

# The Catholic Record.

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

VOLUME XXIX.

LONDON, ONTARIO SATURDAY, NOVEMBER 23 1907

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### THE FAMILY BOOK-SHELF.

There are four books that should be in every household—The Bible, The Imitation of Christ, The Lives of the Saints and The Introduction to a Devout Life, by St. Francis de Sales. We take pleasure in stating there were over half a hundred editions of the Bible in different languages before Protestantism saw the light, but do we read it? We hear it read in our churches, but is it for us the greatest book in the world. Are we so acquainted with it as to understand an allusion to a Bible passage? If we read it with humility, simplicity and faith, understanding that no prophecy of Scripture is made by private interpretation, we get the "consolation of Scripture." The Church exhorts us to read it, and time and again her representatives have told us that the most highly valued treasure of every family library and the most frequently and lovingly made use of should be the Holy Scriptures.

### THE TRUE HEROES.

The Lives of the Saints can be turned into a mighty engine for good. Many of us, we fear, are of the opinion that the saints were "queer." We ask their intercession, but we know little about them. The adult, whose heroes are the money-makers, may not be induced to obtain a knowledge of those who invested their energies in eternity. But the children can be taught to read the Lives of the Saints and to glean from them many a lesson that may serve them in good stead in the after years.

### THE FOG DISPELLER.

An interesting and valuable apparatus is, we are informed, the invention of M. Dibos, a French engineer. Its aim is to disperse fog by artificial means. The early experiments were made with hot air, but later M. Dibos relied on electricity. If we could have some means to fight mental fog, we might not have so many human craft running on the shoals of falsehood. If we could extricate some of our ministerial friends from the fog of prejudice we might put a stop to the perennial fairy tales about the Church. To devise a suitable apparatus would entail an expenditure of time and money, but the cost would be more than compensated by a knowledge of things as they are. For instance, if our separated brethren saw a French evangelizer in the throes of oratory they could send him a fog dispeller, to the lessening indeed of meaningless phrases, but to the increase of common sense. It would be far more valuable to the gallant colonel than his historic musket. Mr. Sproule might use it with profit on occasion. Our Ontario friends, who see yellow, would be obliged to have a machine of high power, but this, in view of the "hot air" they have at their disposal, should not be difficult of attainment.

### THE PROTESTANT FARMERS.

Some weeks ago we commented on a few statements in a pamphlet, "The Tragedy of Quebec," in which the author, Robert Sellar, speaks of the determined effort to crowd the Protestant farmers out of the Eastern Townships. The Standard's reviewer says the farmers really have no grievance. "I am not going," says Mr. Sellar, "to dwell on the methods of expulsion, or describe the ways and means used by the agents of Rome to effect their purpose."

Why the author refuses to take the public into his confidence is best known to himself. We, however, hazard the assertion that a revelation of what he knows on this matter would not disturb the equanimity of Canadians. If the "Protestant farmers" cannot hold their own in this land of law it is due either to their lack of virility or to their desire to move out. If they must seek pastures new it is not the fault of Rome's agents, who are not, under Canadian law, duly qualified evictors of Protestant farmers.

According to the Standard, Hon. Mr. Tarte said, some years ago, that in the course of the next fifty years the French Canadians would be a majority of the Dominion of Canada.

If the English-speaking people insist upon the small family there can only be one result in the presence of a healthy and fecund people who con-

form to the laws of nature. If the minority shirk the responsibility of the family they pay the penalty of feebleness and isolation. Hence the principal actors in "The Tragedy of Quebec" are not Rome's agents but the Protestant farmers.

### ONCE UPON A TIME.

Once upon a time, when clubs were few and "moving picture shows" not at all, a good book was in honor at the fireside. Then we said, with Macaulay, that we would rather be a poor man in a garret with plenty of books than a king who did not love reading. When the day's work was over we took a trip to the East, saw its beauty and ugliness, wandered at the things we found in the bazaars, threaded the passages of the South Seas and came home with a sheaf of memories. Or we harked back to the days when knights were bold and life a song of tournaments and splintering lances. Or we followed the careers of those whose eyes were ever fixed upon eternity—the stoutest fighters of them all, for they conquered themselves. But we fear that reading is not much in vogue. We have books, of course—cynical and trivial, depressing and vulgar—a torrent of them pouring from a million presses. The publishers thrust them into our faces at every turn; the critics belaud them. We buy them, not to read, but to skim over, and mayhap, to glean a few "smart" sayings from authors who are sure that we derive much comfort from a mess made up of impurities. And this is life—not indeed the life of the average citizen, but the life of those who make love to other people's wives and regard a breach of the moral law as an ordinary and blameless episode.

### THE WOMAN WRITERS.

Some of the woman-writers have very dirty minds. It may be a pole, as they may not be normal. In either case, self-respecting mortals should not brook contact with books, written to all intents, for those who can see neither beauty nor purity in the world. How hogs even when perfumed, wallow, should not give a flip to the curiosity. But, nevertheless, many people pay to see pigs with their snouts in the mire, and desecrate upon it in terms that betoken there is something rotten in mind or heart. These books do not hold up the mirror to nature, but up to imaginations blasted by the vapors of eroticism. It is literary hooliganism, and however the critics may praise, it is for the same a thing abhorrent, a defiler of the imagination and an enemy to all wholesome. It is, also, very bad company for people who have immortal souls.

### HELP OUR OWN.

We hear now and then that Catholics are, in this matter of bookmaking, far inferior to their competitors. With out dwelling on the good taste born of magazine seeking and the latest novel, we are not so sure, as are our friends, of this point. It is a debatable question at least. The non-Catholics who achieve distinction in literature do not amount to more than a half dozen. A horde of scribblers minister to those who read "merely to escape from themselves, with one eye hut and the other not open." Now, without essaying to place any living Catholic writer among the giants, we do say that we have fiction that can satisfy the most exacting taste—novels that are correct in presentation and sound in sentiment. They are not messy; they have not corruption's phosphorescent gleam, which some mistake for the light of genius; but, sweet and healthy, they leave no stain on the mind. They are as cheap in price as the books of their rivals. And that they are not found, as a rule, in circulating libraries is due to either the ignorance or indifference of Catholics.

### Home Lessons in the Catechism.

Here is a hint for parents from the *Paullist Calendar*. "Parents, how much do you cooperate with those who teach Christian Doctrine to your children? How often do you inquire as to the catechism lesson which your child should study at home? Parents, no fact that you exempt your child from the religious training of your children. The teachers can do but little unless you at home, see that the children prepare their lessons. The home lesson is worth a great deal, and the parents should be teachers when preparing the children for the sacraments. How often have pastors to regret the ignorance of children, often acquired by parents, and the reason is that parents are so negligent of the duty of home instruction in the catechism."

## Translated for The Freeman's Journal. ENCYCLICAL ON "THE DOCTRINES OF THE MODERNISTS"

BY HIS HOLINESS POPE PIUS X.

PIUS X. POPE.

To all the Patriarchs, Princes, Archbishops, Bishops and other Ordinaries who are at peace and in communion with the Apostolic See.

CONTINUED FROM LAST WEEK.

REMEDIES.

Our Predecessor Leo XIII., of happy memory, by word and by act strove strenuously against the secret and open advance of these errors; and ally did the light errors in regard to biblical matters. But opposition of this sort, as we have already seen, inspires the Modernists with little fear. Affecting submission and professing the profoundest respect, they read their own meaning into the words of the Supreme Pontiff, and proclaimed that his acts were directed against the others and not against them. And so the evil, with ever accelerated pace, has gone on from day to day. For this reason, Venerable Brothers, we have determined that there shall be no further delay, and that the most efficacious means shall be adopted forthwith.

We earnestly beg and entreat of you, that, in a matter of such transcendent importance, you will not be wanting, even in the slightest degree, in vigilance, zeal and firmness. What we ask and expect of you, we expect and ask of all other pastors of souls, of all educators, of all professors in seminaries; and, in a special manner, do we expect and ask of the superiors of religious orders and congregations. SCHOLASTIC PHILOSOPHY: THE BASIS OF SACRED SCIENCES.

In the first place, with respect to studies, we wish and strictly enjoin that Scholastic Philosophy be made the basis of all sacred sciences. It is true that, in the words of Leo XIII., "it is to be preferred to be met with in the works of the Scholastic Doctors, which may be regarded as an excess of subtlety, or which is not in accordance with later discoveries, or which is altogether destitute of possibility. We have no desire whatever of proposing to the present age as worthy of imitation." (Leo XIII. Encyclical *Asterion Patriarum*.)

Above all things, let it be clearly understood that the scholastic philosophy we describe is that which the Angelic Doctor has bequeathed to us. We therefore, declare that all the ordinances of Our immediate Predecessor on this subject continue fully in force, and so far as may be necessary, we do decree anew, and confirm, and ordain that they be strictly observed.

Let the Bishops impose them and require their observance in seminaries, which they may have neglected. Let this apply also to the Superiors of religious orders and congregations. Further let Professors remember that they cannot set up, in metaphysical questions, without grave detriment, the philosophical foundation of the theological edifice is to be solidly raised. Promote the study of theology, Venerable Brothers, by all means in your power, so that your clerics leaving the seminaries may admire and love it and always find their delight in it. For the vast and varied mandatum of studies opening before the mind desirous of truth, everybody should know the old maxim describes theology as so far in front of all others that every science and art should serve it and be to it handmaidens. (Leo XIII. Allocution, March 7, 1880.) Let us here add that we deem those deserving of all praise who with diligent and devoted attention, the Holy Fathers, ecclesiastical magisterium, undertake, with well-balanced judgment and guided by Catholic principles (which has not always been the case), seek to illuminate positive theology by throwing the light of true history upon it.

In the future more attention must be paid to positive theology than has been bestowed upon it in the past. This however, should be done in a way which will not operate to the disadvantage of scholastic theology. Those who extol positive theology in a manner which would imply that they hold scholastic theology in small esteem, should be reprimanded as persons having Modernist tendencies.

### PROFANE STUDIES.

With regard to profane studies, suffice it to repeat what Our immediate Predecessor very wisely said: "Apply yourselves energetically to the study of natural sciences; the brilliant discoveries and the bold and useful applications of them made in our times, which have won such applause from our contemporaries, will ever be for posterity an object of perpetual praise." (Leo XIII. Allocution March 7, 1880.) But do this without interfering with sacred studies, as Our immediate Predecessor urged in these most grave words: "If you carefully search for the cause of these errors, you will find that it lies in the natural sciences absorb so much study, the more severe and lofty studies have been proportionately neglected—some of them have almost passed into oblivion, some of them are pursued in a half-hearted or superficial way and, sad to say, now that they have fallen from their old estate, they have been suffused by perverse doctrines and monstrous errors." (Leo XIII. Allocution March 7, 1880.) We ordain, therefore, that the study of natural sciences in the seminaries be carried on

in conformity with the law here laid down.

### THE APPLICATION OF THESE REGULATIONS.

These prescriptions and those of Our immediate Predecessor are to be borne in mind, when for these is occasion of appointing directors and professors for Catholic universities and seminaries. All who in any way are imbued with Modernism should be excluded rigorously from these positions. If any so imbued happen to occupy them they should be removed forthwith. The same policy should be adopted towards all who show a leaning towards Modernism, either by extolling the Modernists, or by inventing excuses for their culpable conduct; or by criticising scholasticism and the Holy Fathers; or by refusing obedience to ecclesiastical authority, no matter who may be its representatives; or by displaying a straining after novelties in history, archaeology and biblical exegesis; and finally, towards all those who neglect the sacred sciences, or seem to hold them in lower estimation than they do the profane sciences. In this matter of studies, Venerable Brothers, you cannot display too much vigilance and firmness. This is especially true in respect to the selection of professors, for ordinarily the pupils follow their masters. Strong in the consciousness of your duty display in all this greatest prudence and firmness.

CANDIDATES FOR HOLY ORDERS. Similar diligence and rigor should be employed in examining and selecting candidates for Holy Orders. The love for novelty should never be allowed to creep in among the clergy, as God hates the proud and the obstinate. For the nature the Doctorate of theology and of canon law must never be conferred on those who have not made the regular course of scholastic philosophy; if conferred, it shall be held as null and void. The rules concerning attendance at universities laid down in 1896 by the Sacred Congregation of Bishops and Regulars for the clerics of Italy, both secular and regular. We now decree, to be extended to all countries. Clerics and priests who are enrolled as students in a Catholic University or educational institution must not for the future follow in lay universities courses of study for which Professors have been established in the Catholic Universities or educational institutions with which these priests or clerics are affiliated. If this has been permitted in any place in the past, we ordain that it be not allowed in the future. Let the Bishops, who form the Governing Board of such Catholic Universities or Educational Institutions take the greatest care that these Our commands be unflinchingly obeyed.

### THE DUTY OF BISHOPS IN RESPECT TO BOOKS, PERIODICALS AND MEETINGS.

It is likewise the duty of Bishops to prevent the reading, when published, of works which are infected with Modernism, or which are favorable to it; if in manuscript, their publication should be forbidden. Seminarians and university students should never be allowed to read books, newspapers and periodicals of this character, which would prove as deleterious to them as the reading of immoral books; may, they would be more harmful, as they would poison Christian life at its very source. The same decision applies to the writings of some Catholic authors, who although not badly disposed, are lacking in theological training and who endeavor to harmonize the philosophy, endeavor to harmonize the modern world with the faith, and as they express it, utilize it to the advantage of the faith. These writings are read unsuspectingly on account of the name and reputation of the authors, and consequently they are all the more dangerous in so far as they insensibly lead the way to Modernism.

### GENERAL DIRECTIONS.

Speaking in general terms, Venerable Brothers, of a matter of such vital importance, we enjoin upon you to drive out of your dioceses any pernicious books which may be in circulation therein, and do this even if it is necessary to have recourse to a solemn interdict. Although the Holy See has devoted all its energies to the suppression of this kind of books, the number of them has grown to such an extent that it is impossible to censor them all. Hence it happens that the remedy is applied too late, as the disease in the meantime has taken deep root. We, therefore, desire that all Bishops, laying aside all fear and worldly consideration and despising the outcries of the wicked, shall do their share, each in his own way, of this work, always remembering the injunctions of Leo XIII. embodied in his Apostolic Constitution *Officiorum*: "Let the Ordinaries, acting in this also as Delegates of the Apostolic See, exert themselves to prescribe and put out of the reach of the faithful injurious books or other writings printed or circulated in their dioceses." This passage confers upon Bishops not only a right, but also an obligation upon them a duty. Let no Bishop entertain the thought that he has fulfilled his duty by denouncing to us one or two books, whilst a great many other books of a similar character are published and circulated in his diocese. Nor are you to be deterred, Venerable Brothers, by the fact that an author of a book has obtained elsewhere what is generally known as an "imprimatur." This "imprimatur" may be either a forgery, or it may have been granted through carelessness, or on account of easy good nature; or again, on account of excessive confidence in the author, as may well happen in the case of members of religious Orders. Moreover, just as the

same food does not agree equally with everybody, so it may happen that a book, which in one locality may be harmless, may be hurtful in another locality owing to difference in circumstances. If a Bishop, therefore, after consulting with prudent persons, should deem it advisable to condemn any such books in his diocese, we do not only bestow upon him ample faculty to do so, but we impose it upon him as a duty. Of course it is our wish that, in such cases, prudence be exercised. The prohibition should be confined to the clergy, if that will answer the purpose; but even then it will be obligatory upon Catholic book sellers not to put on sale books condemned by the Bishop.

Whilst we are dealing with this matter we desire that Bishops shall see to it that Catholic publishers shall not offer for sale unsound books from mercenary motives. It is a well known fact that in the catalogues of some of them, books of the Modernists are liberally and favorably advertised. If these publishers refuse obedience, let the Bishops, after warning them, have no hesitation in depriving them of the title of Catholic publishers; for still greater reason should they be deprived of their title of publisher to the Holy See, let them be denounced to the Apostolic See. Finally we remind all of Article xxvi. of the above mentioned Constitution which reads as follows: "All those who have obtained an Apostolic faculty to read and keep forbidden books are not there by authorized to read books and periodicals forbidden by the Ordinaries, unless in the Apostolic Index they have been granted, in express terms, permission to read books, no matter by whom condemned."

### DIOCESAN CENSORS.

It is not enough, however, to prevent the reading and sale of bad books; it is, also, necessary to keep them from being published. Let the Bishops, therefore, exercise the greatest possible strictness in granting permission to print. Under the rules of the Constitution *Officiorum* a great many publications require the authorization of the Ordinary. Now, as the Bishop by himself cannot revise all these publications, the custom has grown up in certain dioceses of having a suitable number of official censors. We cannot too highly prize this institution of censors. We, therefore, not only exhort that it be extended to all dioceses, but we strictly order it to be done.

Let there be, therefore, official censors among the diocesan consultors of every diocese, whose duty it will be to examine all writings for publication. They should be chosen from both orders of the clergy, secular and religious, and should be men of mature age, knowledge and prudence, who in delivering their judgments, whether favorable or unfavorable, will know how to adopt the golden mean.

To them shall be submitted all writings, which, according to Articles xli and xlii of the above mentioned Constitution, require permission for publication in writing. The censor shall give his opinion in writing. If this opinion be favorable, the Bishop will grant permission for publication by the word *Imprimatur*, which must always be preceded by the formula *Nihil Obstat*, and by the name of the Censor.

In the Roman Curia official censors shall be appointed, just as elsewhere. Their appointment shall appertain to the Master of the Sacred Palace, after they have been proposed by the Cardinal Vicar and accepted by the Sovereign Pontiff. The selection of a censor for each writing shall also belong to the Master of the Sacred Palace. Permission for publication shall be granted by him as well as by the Cardinal Vicar and his Vicar-general. This permission must always be preceded, as above prescribed, by the *Nihil Obstat* and the name of the Censor. The name of the Censor shall never be disclosed until he has given a favorable decision, so that he may not have to suffer annoyance, either whilst he is engaged in the examination of a writing, or in case he should refuse to allow any member of the Provincial or of the Ordinary, before the Provincial, or if it is in Rome, of the General, shall have been privately obtained. The Provincial or General must give a conscientious account of the character, knowledge and orthodoxy of the candidate. We admonish superiors of Religious Orders of their solemn duty to allow any member of their Order to publish anything without previously obtaining their permission, and that of the Ordinary. Finally we affirm and declare that the title of Censor carries with it no authority and shall never be employed to strengthen the personal opinions of the person upon whom it has been bestowed.

### PRIESTS AS EDITORS AND CORRESPONDENTS.

Having said this much on the general subject, we now in a special manner order a more careful observance of Article xlii of the aforementioned Constitution *Officiorum*, which declares that "Secular priests are forbidden to undertake the management of newspapers or periodicals, unless they have previously obtained the consent of the Ordinary." If after having been admonished, a priest continues to make a misuse of this permission, it shall be withdrawn from him.

With regard to priests, who are correspondents or co editors of periodicals, it not unfrequently happens that they write for their newspapers or periodicals matter which is infected with Modernism. Bishops should see to it that their priests do not offend in this respect; if they do offend, they

should be admonished and be forbidden to write. We also admonish the Superiors of Religious Orders to do the same. If they should fail to perform their duty in this respect, let the Bishops, acting in the name and with the authority of the Supreme Pontiff, adopt the necessary measures. Let there be, so far as it is possible, a special Censor for newspapers and periodicals published by Catholics. It shall be his duty to read in due time each number after it has been published; and if he find anything dangerous in it, let him order that it be corrected. The Bishop shall have the same right even when the Censor has seen nothing objectionable in a publication.

### ASSEMBLIES OF PRIESTS.

We have already mentioned Congresses and public gatherings as among the means used by the Modernists to defend and propagate their opinions. In the future Bishops shall not permit Congresses made up of priests, except on very rare occasions. When they do permit them, it shall be only on condition that matters coming within the purview of the Bishops and of the Apostolic See be not treated in them, and that no motions or resolutions be allowed that would imply usurpation of sacred authority, and that no mention be made in them of Modernism, or of the part priests and laymen should take in the government of the Church. In Congresses of this kind, which can only be held after permission in writing has been obtained in due time and for each case, it shall not be lawful for priests from other dioceses to take part without the written permission of their Ordinary. Further no priest must lose sight of the solemn recommendation of Leo XIII. "Let priests hold as sacred the authority of their pastors, let them take it for certain that the sacerdotal ministry, if not exercised under the guidance of the Bishops, can never be either holy, useful or praiseworthy." (*Encyclical Nihilism Gallorum*, Feb. 10, 1884.)

### TO BE CONTINUED.

### CATHOLIC NOTES.

In the will of Nelson Morris, the Chicago packer, recently deceased, the sum of \$5,000 is bequeathed to the Little Sisters of the Poor of that city.

Conversion among its Chinese citizens is progressing in Buffalo. Recently in one church five were baptized and two more in another church. They are regular and devout attendants at the services of the church.

Very Rev. M. J. Geraghty, D. D. O. S. A., of Philadelphia, has reached home from Rome, where he went to attend the General Chapter of the Augustinians. Dr. Geraghty was elected assistant general of the Order, but resigned, as he had important work in the United States to complete. Father Quinterelli was elected to fill the vacancy.

Bellefontaine, Ohio, Nov. 4.—While searching among old papers in the attic, Mrs. M. K. Covington, of Huntsville, discovered what purports to be the last will and testament of John Banyan, author of "Pilgrim's Progress." The document is of parchment, yellow with age, and is dated December 23, 1685. Mrs. Covington's ancestors came from England many years ago.

In Chicago the little wooden church of St. Mary's, which stood at the southeast corner of State and Lake streets, was the first Catholic church edifice as well as first cathedral of this now a statutory city. The lumber for the building was brought in 1833 across the lake from St. Joseph, Mich., in a scow. The cost of the edifice was \$400 and Catholic Indians assisted at the first Mass celebrated therein.

Lord Beresford, the British admiral, so well known to Americans, has given his consent for his daughter's conversion to the Catholic faith. Miss Beresford, who is young, charming, beautiful, and very musical, is finishing her education at Rochester convent, near London, and whom she makes her debut in society it will be as a member of the Catholic Church.—The Missionary.

Rev. William O'Brien Pardow has been appointed to succeed the late Rev. Neil Forbes McKinnon, S. J., as rector of the great Jesuit Church of St. Ignatius Loyola, New York City. Father Pardow was one of the six Jesuits selected to represent the United States at the recent general assembly of the Jesuits in Rome. He is well known in Cleveland, where he has conducted missions and clerical retreats.

The Most Rev. Archbishop Galley has given his approval to the establishment in Chicago, of a branch of "The Christ Child Society," which originated in Washington, D. C., and is designed to become a national charitable organization. The only condition of membership is a willingness to clothe, each Christmas, one poor child in the name of the Babe of Bethlehem.

The Sisters in charge of St. Mary's Hospital, Wausau, were made happy last week by the generous act of one of Wausau's prominent citizens, who donated \$5,000 to the building fund of the new hospital. This gentleman requested that no mention be made of the source from which the money came, and in deference to his wishes the Sisters are withholding his name from publication. The gentleman who made this contribution said he did so because he realized the value of such an institution to humanity and thought there was no other way in which he could do a greater or more lasting favor to his fellow citizens.