plunged into the maze of, as we thought, adventures on land and sea. But after a while we found out that the writer—a lady of nerves somewhat jangled—was no purveyor of the hair-breadth-escape kind of fiction. On the contrary, she is a very serious female. She had, so far as we can see, a series of night-mares due, we presume, to an over-heated imagination. But that she should tell us about them in this, will indicate of her faith in the gullibility of the public, altogether unnecessary. We think that a lady with the cute name of Evangeline should keep such matters for the ear of her physician and should heed not those who tempt her from the pathway of good taste. May we remind her that a voice, soft, gentle and low, is an excellent thing in a woman. And then Rome can be battered down by the Christian Guardian and the Loges without any assistance from her delicate hands. We could not, however, refrain from smiling when we read that the booklet calls attention to conditions of grave danger to the souls of many persons, because Evangeline takes the phantoms of a distraught brain too seriously. And then she reminded us of the words of Uriah Heep about his mother: "I am afraid she ain't safe, immortally safe, sir. I should wish mother to be got into my state. I wish mother had come here. It would be better for everybody if it could be better for everybody if they got took up and was brought here." In a word, the booklet is but an echo of the strident voices of the forgotten worthies who warred against the Church.

SHAKESPEARE'S PRESENTATION OF JOAN OF ARC By Mrs. Rev. M. E. Howley, D. D., in Ecclesiastical Review, Nov. 1909. The beautiful and tragic story of the "Maid of Orleans," which has always had a particular attraction for readers of ecclesiastical history and hagiography, has received a new and interesting presentation from the pen of the late April by our Holy Father Pius X. The whole world is now ringing with the name of the gentle but intrepid "Pucelle," and as the months go by the interest in her by no means flagging. Her career is being studied from new standpoints; her character gauged by hitherto untried standards, and tributes of honor, sanctity, and sincerity, and truthfulness are coming forth from sources which could hitherto find nothing praiseworthy in her, but all to the contrary. I trust that this little sketch, may be deemed worthy of a place in the pages of the Ecclesiastical Review. It does not go outside the history as declared by Pope Pius X., as deserving the honored title of "Blessed," or, as it is stated in liturgical language, "She was beatified." The meaning of this is that after the most severe scrutiny, thorough investigation, and historical research, all the accusations which had been heaped upon the memory of this remarkable woman have been refuted and proved to be calumnies; not only that, but she has been declared to have been endowed with the great virtues of humility, truthfulness, modesty, and chastity, and this "in a heroic degree." Indeed, notwithstanding the very extraordinary circumstances of her life; notwithstanding

the fact that she had donned male attire among the rough soldiery, unprotected, there never was the slightest word of suspicion breathed regarding her; never was any attempt made to sully her reputation for modesty and propriety. On the contrary, it is stated in the annals that at her approach, the rudest and most ribald of the soldiery were overawed and silenced. She inspired a sentiment of respect and chivalrous devotion in all who came near her. Not the boldest of the rough troops dared to utter a profane or improper word in her presence. She was surrounded as it were by an impenetrable wall of virtue and a halo of sanctity. It is unfortunate that the first one to cast a slur upon the fair fame of "La Pucelle" should be our great poet, William Shakespeare. During the whole proceedings of the disgraceful trial in which she was so cruelly and unmercifully treated, so unjustly condemned and executed, not one word was heard against the purity and virtue of her life. If anything of that nature could have been brought against her, we may be sure that those bitter and relentless enemies would not have been slow in urging it, yet as a matter of fact no such accusation was made. At her trial she was accused only of "sovereign witchcraft, communication with evil spirits, heresy; nothing else. It is a blenheim upon the reputation of the great "Bard of Avon" that he should have allowed himself to besmirch her noble character; nor can that error be redeemed by the beautiful things he said about her elsewhere. What seems like a prophetic declaration of her ultimate complete justification in the process of her beatification: "No longer on St. Denis shall we cry But Joan La Pucelle shall be France's Saint."

THE CHURCH AND DIVORCE Before a British Royal Commission presently engaged in investigating the question of divorce, the following interesting evidence has been given by Right Rev. Mgr. Canon Moyes, D. D., a distinguished Catholic priest of London: I. The question of conferring jurisdiction on any and what local courts, and what limitations; procedure in such Courts. II. When asked to give an answer to this question, and the grounds on which I base it, I can only say that believing England, which is steeped in the spirit and atmosphere of Shakespearean literature from its very earliest years, should find it hard to shake off the deep-rooted prejudice against La Pucelle, which is the Catholic mind of England, owing to the peculiar circumstances of Joan's life, has been warped and blinded to her true character, and that at length, in the light of a more balanced and judicial mind, and endowed with such a vast fund of information, is content to allow her to be considered as the victim of "mental delusions." Now, however, after well-nigh seven centuries the process of justice, commenced at the "Trial of Rehabilitation," twenty-five years after Joan's cruel martyrdom, has been successfully raised to the highest pinnacle of honor. Her vocation to save France from English domination has been approved of as a Divine inspiration, her "voices" can no longer, at least by a Catholic, be pronounced by the highest ecclesiastical authority to have been one of "purely human" origin. We are now authorized to hold a place in the ranks of the saints. It only now requires the solemn formality of a canonization to give her her true crown and martyr's halo. The subject of a paper by Rev. J. Keating, S. J. The discussion which had arisen concerning the bill to modify the King's Divinity, inspired by Lord Lieut. of Ireland, the prohibition of their clergy from serving as members of Parliament, and the injunctions against Catholic open-air services and ecclesiastical dress were all insularly placed at their feet, and the presence of these disabilities on the Statute Book could not be deeply resented as a continued slur upon their loyalty and a cynical denial of justice. They were entitled to ask what they had done wrong, or what danger was to be apprehended from them? Why were they not granted equal rights with the rest of their fellow-subjects?

CATHOLIC NOTES The six daughters of Mr. and Mrs. Koedken, of Petersburg, Ia., are Franciscan Sisters. Detroit was chosen as the place for next year's national convention of the Knights of Columbus, and the twenty-ninth annual gathering will open there on the first Tuesday in August, 1911. The coming year there will be opened a school of religious music at the Catholic University of America for the benefit of young men who wish to learn the true spirit of ecclesiastical chant. The Pope received on Monday in private audience J. J. McGrane of New York, delegated, with a group of other Knights of Columbus, to thank the Pope on behalf of the governing body, for the special blessing given to the knights. A message received at the archbishop's palace Ottawa, on 10th, announced the cure of St. Ann de Beausure of Miss. Alice Cote, of that city, who had suffered from lameness for a number of years, being unable to walk without crutches. Preparations for the Eucharistic Congress are going on apace. It is estimated that there will be in the procession at least 3 cardinals, 150 bishops and archbishops, and at least 3,000 priests. It is thought by those interested that a total of 150,000 persons will participate in the procession. The French government has bestowed medals for heroism on several of the missionary priests and Sisters who performed acts of extraordinary courage in succoring the American refugees, during the massacres and cruelties perpetrated against these defenceless Christians by the Turks in April, 1909. Archbishop Ireland, of St. Paul, Minn., is giving a series of lectures in the Cathedral of the Immaculate Conception, Minneapolis, which are intended to make the people more familiar with Catholic literature. Tracts are distributed among the parishioners after each lecture. Right Rev. Edward J. Dunne, Bishop of Dallas, Texas, died suddenly early last Friday morning at the residence of Bishop Fox, Green Bay, Wis. The cause of his death was heart failure. Apparently Bishop Dunne passed away at an early hour in the morning. When he failed to appear at the Sunday Mass, servants entered his room and found him dead. The charge of publishing defamatory libels on Canon Cafarata, Catholic priest, and other persons, was concluded at Guildford (England) Assizes on Monday, the 22nd inst. The accused, Mr. G. G. Suttou, being found guilty on all counts and sentenced to twelve months' imprisonment without hard labor. The Holy Father has become stouter than he was and less inclined to abstinence, but altogether he is more robust and finds mental labor less of a burden. Of one thing he is proud, as he says, namely, that he is the earliest riser in the whole apostolic succession, as it is his habit which he himself says dates from his early childhood. Within a few days, says the Rome correspondent of the Liverpool Times, a document of far-reaching importance will be published by the Sacred Congregation of the Sacraments as to the age when children may be admitted to receive Holy Communion. This publication will deal with the opinion of allowing children to approach the Holy Table as soon as they have reached the use of reason, or at least shortly afterwards. Owing to a misunderstanding, it was stated at the time of the abandonment of the cloister demonstration at San Sebastian, the Spanish summer capital, on Aug. 7, the Vatican had instructed the Roman Catholics of Spain to prevent the manifestation. The Vatican now wishes it clearly known that this statement was incorrect. The Holy See maintained a wholly extraneous attitude on the subject, taking no steps regarding the movement, and doing nothing either to promote or to prevent it. The ritualism which has for a considerable period been disporting itself in Liverpool under the mask of religious fanaticism, is growing bolder. On the last Sunday in June as Bishop Whitely was returning to his residence, after having laid the foundation stone of the new church of St. Alphonsus in Great Mersey street, stones were thrown at his carriage at several points on the route. Later a priest was assaulted in the public highway and severely injured. An English exchange notes the interesting fact that the steamship companies on the other side of the Atlantic are being overrun with applications for passage to America on the occasion of the great Eucharistic Congress to be held in Montreal in September. As far as data, it seems more than probable that this coming twenty-first international celebration in honor of the central object of Catholic worship, the Eucharistic God, will vie in magnificence of ceremonial, in multitudes of attendant adorners, and in devotional fervor, with the most successful of the twenty congresses that have preceded it.

Branch No. 4, London and 4th Thursday of every month their hall, in Allon Block, Richmond, H. KANAKS, President, 1909-10.

DECORATORS TON-SMITH CO. References submitted TORONTO

HOUSE-KEEPER, 100-101, Dundas St. W., Toronto, Ont. References submitted.

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