

The Catholic Record.

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

VOLUME XXX.

LONDON, ONTARIO, SATURDAY, MAY 23 1908.

1544

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A MODERN PERIL.

In a recent pastoral letter the Right Rev. J. A. McFaul quotes the New York Tribune's Magazine as follows: "A Unitarian minister in a fashionable suburb, in Massachusetts, recently called attention to the fact that on the average a little more than one child was born annually for every hundred members of the congregation in good and regular standing. All over the country, and not alone in fashionable churches, ministers are complaining that it is difficult to find enough children in their congregations to run a Sunday school. Years ago ministers appealed to Protestant women to stop the slaughter of the innocents, warning them that they were pitching their tents towards Sodom. We have heard that in Canada some people make profits from the sale of drugs supposed abortifacient, and instruments to prevent conception. Not wishing to dilly with this delicate subject we give the prelate's words: "Let not the end of marriage be set aside and its sacred relations employed for the destruction of society and of the nation. Let it be distinctly understood that every act of whatsoever kind designed to prevent conception, is strictly forbidden by the Church, and that those resorting to such practices are guilty of a heinous crime."

PROHIBITION IN SOUTHERN STATES.

Prohibition, according to its advocates, has wrought many beneficial changes in the Southern States. The number of arrests for drunkenness has decreased more than 50 per cent. Many of the drunkards have given up the habit and are working to support their families. Crime has decreased. Debts are being paid. The number of charity calls of all kinds is lessened. The moral tone is improved. The pretense of the whisky men in the name of personal liberty is merely nith-provoking and a confession that their power is gone. But yesterday they could have rendered a liquor law inoperative and ineffective; to day they admit that, despite their efforts, the law is rigidly enforced. And we know that what they term liberty is license to prey upon the community and to laugh at the enactments of the State. Our wholesale dealers, who own the saloons and descent on the capital invested in them and their influence at the polls, would do well to observe that they are confronting Canadians who are determined to oppose the unrestrained expansion of the liquor traffic and who aim at the reduction in the number of saloons. They may petition the Legislature in the name of dividends, but they have to reckon with the men and women who regard the traffic as a dangerous enemy that must in some measure be brought within legitimate bounds, and are resolved not to brook the machinations of a business that is associated with shame and degradation. The Legislature will not flout a powerful public opinion—the voters, many of whom would, if they could, inaugurate a strike that would drive the liquor traffic from the face of the earth. If the dealers force a fight they will discover that they are living in a fool's paradise, and have reason to regret a very noticeable diminution of dividends. We know that the temperance movement is in the interests of the child, the family, the State. But what does the saloon stand for? Anything that can enhance the respectability of a citizen? Must we stand idle because the saloon man must have his bank account, a fine residence, his wife and children clothed in silks and satins, and shut our eyes to the fact that the traffic is a deadly menace to the material, moral and intellectual welfare of the community.

THE FAMILY BOOK SHELF.

In a letter to this paper a subscriber agrees with the RECORD that the family book shelf is, in the way of book adornment, but meagrely provided for in many households. We may add that according to one pastor the young men of his parish read but the "sporting" paper. Parents have never a scruple about allowing the turbid stream of divorce court news and of sin to flow in and around the hearth. It is heart-breaking to see how lightly these

people hold the souls confided to their care. Instead of protecting them they permit the yellow paper to play upon the children, to the destruction of reverence for authority, and to their demoralization. Despite the admonitions, not only of their pastor but of every man who has any respect for his mind and heart, they suffer those things, with their vulgar illustrations, flippant comment on grave questions and chronicles of sin, to pollute the sanctity of the home.

We venture to say that other clergymen deplore the taste for the trashy, enervating and debasing stuff that is also served to the public in many magazines and novels. It boots little to declaim against it. But by means of a parochial library we can do something towards helping the public to "form conceptions of proper range or grasp, and proper dignity and worthiness." Such a library is, we are informed, self-supporting. The books find their way into the household and fashion a taste for reading that does not offend the nostrils, and for literature that speaks of eternity. Bishop Hedley says that it is certain that if we desire to bring up a generation of well-informed and intelligent Catholics there is hardly any better way of doing so than to interest them in the Lives of the Saints. Priests who try to create and to spread this kind of taste by clubs, societies, lectures, instructions, or libraries are certainly wise and will most likely see the fruit of their labors. Earnest and God-fearing fathers and mothers who read them selves, and do their best to keep the children out of the streets and to teach them also to read, will find in the Lives of the Saints the most effectual competition with the attractions which all of us regret and deplore so deeply.

MORE EXPENSIVE?

We do not believe, as our correspondent would have us, that Catholic publications are dearer than others. We are of the opinion that in making the assertion he is but echoing those who use it to screen the indifference that buys nothing, either book or paper, emanating from a Catholic source. Our inspection of several book catalogues warrants us in saying that our publications are not a whit more expensive than their rivals. Pamphlets on all kinds of subjects may be had from the Catholic Truth societies at a price well within the resources of the most modest pocket book.

As to the charge that many of our books "for the devout" are mushy and befuddled, we content ourselves with saying that he should be able, and without much trouble, to find some volumes to satisfy the most fastidious. As a first aid to the injured may we suggest to him the works of Very Rev. Dr. McDonald, a scholar and theologian of international repute.

OUR OPINION.

We are also of the opinion that some Catholic publishers have archaic methods in the matter of placing their wares before the public. While their competitors advertise and "boom" their publications in reviews and the daily prints, they confine themselves to catalogues that few other than clerics ever see, and to perfunctory notices in a Catholic journal. Little wonder, then, that their sales are not large. They should neither rely all together on the priests, who have been and are their chief supporters and mainstays, nor expect the Catholic paper to give them lengthy notices for nothing. They should spend more money for advertisements so as to attract the people who, at this writing, know not that they are on the planet.

WHINING UNDUPLY.

We have no patience with the plaint that some public librarians are averse to buying the works of Catholic writers. We have had some experience with librarians, and we have ever found them gentlemen of approved courtesy, and efficient public servants ever ready to cater to the intellectual needs of the taxpayer. But there is no need to wax lachrymose on this matter save to say that whining ill befits those who support the libraries, and can have, when they so desire, the granting of all reasonable demands. When men have a grievance they act; they leave childish railing to the young and the backboneless adult.

THE CATHOLIC CHURCH OUR HOME.

One remarkable feature of the Catholic Church is her singular capacity for making her people feel at home; they are one family, the household of Christ. Mary is not only Christ's mother, she is our mother; the house of Nazareth is our dwelling-place; we find it reproduced in every sanctuary throughout the world.

Enter any happy and united home around you, and what do you find there? Devoted parents, happy children, a table laden with wholesome food, walls hung with pleasing pictures and portraits of dear friends or relatives; there are instruments of music, books to instruct and cheer the mind, flowers to perfume the air, kindly acts performed; and a daily intercourse of kindred minds and hearts brightens all the day.

Now, in God's house, our souls' true home, it is the same, only to a higher and more wonderful degree. Every Catholic church, whether great or small, magnificent or lowly, is God's house, His children's home. On the altar, in the tabernacle, is Jesus Christ in the Blessed Eucharist, our Lord, our Friend, our God. We feed upon His sacred Body and Blood, we are made one with Him; what marvel that we are at home with Him, in the highest and truest sense! Here the people come and go; here they find the friends of Jesus, close to His altar—Mary and Joseph, the statues representing them, bringing forcibly to mind the dear thought of them who made a home in Nazareth for Jesus twenty centuries ago.

The crucifix above the altar leads our thoughts to Calvary, as the fourteen stations, or Way of the Cross, on the side walls help us to trace our Blessed Redeemer's Passion along its various stages, and to pour out to Him the tribute of our intense gratitude and our fervent love. That is what the Catholic people are doing as they go "from station to station"; they are walking in the steps of their Saviour, through Jerusalem's streets and up Calvary's hill; they are sharing His mother's sorrows; they are kneeling beside the cross; they are watching beside the tomb.

At Christmas we kneel beside the crib; and it is not for little children only, but for the grown-up children of Holy Mother Church, that the pretty representatives of Bethlehem's stable are erected in our sanctuaries. The white-haired and the heavy-headed lean to kneel with the gay, bright-faced boys and girls beside our Christ's crib; and it is not so realistic, so simple, so homelike. Oh, blessed are the homelike, for they shall see home! The evergreen decks the walls, and flowers are on the altars, and incense mingles with their perfume at solemn High Mass and Benediction, and music thrills the air.

Then other great days come: round—Holy Week and Easter, Pentecost, and Corpus Christi, the Forty Hours' Devotion; there are processions, banners, gorgeous vestments, crosses high uplifted; thrills are swung, and bells are pealing; and in God's house, that home most beautiful, the rich and the poor meet together, and the Lord is the maker of us all.

The saint's feast days, and we keep them here, these feast days of our elder brothers and sisters in our hope for home in heaven; we know them by name, and we invoke them. St. Peter keeps the keys of our heavenly home; St. Vincent de Paul is the father of the poor; St. Lucy cries for the blind; St. Benedict teaches us how to meditate; St. Anthony is like an elder brother making good our losses; and so on with numberless others. Why not? Is this not God's household? Have we not our own great share in the inheritance of the saints?

And in our home, God's household, we have our mother; we give the month of May in her honor, and the month of October is for her Rosary; we mean especially for her Rosary, for we say it also daily all the year, as our ordinary token of filial love to her. Over and over again, we repeat the angelic salutation: "Hail, full of grace! Hail, full of grace! The Lord is with thee." This our note of joy, as Catholics, all the time, in our Father's house: "The Lord is with us." And, one day, heaven's eternal day, we shall be forever with the Lord.—Sacred Heart Review.

THE STATE AND CATHOLIC EDUCATION.

EXTRACTS FROM ADDRESS DELIVERED AT NEW YORK CENTENARY BY HON. BOURKE COCKRAN.

Because the Church believes that the system of education now furnished by the State is not adequate for youth to discharge the duties of citizenship efficiently, to bear its burdens loyally, and enjoy its fruits moderately, she has been accused of hostility to education. Had she been indeed the foe of learning she need not have raised a hand against it, she need not have remained passive, indifferent, and all education would have disappeared. There would have been no schools, no learning, no literature. It was in her monasteries that the lamp of learning was kept alight, while the barbarian hosts that wrecked the Roman empire trampled under foot the monuments of ancient civilization.

But the Church does not believe that education is complete and sufficient preparation for the duties and responsibilities of citizenship, unless it embraces moral as well as secular instruction.

What is this moral instruction on which we Catholics insist? It embraces the same moral law which all Christian sects acknowledge, but in addition it teaches that obedience to the moral law is encouraged by the transcendent merit of sacraments, especially two, penance and the Holy Eucharist, ordained and established by our Lord Himself, the priests of the Church being His agents to administer them.

How must acceptance of these mysteries by a citizen of this republic affect the quality of his citizenship? Whatever view a sensible man may hold concerning penance as a sacrament, no one can doubt that every word of advice which drops from the lips of a confessor, and every resolve reached by the penitent who kneels before him must operate to strengthen his love of justice, hatred of vice and obedience to law. That is to say that the man who leaves the confessional must be better fitted to discharge every duty of citizenship than he was before entering it. But the strongest influence for morality and good citizenship is the Holy Eucharist.

Every Catholic Church, whether it be a stately cathedral or a humble chapel by the wayside, is erected to enclose a sanctuary; that sanctuary, surrounds a tabernacle; that tabernacle contains a Sacred Host, and that Host is Jesus Christ: not a representation or a symbol of Him, but Jesus Christ Himself, Creator of you and of me, of the ground under our feet and the skies over our heads, of the land and the sea, of the fields and the rivers that fertilize the soil as they pass, of the surging tides beating upon the shore, and the mountains, cloud-capped and solemn, of this earth and all the planets in her solar system, of the sun and all the constellations that sweep their silent course through the Heavens. The Maker and Lord of all these dwells in that tabernacle, but not permanently. It is but His resting place on the journey from heaven to His ultimate destination, and that destination is the breast of a human being. The Catholic man or woman is the living permanent tabernacle of the living God; the tabernacle of marble but His temporary abiding place.

How must this living tabernacle be prepared for its Divine Guest? By making the living temple as like Jesus Christ on earth as human nature will allow. Now, my friends, how must that preparation affect the quality of a man's citizenship? Suppose for a moment that we are victims of a delusion. Suppose that Sacred Host which we Catholics receive is in fact but the water which it seems to be. The mental preparation for the Holy Eucharist remains the same, and the man leaving the communion rail believing himself to be the living temple of the living God, must be the best and fittest pillar to support the system of government built on the word of God.

What thought inconsistent with the loftiest citizenship can the Catholic harbor in his bosom while approaching the communion-rail? What act inconsistent with the loftiest public interests could he consider while his mental attitude remains that in which he receives the Sacred Host? What influence so powerful to maintain obedience to its laws and the peace which they are intended to preserve, as this preparation of the Catholics for the highest exercise of their faith? And the whole purpose of the Church is to make this exalted moral excellence the habitual condition of the men who shall exercise the duties of citizenship, and of the women who shall bear the future citizens of the republic.

While we insist that no education is complete that does not embrace religious instruction, we are quite free to admit that the State by its own means cannot furnish this moral teaching without establishing some State religion, and this Catholics would regard as the greatest calamity that could befall the country, to be re-stated by all the weapons of citizenship. We believe it is of vital importance for the preservation of the State that the citizen who rule it shall be educated. We believe that education should be compulsory on the rich as well as on the poor. This State should prescribe the limits of instruction which it considers essential to its own safety, but parents should always have the right to select the agency by which the instruction should be imparted. The State should have the right to inspect the schools selected by the parents and ascertain for itself that its requirements are fully observed. With that power of inspection is linked the obligation of support by the State. Every school should be made an agency of the State to enforce its policy. Wherever instruction is afforded boys and girls in those branches which the State prescribes as necessary to its citizenship, the State should pay for it. If, in addition to this curriculum which the State prescribes, instruction is afforded in other branches, in music, in fencing, in dancing or in religion, that is something with which the State should not concern itself. It should not pay for them. Neither should it penalize an educational establishment by excluding it from the scope of its inspection and the benefit of its contribution.

No one will deny that the religious instruction given in the Catholic schools redounds to the benefit of the State, yet to day the Catholic is penalized. He is compelled by the State to

support a system of education which he considers inadequate, and by his conscience to support another which he considers essential to prepare his child for manhood and citizenship.

It is said that the existing system is non-sectarian, and that we who would overthrow it aim at sectarian education. I deny it. Were the actual system truly non-sectarian we would be left free to select Catholic instructors for their children, and the Jew to select Jewish instructors, and the Presbyterian to select Presbyterian instructors, and the Methodist to select Methodist instructors, and the Episcopalian to select Episcopalian instructors. Agnostics should have the same right as others if the existing system were not so flagrantly godless to satisfy them. We are willing that the agnostic shall share the school fund, but we are not willing to give him exclusive right to the whole of it. While we hold that the existing system is sectarian, inequitable and inadvisable, yet until the sense of justice among the American people relieves us from this injustice we bear it cheerfully. The Church here discharges the role that she has always filled since the establishment of modern civilization.

When there was no refuge for weakness against reckless power, she opened her sanctuary, where neither the power of the baron, nor the writ of the king dared pursue the fugitive. During the rude ages when society recognized no quality but strength, those unable to bear arms were turned out on the highway to die, the Church received the sick and the infirm in her monasteries, not with the condescension of manliness but with the welcome of tender love. And so she will continue to furnish from her own resources the complete education which the State fails to supply, confident that the sons of justice in the American people will finally take this oppressive burden from the shoulders of Catholic, realizing that the scope of instruction upon which they insist is no questionable element to be penalized, but a valuable contribution to be accepted gladly, as it is offered, freely, and gratuitously.

And this time is coming. More imposing than the monuments of piety which Catholics have erected, is the evidence of public opinion which they have effected. Even twenty years ago, many Americans, probably the majority of them, looked upon the Church as an institution essentially alien, if not hostile to our institutions. To-day she is recognized as a bulwark of order, a rampart of liberty, and a light of progress. An expression of opinion by one of her prelates on matters of public interest no longer provokes instinctive distrust, but compels respectful attention. Twenty years ago to mention the attitude of the Church on education was not to raise discussion but to provoke profanity. It was not a subject of argument but an occasion for screams. Now, men are beginning to examine it candidly, and this means justice will soon be done. For truth is so excellent that she reveals herself inevitably to whomsoever seeks her honestly.—New World.

CATHOLIC MISSIONARY UNION.

Father Doyle, the Rector of the Apostolic Mission House, has been commissioned by the Directors of the Catholic Missionary Union to visit some of the universities of Ireland, England and the Continent and explain the special methods and policies of the Mission Movement for non-Catholics that have secured such notable results within the United States.

This action was taken at the recent meeting of the directors. There has been a very deep interest aroused across the water by the eminent success that has been attended the efforts of the missionaries to non-Catholics in this country and lengthy articles have been published in the English and French reviews concerning the non-controversial methods of this movement and in them all has been stated by implication at least the possibility of instituting just such methods over there. The writers seem to see in the inauguration of such a movement some hopes of reconverts to the Church many who have fallen away.

It is very strange and yet it is true that in Europe the Church leaders know nothing of the ironic methods that make so many converts in the United States. The line of cleavage between the Catholic and the non-Catholic is sharply drawn over there and very little is done by the Church to reconvert the non-Catholic that in the Church may be found the following of the truth. And yet this must be done some day if the Church is going to regain her former kingdom in the hearts of the people. And the sooner the first steps are taken to bring back non-Catholics the sooner the ultimate day of Church supremacy will come again. The leading men across the water are studying and are beginning to comprehend the non-controversial methods that are followed in the United States. They are realizing that an organized system of exposition of Catholic doctrine that eliminates entirely the element of rancor and attack would be very fertile in results for the Church in France, Italy and the British Isles. It may be that in the providence of God the methods that have been so successful in this Western World will be

the means of reconverts many of the countries of the old world to the Church.

The work of the missionaries in the Southern dioceses who are affiliated with the Missionary Union and who receive each one of them an annual subvention of \$500.00 was reported to the Directors. It appears from the report that since last November 59 missions have been given with an aggregate attendance of 58,935 people and of this number 23,625 were non-Catholic. There were received into the Church 76 converts and 98 were left under instruction to be received later. The Directors commended the showing very highly and warmly praised the work of these missionaries. The missionaries who have been particularly successful in their work are Rev. J. F. Mahoney in South Carolina, Rev. J. Bronnahan in Florida, Rev. Edmund Walsneith, O. S. B. in Alabama and Rev. W. Huffer in Oklahoma.

It was also officially announced that the next Missionary Conference will be held at the Apostolic Mission House in June 1909 and it is expected that a number of delegates from Europe will be at this Conference.

CATHOLIC NOTES.

It is not generally known, says the Dublin Freeman, that Daniel O'Connell's piano is still in excellent preservation, and is actually in daily use for teaching and practicing in the Presentation Convent, Cahirciveen.

Bishop Hendricks of Cebu, Philippine Islands, as an illustration of the religious character of the Filipinos, gives the fact that one of the large tobacco factories in Manila has a chapel where Mass is said every morning for the employees.

Four new churches opened in the diocese of Brooklyn last month accentuating the growth of that fertile vineyard of the Lord under the beneficent leadership of Bishop McDonnell. In addition to the churches is a new parochial school, costing \$120,000, which was blessed Sunday, April 26th.

At the conclusion of the New York centenary celebration President Roosevelt wrote to Archbishop Farley congratulating him personally on its great success and congratulating "all our people on the impulse to higher patriotism given by the way in which the celebration was conducted."

On May 24 and 25 the Catholic Order of Foresters, which is one of the largest fraternal insurance societies in the world and the oldest of the Catholic insurance societies, will celebrate the twenty-fifth anniversary of its organization throughout the United States and Canada.

Fire swept through Mercy Hospital, B'g Rapids, Mich., Tuesday of last week, causing a loss of \$70,000. Patients and Sisters were removed safely, to adjoining buildings and heroic efforts were made to save the buildings, but inadequate water supply retarded the work of the firemen.

In the presence of the largest gathering of prelates ever witnessed in this country, Rt. Rev. Denis J. O'Connell, rector of the Catholic University at Washington, was consecrated titular Bishop of Sebaste, by Cardinal Gibbons. The ceremony took place in the Baltimore Cathedral on Sunday May 3.

The Rev. Dr. William McGarvey, of St. Elizabeth's Church (High Episcopal), Philadelphia, has resigned his rectorship. He preached his last sermon there Sunday, May 10. With him will go from the Church three of his assistants. It is intimated by the Philadelphia press that Dr. McGarvey takes this step for the purpose of entering the Catholic Church. It is well known that he has long been dissatisfied with the trend of things in the Protestant Episcopal communion.

The Right Rev. Ignatius F. Hortsmann, Catholic Bishop of Cleveland, died at Canton, Ohio, on May 13th, in the parish house of St. John's Church. He was stricken in the morning after celebrating Mass. He was unconscious for some time, but revived. There was a second and a fatal stroke. Bishop Hortsmann was born in Philadelphia in 1840 and ordained in Rome in 1865. In 1885 he became chancellor of the Philadelphia diocese, serving as such until Feb. 25, 1912, when he was consecrated Bishop of Cleveland.

It is not often we hear a staunch Protestant beseeching Rome to canonize one of her children. This is what Frederick V. Holman does in his life of D. John McLaughlin, whom he would make the patron saint of Oregon. Dr. McLaughlin who is called the "Father of Oregon" was a devout Catholic, and though it treated him ill while he lived and caused him to die of a broken heart, the great State he made no reverence to his memory and showers honors upon his name. "He was God-like in his great fatherhood; he was Christ-like in his gentleness," writes Mr. Holman of him in his book, "Dr. John McLaughlin, the Father of Oregon."

Mrs. Bloomington, of Elizabeth, N. J., gave the church at Lawton, Okla., a bell weighing four thousand pounds. She is not a Catholic; another non-Catholic lady, Mrs. Mackay, of Davenport, Ia., gave the tower for it. Bishop Moerschert blessed it. Mrs. Bloomington, the giver of the bell, during her stay at the hospital in that city, notified the frequent visits of Father Lamb to the hospital and his kindness to a poor old man who was a country patient suffering from a cancer that was gnawing his life away, who was also a non-Catholic, and one day she called Father Lamb to her room and told him she wanted to make him or the Church a present and he suggested the bell, which she promptly gave.