

# The Catholic Record.

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

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### A FRANK ADMISSION

"It is astonishing," says our esteemed contemporary, the Catholic Fortnightly Review, "to see a Protestant canonist of the intellectual calibre of Professor Emil Friedberg opposing the abrogation of the law which forbids the Jesuits, qua Jesuits, to live in Germany." As to the motive of his opposition the Professor confesses "that we have but little confidence in the ability of the Evangelical Church to overcome the compact system of the Jesuits." So much at least is certain: the Evangelical Church has not developed any such ability at any time in the three centuries during which she has lived and wrought side by side with the Jesuit order.

### ANOTHER WITNESS.

From the many who have set upon Jesuit educational methods the seal of their approbation we select one, Sir James Mackintosh, whose testimony may be instructive to the non-Catholic editor. He says in "Historical View of the Reign of James II.," (p. 8) that the Jesuits "cultivated polite literature with splendid success: they were the earliest, and perhaps the most extensive reformers of European education, which in their schools made a larger stride than it has at any succeeding moment; and by the just reputation of their learning, as well as by the weapons with which it armed them, they were enabled to carry on a vigorous contest against the most learned impugners of the authority of the Church."

### THE HERITAGE OF HATRED.

M. Brunetiere said that the hatred for the Catholic Church, manifested by infidelity in every age and land, is a proof of her vitality. Were she not a living force she would be left undisturbed.

### A KANSAS ON THE WAR-PATH.

A Kansas Socialist editor is not pleased with the attitude of the American Federation of Catholic Societies towards Socialism. Its resolution to the effect that the philosophical principles on which the leaders of International Socialism base their economic demands, constitute rank atheism and materialism, evokes the comment that this is a "vicious libel and an unqualified falsehood."

We may also mention that, in a lecture delivered in Chicago and published in the Catholic Review of Reviews, March 1904, Bishop Spalding said, that Socialism as set forth by Marx and its other able exponents rests on a basis of materialism and atheism, and is the foe, not merely of the fundamental economic institution, but of the monogamic family and the Christian Church as well.

Socialism has failed, even in small isolated communities, and no serious attempt to establish it as a general scheme can be made so long as the men who would public opinion continue to believe in the paramount worth of the life of the spirit: and should the world lose this faith it will be driven to accept the autocracy of despots, not the tyranny of collectivism. When a man of the intellectual calibre of Bishop Spalding declares that Socialism rests on a basis of materialism and atheism we may be sure that he is guilty of misrepresentation.

### JUDGED BY ITS PRINCIPLES.

We judge Socialism by its principles. If these be false, Socialism is false. And to know these principles we must go to the authoritative exponents of Socialism. Marx, for instance, in his "Secret Societies in Switzerland," writes: "We wage war against all prevailing ideas about religion. The idea of God is the keystone of a perverted civilization, and it is useful to sweep it from the face of the earth."

In France the most prominent Socialist orators are as one in declaring that the only possible result of all rational education must be the evolution of the religion of the past into the irreligion of the future.

Prof. Geo. D. Herron, who is not unknown to American Socialists, declares that "Christianity to-day stands for what is lowest and basest in human life."

In Germany, the Socialist leader, Bebel, has said that mothers should bring forth their children in State institutions and then be free to walk in

the path of Free Love. Assuming that these Socialists know what they are talking about, we have no hesitancy in saying that no reasonable man can find fault with the assertion that international socialism rests on a basis of atheism and materialism.

### THE OPPORTUNITY DECLINED.

In a letter dated May 3, 1904, Rev. W. S. Kress asked the Nationalist Socialist Convention, which met in Chicago, May 16, 1904, for an authoritative affirmation or denial to various propositions. "It is charged by many," he wrote, "that socialism aims to disrupt the family and make love the only bond of union between husband and wife." One gets such a notion from reading Marx, Engels, Bebel, Owen, Morris, "Appeal to Reason," (February 21, 1903) etc. Will not your convention go on record as repudiating all such teaching. When you affirm or reaffirm adherence to the principles of International Socialism do these principles include the materialistic concept of history and economic determinism? He asked them if they believed that the vote of the majority shall be supreme in all things, even to the extent of over-riding God's revealed will. The Socialist delegates, however, ignored this communication for reasons that are set forth in "Socialism, The Nation of Fatherless Children," by David Goldstein. This writer cannot be scoffed out of court as one unacquainted with real socialism, for he knows it, as one who has had an intimate experience with many of its leading spirits and, has read its philosophical literature. He has seen it at close range, and, moreover, for eight years was engaged in its propaganda. His arraignment, therefore, of its doctrines is entitled to consideration. The scope of his work may be indicated by the following headings of his thirteen chapters: "The Material Doctrine of Socialism;" "Origin of Socialism;" "Opposed to Christianity;" "Socialism International;" "Socialist Tactics;" "Public Ownership;" "Evolution Morally Irresponsible;" "Political Atheism;" "Free Love;" "Homeless Children;" "Two Socialist Leaders;" "The State;" "Trade Unions."

This book is sold by Union News League, Boston, 50 cents.

### JUST COMPLAINTS.

We know there is many a just cause for complaint, and that the outrages of the ruthless capitalist are more detrimental to society than the actions of extreme socialists. We do not believe that a man should be dogged by want, and in old age flung aside as a worthless machine. Every attempt at reasonable reform should have our support. We are of the opinion that if we had a measure of the enthusiasm of the socialist we should have fewer programmes framed by the materialist and less unreasoning hatred of capital.

We say that Christianity is the barrier to wrong and oppression, and soothe our conscience by desecrating its achievements in the past. But what are we doing to show that it has not lost its vitality—that socialism is not necessary. Where is our contribution to justice and human brotherhood? How do we make plain the meaning of the words: You are all brothers and one Father Who is in heaven. How again do we endeavor to guard childhood; to protect woman from underpaid work; to ensure to the toiler remuneration enough to support him in reasonable and frugal comfort.

### FUTILE PROPOSALS.

Pope Leo XIII. points out in the Encyclical on the Condition of Labor, that the proposals of the socialists are so clearly futile for all practical purposes that if they were carried out the workingman himself would be the first to suffer. Moreover, they are emphatically unjust, because they would rob the lawful possessor and bring the State into a sphere that is not its own and cause complete confusion in the community.

### THE TRUE REMEDY.

The illustrious Pontiff says that no practical solution of the labor question will ever be found without the assistance of religion and of the Church. It is the Church that proclaims from the Gospel those teachings by which the conflict can be put an end to, or at the least made far less bitter: the Church uses its efforts, not only to enlighten the mind, but to direct by its precepts the life and conduct of men:

the Church improves and ameliorates the condition of the workingman by numerous useful organizations: does its best to enlist the services of all ranks in discussing and endeavoring to meet in the most practical way the claims of the working classes; and acts on the decided view that for these purposes recourse should be had in due measure and degree to the help of State authority.

### THE OLD STORY.

It is a strange spectacle, says an editor, to see a Pope flinging a syllabus into the face of this civilization. He sees a future burdened with danger. He holds faith disappearing under the disintegrating touch of the Holy Father. He hears murmurs of discontent within the fold, in a word, he gives old time and old-respected prejudices a frame of ornate rhetoric. There is, of course, nothing singular in the attitude of the Holy Father. He does his duty as his predecessors have done it, uncompromisingly, preferring to please God rather than men. But is fidelity to vocation so rare a thing that it must be looked upon as something strange. Future perils do not alarm us, for we are in Peter's bark which has proved itself to be seaworthy. We read upon our banners the names of many an old field of battle and of glory: we are strong in the strength of our fathers and we mean to do in our humble measure what our saints have done before us.

### IRELAND AS THE SCHOOL OF THE WEST.

Bishop Wordsworth (Prot. in Occasional Sermons).

More than a thousand years ago the Church of Ireland was the burning and shining light of the Western World. Her candlestick was seen from afar, diffusing its rays like the luminous beacon of some lofty lighthouse, planted on a rock amid the foaming surge of the ocean, and casting its light over the dark sea to guide the mariner in his course. Such was the Church of Ireland then. Such she was specially to us. We, of this land, must not endeavor to conceal our obligations to her. We must regard her with affectionate generosity, and with regard to sacred learning—Ireland was in advance of England at that time. The sons of our nobles and gentry were sent for education thither. Ireland was the University of the West. She was rich in libraries, colleges, and schools. She was famous, as now, for hospitality. She received those who came to her with affectionate generosity, and provided them with books and instructors. She trained them in sound learning, especially in the Word of God.

Nor is this all. We, my brethren, are bound to remember that the Christianity of England and of Scotland was, in a great measure, relearned upon them from the West, by the instrumentality of Irish missionaries, especially of those who came from the Scriptural School of Iona. That school was founded in the sixth century by St. Columba. He came from Ireland. He is here regarded as the Apostle of the Highlands and Western Isles of Scotland. He preached the Gospel there thirty years before St. Austin landed in England.

Many, doubtless, who are here present, have stood on the sea girt cliff of Iona, and have viewed with religious interest and veneration the mouldering remains of ancient Christianity which still survive on its solitary shore. The name of Iona has been coupled with that of Marathon by one of our most celebrated writers, in a passage familiar to all; and they who are versed in the history of Christianity in their own land (and who ought not to study it?) will gladly and gratefully confess, that the peaceful conquests achieved in our country by the saintly armies of Iona, were far more beneficent and glorious than any that were ever gained on fields like that of Marathon; for the names of those who fought for these victories of the Gospel are inscribed—not in perishable records, but in the pages of the Book of Life.

"Who are these that fly as a cloud, and as the doves to their windows? Surely the Isles shall wait for Me."

May we not be permitted to apply this prophetic language to them. The Hebrew word here used for Iona is I, and is cognate with that by which Iona was first known. It was originally called Ili. The Hebrew word here used for Dove is Yona. And the name of St. Columba signifies Dove. Hence it was that the Island to which we now refer was called Iona, or the Island of St. Columba, or of the Dove. And it was also, and is still, called by a word bearing the same sense, I Colm Kill, i. e., the Island of Columba, the founder of churches; for Kill, it is well known signifies church. When, therefore, we bear in mind these circumstances; when we recollect that the Dove is the scriptural emblem of the Christian soul; and when we remember that Iona, in those days, was a central church, a sacred school of the West, a refuge for the weary soul, &c. which many floated from afar—may we not say that it was like a Christian Columbarium, where the doves found a house, and a nest where they might lay their young—even the altar of the Lords of Hosts? And may we not here exclaim, "Who

are these that fly as a cloud, and as the doves to their windows? Surely the Isles shall wait for Me."

St. Columba, having founded the missionary church of Iona, and having preached the Gospel in Scotland and the Isles, fell asleep in Christ, in a good old age, at the end of the sixth century (A. D. 597).

But he being dead yet speaketh. Before the middle of the following century—the seventh century (A. D. 635)—the King of Northumbria, Oswald, who had been educated in the Irish Church, sent to it for Christian teachers, that they might convert his subjects from Paganism. Accordingly, Aidan, an Irish Bishop, and other Irish missionaries, went forth from the school of Iona, and were received by the King in Lindisfarne, and preached the Gospel in Northumbria and planted the Church there.

The happy effects of this mission from Iona were felt throughout England, from the river Humber to the Thames. Churches were built; the people flocked with joy to hear the Word of God. The great Duke, the Holy Swithun, God-blessed invariably over the heads of thousands baptized by these Irish missionaries in the faith of Christ in our own land. Multi miles, carried by the storm, and finding no rest for the soles of their feet on the wilderness of the waters of this life, took refuge in the Ark of the Church.

### LETTERS FROM ROME.

We might speak of many matters of importance in Rome this week—public criticism of the late encyclical, new phases of the Franco-Italian campaign in Italy against Catholicity, the developments concerning the Holy Father's jubilee. The manner in which the "Twentieth of September," the thirtieth anniversary of the fall of Rome, was celebrated—not alone by the monarchists, but by the different sections of freethinkers in Rome—invites for the moment one's attention more closely than of the foregoing topics, and leads one to commiserate the lot of Victor Emmanuel in the Quirinal as well as that of the Prisoner of the Vatican. For this anniversary had been marked out for a monster display of hostility towards the Church on the part of Garibaldians, Masons, Socialists, many societies—such as the "No God nor Master" Union, the Giordano Bruno Society, etc.—in a word, the entire element subversive of law and order in Italy.

From an early hour signs of activity of an unusual kind were apparent. Flags and banners waved from Government buildings (most of them convents), the masterpieces prior to the wholesale confiscation era; a few hotels and private houses made some displays of loyalty to the house of Savoy, and soon one could see "a Roman holiday" of no ordinary kind was to obtain throughout the city for the day.

But the other phase of the anniversary was much less pleasing. The anti-religious procession, the disconcerting elements mentioned above, carrying some fifty banners, now began to move through the streets to the cry of "Morte al Papa!" "Morte al Re!" Yes, they wished for the abolition of the spirit of religion and the restraints of civil law, and thus could have chosen no war cries more appropriate than "Death to the Pope!" "Death to the King!" Strange to say, the anarchists were conspicuous by their absence for some reason or other.

The Questor of Rome had taken extraordinary precautions to maintain order. Numerous reinforcements had been coming to the city for several days previously, and to-day companies were stationed in various quarters, ready by night for emergencies, while other bodies bivouacked in court-yards awaiting a call.

At three in the afternoon the long procession was set in motion. These outrages are permitted by the Government against itself as well as the Vatican merely to avoid greater evils. And the troops had orders not to provoke the people in any way. Occasionally the processionists tried to pass streets forbidden to them, only to be confronted by lines of old steel. Then they contented themselves by crying down the King. This scene occurred several times before their arrival at the Capitol, upon which historic spot a public meeting was held, a well-known freethinker being the first speaker. He sneered at everything in general, ending by trying to prove by arguments fixed by rote that "religion is useless to the people."

And amid all this tangled turmoil, the scene of which he could discern from his bedroom windows, the Sovereign Pontiff calmly went through his day's work. Despatching briefs, signing documents, detaching various parts of the world, receiving visitors from many nations, the Old Man of the Vatican who toiled into Rome, weary and travel-stained, twenty centuries ago in the person of Peter and to-day suffers in the person of Pius, worked tranquilly, well knowing an omnipotent Power guards his throne.

### COMMENT ON THE ENCYCLICAL.

Many and varied are the comments passed by the press of the world on the recent encyclical of Pius X. That the document should have been given to Christendom at the very moment when the enemies of the Holy See show themselves more determined and quit so powerful as in any previous crisis that has afflicted the Church is a matter of surprise to most of them, while others are almost started by the bold, uncompromising tone of the denunciations contained therein. The Journal des Debats says that the

pronouncement of the Holy Father will be the cause of intense joy to some, but to others the source of sadness, serving at the same as a prick to conscience. Further on this paper expresses the opinion that the desired end shall be attained, at least for a time, since the modernists still hold the faith, and therefore will not leave the Church.

The old enthusiasm that always marked France regarding Church matters in days gone by seems awakened again by L'Univers. After commenting on the universal attention which the encyclical commanded, L'Univers asks: "Who, therefore, will dare to hold that the Church is a dying institution or the Pope a decadent sovereign? When he speaks he makes millions bow the knee, and causes the world to move."

### THE MIRACLE OF ST. JANUARIUS.

"Le Peuple Français" declares all should testify lively acknowledgment of the debt due to Pius X. for his timely encyclical. He has exposed to view a cancerous sore, the full extent of which no one was aware.

On the 19th inst. tens of thousands again gathered in the Duomo in Naples to witness the miraculous liquefaction of the blood of the martyr, Januarius. For many centuries the phial of caked blood has been the treasure of that of the quaintest of European cities. In case the blood does not liquefy on the anniversary of their patron's martyrdom, the people are prepared for some appalling calamity. And this belief has been too well verified on two occasions. Hence it is that from the moment of its exposure until the time of the liquefaction the most intense excitement prevails amongst the thousands present. It was noted this year that a large number of Americans and English were present at the scene.

As soon as the blood liquefied, a cry arose from the mighty concourse. Then, amid the booming of cannon on the heights over the city announcing the glad tidings, the "Te Deum" was sung by the mass of people. A procession was formed, and the blood, dark red and fresh as if poured out by Januarius only yesterday, was carried through a cathedral.

GOLDEN JUBILEE OF PIUS X. OPENED. On the 18th inst. we had the opening of the Holy Father's jubilee by a telegram from the committee charged with affairs to Pius X. laying the homage of all Catholics at his feet. A reply from Cardinal Merry del Val conveyed the Pope's blessing, with expressions of hearty thanks.

On the following Sunday Rome gathered in the Gesù to offer up thanks for the Pope's safety and strong health. We need scarcely remark how consoling these manifestations of love are to the one who has to suffer so much from open foes and pretended friends.—Roman Correspondence of Philadelphia Catholic Standard and Times.

### SPIRITISM CONDEMNED.

Summarizing the doctrine of the Church on Spiritualism, as that doctrine is stated in the "Civiltà Cattolica" by Father Franco, S. J., the "Literary Digest," says: "The Roman Catholic Church believes in the facts of Spiritism, but condemns its claims and practices as contrary to the commands of the Bible, and likely to involve those who practice it in delusions and error."

In the course of the article to which the "Digest" refers, occurs this interesting statement: "In 1898 a devout Christian questioned the Holy See as to whether it was allowable for him, provided he necessarily be, were they permitted to perform the great miracle of returning from the other world, manifesting themselves to us, and working at the seances wonders contrary to nature, and therefore inexplicable, the case might be different. Worse than this, the spirit which presents itself at seances often shows plainly that he can be no other than the being branded a hundred times by Jesus Christ in the Gospel as 'the unclean spirit.'"

No intelligent, well informed person will now be found contemptuously to ignore the occurrences so accurately and faithfully observed and reported by members of the Society for Physical Research. Facts are facts, and many of those chronicled in the reports of this association are of a startling character. It is natural since the phenomena proves the existence of spirit as distinguished from matter, and ever fresh developments demonstrate the possibility of communication with the dead, that among those who have no firm or solid religious belief an attempt should be made to construct a religion out of the testimony so abundantly afforded. "It is on this account," says Father Searle, G. S. P., writing in the current Catholic World, "that these modern psychical phenomena have, from a Catholic point of view, their principal importance and their terrible danger."

Strictly speaking, there is perhaps

nothing absolutely new in all these modern occurrences," continues Father Searle. "Others, very similar to them at any rate, have been known from the earliest ages of which we have any records. But the modern ones have a great value, from having been accurately and faithfully observed and reported by men of great scientific ability, or by others instructed by them in scientific methods; so that we have now a great mass of evidence carefully sifted and freed at least from ordinary sources of error. At first, the disposition of the principal and most able investigators was decidedly sceptical; it was supposed that most of the phenomena were due either to imagination, to fraud, or to trickery, such as that professedly practiced by conjurers. But, as the investigation went on, became more and more evident that there was a very considerable residuum which could not be accounted for in any of these ways, and for which some satisfactory explanation was wanting and very desirable. The investigation, therefore, was not dropped, but has continued with new developments up to the present day."

The assurance that the principles of Spiritualism are distinctly and dangerously anti-Christian ought to be sufficient warning to every Catholic against Spiritualistic seances. Loss of health, mental and physical, as well as loss of faith, has often resulted from meddling with Spiritualism. We know of a young person whose reason was destroyed a few years ago by a strange and awful manifestation of occult power. The father of this unfortunate, although not a Catholic, is firmly persuaded that the enemy of souls was the cause of the misfortune. Well worthy of due consideration and attention is the following warning with which the late Dr. Frederick George Lee concludes a chapter on modern necromancy: "Now that Spiritualism counts its willing and earnest votaries by hundreds of thousands, the system requires to be met by some better weapons than rotten and useless instruments of scientific contempt and imbecile popular soothsayers, which shall surely pierce the hands of these shallow sceptics who use them. The apparent frivolity and absurdity of some of the Spiritualistic performances, which do not shock the moral feelings of the experimenters, lead many persons to regard them as really harmless. The most elementary form of the manifestations, consisting of more rapping and table-turning, soon gives place to exhibitions of a more remarkable and startling character. By the first, people are readily deluded into invoking and consulting spirits as a mere exciting sensation. They advance in knowledge, experience and daring. Fresh manifestations are eagerly witnessed; new attempts at divination made; darker and yet darker indications of the presence of demons are afforded, which are at once mischievous and often impure, until in some cases lunacy or signs of actual possession surely supervene."

### CATHOLIC NOTES.

The Rt. Rev. Daniel Francis Feehan, for twenty eight years pastor at Pitchburg, Mass., was consecrated Bishop of Fall River to succeed the late Bishop Stang on Thursday, Sep. 19.

It is proposed to place on Cardinal Manning's tomb, in the crypt below the high altar of Westminster Cathedral, an effigy, cast in bronze, representing him as an Archbishop, robed in complete Pontifical vestments.

Shops were closed, business was suspended and Public schools ceased their sessions on the day of the funeral of the Rev. Charles A. O'Connor, pastor of the Church of the Holy Family, Rockland, Mass., who died last week. Every denomination in the town was represented at the Solemn High Mass of Requiem.

With elaborate ceremonies, the Catholics of Liverpool, England, celebrated recently the seventh hundredth anniversary of the birth of that city. The Solemn Pontifical Mass sung by the Bishop of Liverpool was attended by the entire consular body and by the city council. After Mass the Te Deum was intoned.

English Catholic exchanges chronicle the death, on September 15, of Right Rev. Arthur G. Riddell, D. D., Bishop of Northampton since 1871. He was born in Paris in 1836 and was a descendant of two distinguished English Catholic families, both of whom gave a Bishop to the Church during the last century. The Holy Name Society held its annual Rally exercises on Monday of last week in the various districts of Brooklyn, N. Y. Thousands of persons lined the thoroughfares to watch twenty-five thousand men in the parade in protest against the abuse of the Holy Name of Jesus and against unwholesome speech in general.

There were 32 converts among the 50 adults confirmed in a class of 200 at St. Agnes Church in Cleveland, last Sunday afternoon. This is probably the largest number of converts ever confirmed at one time in a Cleveland parish and represents the fruit of the missionary movement inaugurated with the lectures of Dr. Lloyd last year and zealously kept up by the pastor Father Jennings, and his assistants.

One of the most brilliant speakers at the Eucharistic Congress held in Rome was a dark-skinned Haytian named Benedict Siliwan. His theme was the work of redeeming slaves in Africa, and he was enthusiastically applauded by the thousands who heard him. Pius X. granted him a private audience and conversed with him about the international organization soon to be founded to work for the elevation of the African races.