

The Catholic Record.

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

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A DOOMED INSTITUTION.

It saves trouble to ascribe the poverty of the toiler to rum. It also relieves one of the anxiety of thinking about him, and tones down the repulsiveness of the pictures of the want of our brethren. But granting this to be true, who are responsible in great measure for the saloons, the temptations and incentives to the intemperance which clothes many of the toilers in the vesture of poverty? We do not expect this question to be answered by the individuals who own them. They could give the public some information at least; but in communities in which the liquor interest holds power, and can make its influence felt at the polls, and is not charged of benefactions for political purposes, and in which the voter sees nothing but self-interest, this information is not desirable. Silence then is golden. Reformers may turn their guns on departed worthies or men of straw, and be acclaimed for energy and patriotism; to meddle, however, with actualities is to court either contempt or the ire of those who have sundry gifts in their vest pocket or know how to get them. Should, however, a saloon seek to outdo itself in an outburst of pious talk and the good people who look at the situation through the glasses of self-interest see fearsome things and say so in a most offing manner. And the prospective dabbler in drinks looks elsewhere for a market. But he can flourish undisturbed in the tenement district, and hard by the homes of the poor put out his sign and do business. And here, by the way, we may remark that many an individual who is attired in fine linen and broadcloth, and whose wives and children have an idea of looking up a family tree, owe their fortune to the dimes and half dimes that are taken from the backs and out of the stomachs of the dwellers in the tenements. It is a poor business, and the wonder is that any Catholic should be found in it.

The toiler can do something towards lessening the number of rum-shops. He is not obliged to sign petitions for liquor licenses, nor is he forced to give heed to the wheedling airs of those who aspire to comfort the thirsty mortal. He should advise them to take up a more decent way of gaining a livelihood; and should, if he loves his fellow-man, never fail him to establish himself in a business which, however legitimate, is without honor, and is fraught with danger.

The Catholic Church, says Archbishop Ireland, renounces her own life and principles when she ceases to combat with all her might intemperance in its causes and alliances. The American saloon is her mortal foe; between the Church and the saloon there can be no truce. As a plain matter of fact the saloon is the personification of the vilest elements in our modern civilization. Whoever understands the force of public opinion among Catholics will easily read the signs of the times and perceive that among Catholics in America the saloon is a doomed institution, and saloon-keeping a disgraceful business from which Catholic instinct will shrink. Let us, he says, waste no words on the possible or ideal saloon. It will be time enough to discuss it when it will be discovered. The saloon as it exists to-day trades in and battens upon intemperance, and at its door must be laid all the dire evils which accompany or follow from intemperance.

The Catholic need not fear to echo the sentiments of his leaders. He may be styled a fanatic; but it is safer and more indicative of intelligence to stand by one's spiritual chiefs than by the liquor-dealer.

UNCOMPROMISING CATHOLICS.

In the sermon Nature and Grace, Cardinal Newman says: Multitudes of those who never knew the Gospel will rise up in judgment against the children of the Church, and will be shown to have done more with scantier opportunities. What do you more than nature does? You do certain good things; what reward have ye? do not even the heathen so? what do ye do more than others? do not even the heathen so? You have the ordinary virtues of human nature, or some of them; you are what nature made you and care not to be better. You have the virtues of your Protestant neighbors and their faults, too: what are you better than they? Here is an

other grave matter against you, that you are so well with the Protestants about you: I do not mean to say that you are not bound to cultivate peace with all men, and to do them all the offices of charity in your power. Of course you are, and if they respect, esteem and love you it redounds to your praise and will gain you a reward; but I mean more than this. I mean they do not respect you, but they like you, because they think of you as of themselves; they see no difference between themselves and you. This is the very reason why they so often take your part, and assert or defend your political rights. And then, showing how our civil rights may be advocated by Protestants without any reflection on us and with honor to them, he says that we have much cause to be ashamed, and much cause to be anxious what God thinks of us, if we gain their support by giving them a false impression in our persons of what the Catholic Church is and what Catholics are bound to be, what bound to believe and to do.

We can meditate upon these words with profit to ourselves. We should have our faith so stamped upon us as to leave no doubt of it in the minds of the beholders. In our houses, and conversation and association with fellow-men, we should be known as uncompromising Catholics. It is not our business to veil Truth's nakedness with compromise.

CATHOLICS IN PUBLIC LIFE.

The art of forgetting is a valuable possession. It is well of course to remember the mistakes of the past so as to avoid them in the future, but slights and misunderstandings and injuries should be buried in oblivion. Because we have suffered is no reason why we should isolate ourselves and let questions pertaining to the common weal be discussed and settled by others. Because bigotry flourished here and there, and mayhap some of our departed brethren acquired a reputation for aggressiveness towards us, is no reason why we should look askance at all without the fold. At any rate we should be able to stand up by this time. We have rights to exercise and opportunities to be lay hold of, and failure to do either must be charged to ourselves.

In reading accounts of public meetings we have wondered often why some of our college graduates were not among the speakers or on the platform. Possibly they were too busy with other things, or remembered unduly, or were too indolent to be present. And so public deliberations graced by scarcely a Catholic name come and go.

SCIENCE AND THEOLOGY.

Commenting on an assertion of a Chicago professor that certain chemical substances coming together under certain conditions do and are bound to produce life, Mr. George Harvey asks: Why drag in the theologians? All that an intelligent modern theologian would care to say is that God is everywhere, and the creative action penetrates and is coextensive with all substances. Professor Matthews may be a better chemist than theologian, but if his chemistry is sound, it can vex no sound theology, and Lord Kelvin, the greatest authority in physical science, in England, says: I cannot say that with regard to the origin of life, science neither affirms nor denies creative power. Science positively affirms creating and directing power which she compels us to accept as an article of belief.

The scientist who confines himself to his own field, that its phenomena and their laws, will not clash with the theologian who knows his business. But as a theologian may in mistating an opponent's views or in demolishing in a few sentences and entirely to his own satisfaction a philosophical system that took years for its upbuilding, cause trouble. So also a scientist who leaves facts for metaphysical speculation. Comte tells us that the search for causes first or final is something utterly inaccessible if meaningless. Tyndall, too, speaking for science, declares that the questions of origin and destiny dies without an answer, without an echo upon the infinite shores of the unknown.

And here let us put before our readers the words of a Catholic scientist, Cauchy, the great mathematician: I am a Christian; that is, I believe in the Divinity of Jesus Christ, with Tyco Brahe, Copernicus, Descartes, Newton, together with the great astronomers, physicists and geometers of past ages. And, with the greater part of them, I am also a Catholic, and should any one ask me the reason

I should give it with pleasure. He would see that my convictions are not the fruit of preoccupations proceeding from birth, but the result of a most profound investigation. He would see now there have been engraved on my mind and forever, truths that are to me more incontestable than the squaring of the hypothenuse.

CATHOLIC EXPRESSIONS.

Our separated brethren evince surprise at expressions which appear sometimes in our devotional publications. But they should take into consideration the circumstances of the environment of the author and the class for which these publications are intended. We may not appreciate their mode of expression when dealing with things religious—it may jar on us in fact, but that is because of our viewpoint. A man who meditates much on the supernatural may write about it, and think the while that his words are pregnant with interest to all, and yet to him whose life's horizon is bounded by the world they may be dull and devoid of meaning. Or a student from a German musical school may rate Verdi's and Rossini's productions of little consequence. The author of "John Halifax" illustrates this point in a happy manner when she says that in Scotland they stand and are prayed at, in England they sit and are prayed for, and in Catholic churches—they kneel down and pray for themselves.

AN INTERESTING JESUIT MISSION.

The following interesting details are taken from a letter written by Father Edouard Biehler, S. J., missionary in Lamberto, to the Journal Les Missions Catholiques:

Last year, a high official of Cape Colony, Lord Grey, whilst visiting Rhodesia, did not fail to visit us with a visit. He was delighted with our work and did not hide his admiration. What surprised him especially was our brass band. It is composed of our young negroes, and numbers forty brass instruments, with an addition of bagpipes, drums and fife, for marches and parades, which makes a total of over ninety performers. With this, as you may have heard, we have High Masses in music, and during processions, the band accompanies the hymns. Everything goes on splendidly. I have just taught them the "Soldiers' Chorus" from Faust, with words adapted in French, with words adapted in French, and they sing and play it with spirit and harmony.

What struck His Lordship's attention most was the parade in which the band figured. More than two hundred young negroes went through a number of military exercises at the sound of music, with most remarkable precision and simple demeanor. His Lordship was so much pleased with his visit that when he met Hon. Chamberlain at Johannesburg, he hastened to speak to him about it. Forthwith, we received a despatch requesting us to go to Mafeking, to meet Hon. Chamberlain, the representative of His Majesty, King Edward VII. The distance is 800 miles, but neither distance nor money was an obstacle in the way for the chartered company that bore the trip amounted to more than eight hundred pounds sterling (about \$4,000).

You may judge thereby how much these gentlemen, although Protestants, appreciate the work of our Catholic institutions. The despatch was handed over to us at 4:30 p. m. Immediately I summoned our young negroes from the fields, the shops and the schools, and at 7 p. m. the same day, 80 children were installed in 2 large wagons, furnished by the Government and drawn, each of them, by sixteen mules. We had to reach Salisbury to take the train. It was the first time in their lives that my young lads were to travel on a railway. You may imagine how joyful they were, and I felt no less so in procuring them this pleasure. Towards 10 p. m. we started out for Bulawayo, 300 miles distant. Our youngsters had plenty of time to learn by experience what a railroad means. At Bulawayo we were received with much enthusiasm. Our boys played the most beautiful airs from their repertoire. The outbursts of joy bordered on frenzy.

We left afterwards for Mafeking, accompanied by Father Sykes, S. J., and fifty students of our college at Bulawayo, cadets of the volunteers of Rhodesia, who were sent out as a guard of honor to Hon. Chamberlain. The Minister of the Colonies had come to South Africa with a view of pacifying the minds, healing old sores and stimulating the good will of all. He desired especially to foster union between the different races. This accounts for the services of our band of Chitawaska being required, for music has a soothing influence over the minds, and blends together hearts as well as voices.

Our band was expected to give the Honorable Minister of the Colonies a reception worthy of the great nation he represented, and it did not fail to perform its duty. The natives felt proud

beyond all expression at the success of their own. They did not think that the sons of their own downtrodden race were capable of such marvellous things. As for the white people they expected to behold young negroes dancing and gamboling at the sound of cymbals, fife and drums; but how great was their astonishment when they saw our young Mashones reading modern music with ease, observing time and expression, and playing all the instruments of a first class military band. They excited such enthusiasm that, at Mafeking, the soldiers had to draw a cordon around them to protect them from being very thin crushed and suffocated by the surging crowd of admirers.

When Hon. Chamberlain arrived, our band occupied the place of honor; and drew his attention. It appeared conspicuously in all the official ceremonies, and the Honorable Minister congratulated us most warmly. He laughed when Father Sykes, S. J., remarked that after all, we were those awful Jesuits who are accused of all imaginable crimes, and are expelled from everywhere. He showed us extreme kindness, and Mrs. Chamberlain, who accompanied him, wished to take a snapshot of our young Mashones.

On our way back we stopped at Empandeni, among the Matabeles. For the last years these people had proved untractable and were showing very little appreciation for the devotedness of our Fathers in their behalf. Our band has produced a complete change. During the two days we spent among them we sang High Masses, we gave concerts, we had parades and fireworks. So much so that the young Matabeles, seized with emulation, and not wishing to remain inferior to the Mashones, begged our Fathers to found among them, similar institutions. They set to work in earnest, and to-day they have a brass band which promises very much for the future.

You must not think, however, that our children spend their time at music. No, this is an accessory matter. Their time is spent at school, in the fields, in the woods and in the shops. Music is only a recreation—a rest—something which draws them together and occupies their hours of leisure.

Lastly, I wish to add that their success did not puff them with pride. As soon as they returned home, they set about their daily work with their usual simplicity. Their true and sincere piety shields them against the sting of vanity.

BISHOP LEGAL ON THE SCHOOL QUESTION.

We take from the Free Press of this city a Press Despatch from Montreal, dated Feb. 17th, which states that all the important points dealing with the interesting school question in the North-west Territories were touched upon in an interview accorded a reporter to-day by Bishop Legal of Saint Albert, N. W. T., who is at present visiting his superiors in this city.

Bishop Legal is the highest Catholic ecclesiastical dignitary in the Territories, and is at the head of the largest diocese in point of population in the entire country which it is proposed to subdivide into Provinces. When he speaks on this important question he voices the opinion both of church and of his people. He certainly has the strongest views on the School Question, and claims he is in a position to know what is best for his people, seeing he is just completing his twenty fifth year in the West.

"It is just like this," he says. "At present we have Separate schools throughout the Territories, and I may say that we get along splendidly. There is never the slightest trouble between the different denominations. The system of purely Separate schools is the only one that can be called national in this country. It so happens that the population is made up partly of Protestants and partly of Catholics, and ants and partly of Catholics, and no matters must be so adjusted that no religious can dictate to any other. From a Catholic standpoint there can be no such system as a neutral school system. Once it is made neutral from our standpoint it may be regarded as Protestant. The commissioners would be for the most part Protestant, the teachers would be Protestant, and the books Protestant. In the education of our children we desire to look after the religious as well as to the mental training. In the districts in which Catholics are not numerous, if a Catholic school is established it always means quite a burden for the small number, but they have always shown themselves willing to bear it. It is true that the Catholic population is only about one in four in the Territories, but we cannot see that any improvement can be made to the present system. We do not desire any, and do not expect any will be forced upon us. If any change were to be introduced we would go on fighting till we again secure straight Separate schools, just as Manitoba is going to fight till the minority gets it right. My opinion is that in the Territories there will not be any change to the present system."

Bishop Legal is accompanied by Father Ledue, his Vicar-General, who has been in the West for forty years. Father Ledue has just as strong views on the subject as his Bishop. From the manner in which they discuss the question, they seem to be fairly certain that the Dominion Government intend to protect the interests of their people.

On receiving some little attention from others, as a drink when thirsty, or such like, we should lovingly consider the goodness of our Lord and Master, whose wonderful solicitude procures us this relief.—B. Bartholomew of Martyrs.

THE D'YOUVILLE READING CIRCLE.

Members were invited to bring their friends to the meeting on Feb. 7th, when there was a digression from the usual routine.

Current events were but briefly mentioned. Anything relating to Austria might well be read.

"The Pathfinders of the Great West" by Miss Leut was reviewed. The book has a definite aim, viz. to prove that the honor of discovery does not belong where we are accustomed to pay it.

Miss McCullough read a really splendid paper on Franz Schubert. Why is it that almost everyone in whom burns the spark of genius must serve his apprenticeship in the school of sorrow and suffering, from which alas! he is never graduated until he enters the "great beyond"? Such, indeed, was the story of Franz Schubert. Wealth and high rank had no need of him. They saw nothing but his shabby coat, not knowing that it covered that which all their wealth and social position could not buy. His music does not bear that decidedly German cast noticeable in so many of the great German composers, and it has many bright touches, though his life was so sad. At his early death, Schubert left over six hundred songs besides a treasury of instrumental music. For illustration, the paper was followed by an instrumental and a vocal number from the Schubert collection. A poem addressed to St. Mary's at Oxford kept in mind the usual Oxford study.

Mrs. O'Hearn who has travelled extensively in the East, gave a half hour talk on oriental life, as she saw it, with special reference to the condition of eastern women.

We may well consider our lot "cast in pleasant places" and can never be too thankful for our Christian religion with its high ideals of goodness. One refused to be a Buddhist in Ceylon and India were described. We seemed to see the every day life of the poor people, the unhappy condition of the women (veritable slaves they are, indeed, the beggars, the gorgeous temples with their idols to honor Buddha, one of which idol cost \$1,000,000 all subscribed by votaries. The Buddhist priests are a very important class. One refused absolutely to so degrade himself as to have his picture taken with a woman in the group even though she was an American and a stranger. Bathing in the sacred river is another important religious exercise and one where are seen many heart-rending scenes among the sick, the maimed and the deformed. So thickly populated is the country that one sees almost all the time a moving throng of people.

Poor women and girls do all the hard work while the men and boys amuse themselves. Women of the upper classes are always veiled when in public and are such slaves to caste, custom and rules that they are left very little scope for the exercise of their own free will. One wonders which, after all, is the happier class.

Naturally we were interested in the story of an American woman who left her home in America to go to India and become a Buddhist priestess. One can hardly find any reason for such a step unless it be to win notoriety.

The talk was interesting and much appreciated. One who has lived among his votaries and seen its effects on their lives could give us truths about Buddhism that will be of great benefit in our Oriental study.

On Feb. 27th Rev. Dr. O'Boyle of the university will lecture on the Gaelic Revival.

IS CHRISTIAN SCIENCE CHRISTIAN?

Rev. Walter M. Drum, S. J., writes on Christian Science in the February Catholic World:

"The third point of Mrs. Eddy's departure from the teaching of Christ is the doctrine of sin and all its consequences. To Christ sin was a dreadful reality. He knew that 'by one man sin entered into this world, and by sin death; and so death passed upon all men' (Rom. v. 12); and again that 'the wages of sin is death' (Rom. vi. 23). The real distinction between body and soul in man was pointed out again and again by Christ. He bade the apostles: 'Fear ye not them that kill the body, and are not able to kill the soul' (Matt. x. 28). He urged them to handle His glorified body, to feel its flesh and bones, and be sure it was no spirit (Luke xxiv. 39). He taught the prevalence of the infection of sin, its valence of the infection of sin, its valence of the infection of sin, its valence of the infection of sin. 'If we say that we have no sin, we deceive ourselves, and the truth is not in us' (1 John i. 8). We that are sick have need of the physician not only of the body (Matt. ix. 12), but especially of the soul.

"Christ came as the great physician to cure our souls; 'to save sinners' (1 Tim. i. 15). 'He had delivered himself for us, an oblation and a sacrifice unto God' (Eph. v. 2). He was wounded for our iniquities, he was bruised for our sins' (Is. liii. 4). So completely did he take to Himself the flesh of sinners, that St. Paul says: 'Him who knew no sin, He (God) hath made sin for us' (II. Cor. v. 21). Surely Christ did not think sin an unreality, when 'he gave himself a redemption for all' (I. Tim. ii. 6). He did not redeem us from an unreality, but 'from the curse of the law, being made a curse for us' (Gal. iii. 13). He satisfied for realities when He bore our sins in His Body upon the tree' (I. Pet. ii. 24) of the Cross. He merited for us real grace to save us from real blemish of soul and real torment of hell. He suffered others to

look on Him as a sinner (John ix. 24), to crucify Him as a malefactor.

"Not only did Christ merit for us the remission of sin, and satisfy fully for the punishment due us on account of our sins, but he left means of applying to ourselves His merits and satisfaction. These are the church and its sacraments, prayer, and penance. It is not enough that he has suffered, and merited grace and satisfied for sin; we, too, must take up the cross and follow Him (Matt. xvi. 24). We, too, must merit grace and satisfy for sin. He calls the sinner to penance (Matt. ix. 13), and says that 'these shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance' (Luke xv. 7). To say that sin is unreal is to destroy the truth and the whole purpose of the coming of Christ. Nothing on earth was more real to Christ than sin and its dreadful consequences.

"With Mrs. Eddy there is no such thing as sin. 'If the soul sinned,' she writes, 'it would be mortal. . . . Because soul is immortal, it cannot sin.' Pushing this to its logical conclusion, could a filthier or more pernicious doctrine be advanced? 'If the soul cannot sin,' and 'man cannot depart from holiness,' then there is no sin in theft, blasphemy, adultery. Mrs. Eddy says: 'When he sins, man must assert there is no such thing as sin.' Then the ten commandments are only delusions. Not all; Mrs. Eddy respects two that are real: 'Thou shalt not use tobacco!' 'Thou shalt not drink strong drinks!' In very truth Mrs. Eddy says right: 'But alas! How few think rightly of the thinking few. How few never think who think they do!'"

CATHOLIC NOTES.

Mgr. Cerebotani, of Munich, the inventor of a new wireless telegraphy system and a geodesic apparatus will shortly leave for London, to submit his inventions to the Admiralty.

Most Rev. Dr. Healy Archbishop of Tuam, Ireland, has sent a letter of thanks to the Robert Davis Association of New York for the \$1,000 sent to him for the relief of the famine-stricken people.

New York Apostolate band is again at St. John the Evangelist's, in Philadelphia, this time giving noonday lectures. Through of non Catholic business people are willing to give up a portion of their noon hour to listen to an explanation of Catholic truths. Twenty-one converts have already been received.—The Missionary.

A Southern Catholic contemporary, noting the talk in Alabama of raising a monument to the memory of the Rev. Abraham J. Ryan, the post-priest of the South, says: "We trust the talk will result in a definite movement, not confined to the state of Alabama. The entire South will honor herself in honoring one of her most gifted and devoted sons."

Father Delabar, O. S. B., gave missions at Dade City and Ehren, Florida, while Father Brennan has given missions at Armstrong, Lake City, Live Oak and Madison, Fla. He received five converts and left fifteen under instruction. These missionaries are enabled to carry on the missionary work through the \$500 that is given to each of them each year from the funds of the Catholic Missionary Union.

Mary Miss Hassinhal, the Swedish-American convert, has received the veil from the hands of Cardinal Macchi among the Brigittine nuns. The ceremony was performed in the Church of Santa Brigida, Rome, and there the nun will pass her life in strict enclosure. Pope Pius X. sent an autograph benediction to this, the first American member of the community. Her main purpose in entering as strict an order was to bring her native country, Sweden, back to the true faith.

News comes from Mishawaka, Ind., that as a result of the fearless crusade conducted by the Rev. C. L. Stuer, not a drop of liquor has been sold in that city for two Sundays. Because public intoxication and fights were common on Sunday, Father Stuer took up the case in person. John Van Bellehan denied the priest, and sold liquor on Sunday. He was arrested, and his fine and costs amounted to \$399. To each of the four charges Father Stuer was the complaining witness.

On Feb. 15, St. Peter's Cathedral, Cincinnati, was the scene of one of the most impressive ceremonies of the Catholic Church. His Eminence, Cardinal Gibbons, with all the pomp and solemnity of the Roman Pontiff, invested Most Rev. Henry Moeller, D. D., with the Pallium, the highest badge of the episcopal office.

Father Hickey, V. G., the newly-appointed Conductor to Bishop McQuaid of Rochester, N. Y., is forty-four years old. He is a native of Rochester and received his primary education in the parochial schools of that city. He gained his ecclesiastical training at St. Andrew's Seminary, Rochester, and St. Joseph's Theological Seminary, Troy, N. Y. On March 5, 1884, he was ordained to the priesthood in the Cathedral at Rochester by Bishop McQuaid. He is now rector of the Cathedral. He succeeded Rev. J. P. Kiernan as vicar-general.

It is a duty to have one's conscience instructed; it is a duty to apply for such instruction to the divinely appointed teachers of morals; but, when a person must instantly decide an ethical question, he is bound to obey his conscience, as it is.