

# The Catholic Record.

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

VOLUME XXVIII.

LONDON, ONTARIO, SATURDAY, MARCH 3 1906

1428

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### GARRULITY.

Some years ago we referred to Methodist Bishop McCabe's account of his trip to Mexico. We showed at the time that his tactics were, so far as Catholics were concerned, of the times when every nursery story was pressed into service against the church. We wondered then, and wonder still, why non-Catholics who know something of us, do not ban the garrulity which is always tiresome and oftentimes offensive. For instance, what do they think of Bishop McCabe's latest contribution to fiction, as given in the Philadelphia Methodist of Jan 29:

"We were met at the door by an ugly-looking woman under the influence of liquor. She directed me upstairs, where I found the old man in conversation with a layman from the Catholic church. The layman was advising him to call in the priest and take the last sacrament. The old man said: 'I cannot do that; it would cost \$30.' 'No,' said the layman, 'I will provide every cent of it, or I will see to that,' when the old man said, 'Mike, I have just sent for a Protestant minister to help me, for I believe he can. Now, listen! I have worked with those Protestants and they do not drink or swear like our (Catholic) men do. They have got something more than we have got.' Bishop McCabe has, however, an assurance that does not balk at any story however decrepit and discredited.

### IRISH HISTORY, BY PROFESSOR G. SMITH.

In the course of a review of Professor Goodwin Smith's volume, "Irish History and the Irish Question," the Rev. Morgan Sheedy says that his deep seated anti Catholic hostility mars what is in many other respects a fairly just—and always, because of the splendid style of the writer—an intensely interesting summary of Irish history.

Of the authenticity of the Bull that Henry II. is said to have obtained from Adrian IV. authorizing him to take possession of Ireland, the professor has not the slightest doubt, though the weight of impartial historians inclines to the opinion that this document was a forgery.

Despite his contention that Ireland's priesthood is reactionary, and proof against the intellectual influences of his time, he intimates in the last page of his book how this same priest-ridden people may become a saving element in the social character of the United Kingdom. "Ireland," he writes, "is perhaps happy in having been cut off from the prodigious development and dissipation which, as social writers tell us, has been taking place in the ether side of the channel, as well as from the domination of the stock exchange. She may in this way become a saving element in the social character of the United Kingdom."

### COMES THE DAWN.

Whatever one may think of the Professor's views on the church and the Irish priesthood let us hope that he may see the day when Irish laws shall be made by Irishmen for the benefit of Irishmen.

With a proper and contented Ireland Celtic music may recall the days when "Irish musical skill was incomparably superior to that of any other nation, and Irish art gave the world the Book of Kells and the Tara Brooch, Clonmacnoise and Glendalough. And then a twentieth century historian, may with St. Aldhelm of Malmesbury, describe Erin as a country "rich in the wealth of science" and "as thickly set with learned men as the firmament is with stars."

And the dawn of national freedom may be very near. For, speaking recently at Inverness, Sir H. Campbell Bannerman said that among the solid grounds of agreement between the Liberals and the Irish Nationalists was the belief that in Ireland, as in every other part of the King's dominions, self-government is the best and safest and the healthiest basis on which a community can rest.

### HOME RULE TO MAKE THE UNION A REALITY.

The unprejudiced Canadian will not controvert these words. But in the same sections of Ontario men live in an atmosphere of cant. Thanks to the lodges, they talk of disloyal Ireland, forgetful of the fact that England has done little to make it loyal, and that little through motives of policy. And those speeches sent loyal Ulster, when every reader

of history knows what part it played in 1798! And Orangemen with a black page of disloyalty to their credit!

National freedom would ensure lasting respect for the imperial flag in Ireland. Home Rule fosters and safeguards loyalty. To the absurd talk about separation we can reply in the words of Grattan: "The sea forbids union. The ocean forbids separation," and our readers may remember what the Right Hon. J. Chamberlain said in 1885: "I do not believe," he said, "that the great majority of Englishmen have the slightest conception of the system under which this free nation attempts to rule a sister country. It is a system which is founded on the bayonets of 30,000 soldiers encamped permanently, as in a hostile country. . . I say the time has come to reform altogether the absurd and irritating anachronism which is known as Dublin Castle—to sweep away altogether these alien boards of foreign officials, and to substitute for them a genuine Irish administration for purely Irish business."

### A BETTER MAN SPEAKS. DEC., 1880.

Before him, General Gordon, one of the bravest and best Englishmen of his time, spoke of the Irish question, "which like some fretting cancer eats away our vitals as a nation. . . The Bulgarians, Anotations, Chinese and Indians are better of than many of them (Irishmen) are. The priests alone have any sympathy with their sufferings, and, naturally, alone have hold over them. In these days, in common justice, if we endow a Protestant university why should we not endow a Catholic university in a Catholic country?"

It is ill to laugh and scoff at a question which affects our existence.

### FOREIGN FREEMASONS.

THEIR PURPOSE IS TO DESTROY CHRISTIANITY.

A noteworthy circular was issued on January 1, 1865 (Masonic date), or 1906 (Christian date), by the Grand Orient of Rome, and sent to all the Masonic lodges throughout the Peninsula. The Grand Master opens with the usual hyacinth in praise of Freemasonry, lauding its morality as infinitely higher than that taught by any form of Christianity, and calling upon the Brothers to help in the destruction of "the enemy of progress and true morality, i. e., the Roman church," and, "of every form of religious worship, which must be stamped out of the hearts of the people, there having never been any revelation, Christian or otherwise." It is curious that the Italian Grand Master should venture to speak of the morality of his own secret society, when we recall that the late Grand Master, Adriano Lemmi, had to resign owing to the role he played in the so-called "tobacco scandals," that Nasi, the next Grand Master, was condemned and punished for theft, and that Nathan, the last, had to retire on account of the part he took in the all too famous Murri-Bonmartini case. Sig. Ferrari, the present Grand Master, has his own little scandal in the recent revelations concerning the monument to Victor Emmanuel in Venice, whereby he secured for himself 800,000 francs. He is a well known scoundrel, and is mixed up in another very disagreeable scandal, in which it has been made quite clear that he was using his influence as a Mason to obtain the position of Director for the works on the Victor Emmanuel monument in Rome. After this unpleasant record, papers of every shade of opinion, except those immediately under Masonic influence, have reminded Signor Ferrarini and his followers that morality is the last thing they should talk about.

The object of the Masonic circular in question is to entreat the Brothers to follow the example of their French colleagues in Masonry, and bring about the suppression of the religious Orders, the laicisation of all hospitals and charitable institutions, and the eventual dechristianization of education throughout the country, "which must no longer be in the hands of the priests and their friends, who teach the absurd dogmas of the church of Rome, a religion which must be overthrown as quickly as possible in the name of humanity and progress." "There can be no half measures," continues the Grand Master, "and we warn recalcitrant Brothers who venture to have anything whatever to do with the clericals, that Masonic justice will speedily overtake them," which means that if they are not careful they will be assassinated. This threat taken in conjunction with the revelations of the Angiolotti trial, wherein it has been proved beyond a doubt that the assassination of the late King Humbert was not unconnected with Freemasonry, has caused a vast sensation from end to end of Italy. No doubt this circular was inspired by the same hatred which distinguished a similar one issued from the Rue Cadet five years ago, immediately before the beginning of the persecution of the Christian church in France. It is well that Catholics should bear these facts in mind, for they are apt to imagine that Freemasonry abroad is as harmless as Freemasonry is reputed to be at home. —Liverpool Catholic Times.

### ARCHBISHOP HARTY'S WORK IN PHILIPPINES.

St. Louis Globe Democrat.

Celestino J. Sullivan, of St. Joseph, Mo., journalist, author, traveller and professor, delivered a lecture recently in the chapel of St. Leo's Catholic church, Mr. Sullivan spent several years in teaching in the Philippines.

Of Archbishop Harty, formerly the rector of St. Leo's parish, the lecturer said:

"January 16, 1904, was a day of profound rejoicing in Manila and throughout the surrounding provinces. The people had the right to rejoice, for the occasion was the entry of Archbishop Harty, who had come to take possession of one of the greatest archdioceses in the world. I met Father Granville, who was the Chaplain of the 14th Cavalry, by appointment on the banks of the Pasig river. Father Granville and I were selected by the various Catholic organizations of Manila to be the first to welcome the Archbishop to the Philippines and to submit to His Grace a programme which had been arranged for his entry into Manila. When he arrived at the Archbishop's apartments on board the vessel, before he was fully robed, we laid before him our programme and he acquiesced in every detail but one, and that was that he preferred to walk to Manila than ride, according to custom for three centuries, on a white Filipino mule. He, perhaps, knew of the certainties of a Missouri mule, but hesitated about taking his chances on the Filipino animal.

POPULAR WITH THE PEOPLE.

"The bay of Manila presented a joyous scene, and vessel vied with vessel in trying to blow the welcoming whistle the longest. Indeed, a number of the launches had to be towed to shore, because they had exhausted all their steam in blowing their whistles for Archbishop Harty. The Archbishop won the people from the very first. Ten thousand marched in the procession, and more than three hundred thousand people looked on. Mothers held their infants in arms out to his Grace, and he blessed them.

The archdiocese of Manila is older by two centuries than any diocese or archdiocese in the United States. Archbishop Harty has already visited every portion of his vast archdiocese, and has travelled by every conceivable form of transportation except airships. He has visited towns never before visited by any of his predecessors, for these always made it a point to visit central towns, and make the people come to them. But with Father Harty it is different. He goes direct to the people, and where he goes the church is often unable to hold the multitude. Everywhere he has preached the highest and noblest of all religions, and state, think it is a subject for congratulation both on the part of the church and the state that Archbishop Harty was selected for this great task of guiding the destinies of the faithful Filipinos."

### PRESENTATION TO THE POPE.

A YOUNG WASHINGTON WOMAN'S GRAPHIC DESCRIPTION OF HER EXPERIENCE AT THE VATICAN.

Miss M. W. Arms, daughter of John Taylor Arms, of Washington, D. C., in a letter to the Star, of that city, describes the presentation of herself and friends to Pope Pius X. at Rome during a recent visit to the Italian capital. Among other things, Miss Arms writes: "It is not as difficult now to reach an audience at the Vatican as it was during the closing years of the pontificate of Leo XIII. Pius X. is especially interested in the people of the United States, notwithstanding the unfortunate incident which occurred a few years ago when at a presentation certain Americans refused to kneel and observe other forms, and the doors of the Vatican were for a time almost closed to Americans in consequence. A letter of introduction to Mr. Kennedy, rector of the American College at Rome, or some personal acquaintance with an ecclesiastic, generally suffices to secure the square of white paper bearing the Papal arms and setting forth the day and hour when the bearer may be admitted to see the Pope.

"If one has never been inside the Vatican save as a tourist, that bit of paper assumes considerable importance to the holder. It means admittance to those private apartments which are not 'in Baedeker.' We experienced distinct anticipatory thrills when the appointed moment arrived and, gowned in decorous black, with black lace veils on our heads, we found ourselves rattling over the bridge of Saint Angelo and along the narrow, gloomy street of the Borgo Vecchio into the open sunlight of the Piazza San Pietro, to draw up at last under the American Colonade at the Portone di Bronzo, which is the main entrance to the Vatican palace. We were in a plebeian hired carriage; otherwise we should have been permitted to drive around to the back of St. Peter's and into the Cortile San Damaso, one of the palace's twenty one courts.

"From the Portone we passed up a succession of stairways, with gaudy yellow and red Swiss Guards stationed, harbored in hand on every landing, until we are finally allowed to pause and recover breath in a spacious frescoed room on the very threshold of the private apartments. Here an imposing lackey clad in magenta brocade velvet, with powdered hair, knee breeches and buckled shoes, requested us to 'have the gentility to follow him,' and led us to the room designated for the audience. A few seats were ranged along the wall—stuffed, high backed chairs of dark wood, and as we were a little early we sat down and absorbed the

scene about us—the lofty room hung in mellow tinted tapestries and magenta brocade that matched the lackey's coat, the single table with its crucifix; the two tall windows, their white silk hangings faintly stirred by a breeze that seems to whisper of the Rome lying without, the Rome of St. Peter—and of Garibaldi.

This is a constant soft rustling at the feet of the Noble Guard, in the charming uniform which Mrs. Humphry Ward describes as that of 'half dandy and half god,' passes through; or a purple clad ecclesiastic, or Mr. Bilet, Master of the Chamber of His Holiness in charge of a party of distinguished foreigners. The men all wear evening dress; the women must appear entirely in black, with veils, but there is no embargo on the wearing of diamonds, and the great ladies of black, or church party when they go to a presentation, fairly blaze with gems.

"A little bell, striking clear and sharp, though apparently at some distance, is the first warning you receive of the Pope's coming. Then a Noble Guard appears in the doorway, faces the room for a tense instant, turns and with his hand at waist level, bows deeply on his knicker. The line of standing people sinks, and where the guard had stood there stands a white robed, luminous figure with two ecclesiastics dimly discernible in the shadows beyond. Very simply, with a smile that is in itself a benediction, the Pope makes the round of the room, holding out his hand to each person to receive a kiss on the hand that appears that glows faintly on his knicker. At the further door he turns, one hand upraised, and gives the apostolic benediction.

"The whole impression that remains from the welcome ceremony is one of extraordinary spiritual significance. Protestant or Catholic, in the moment when you see against the semi circle of dusky kneeling figures that one form resplendent white, when you look up into the face of the Pope, with a benign dignity and a calm loveliness you feel the thrill of nearness to a great fundamental force. Through all the wistful sadness that looks out from the eyes of Pius X., through all the weariness as of one who bears a mighty burden, you are conscious of the Pope; the individuality of the man is merged in the idea of which he is the human symbol.

### FORCES THAT MAKE FOR CRIME.

BISHOP CONATY'S ANALYSIS BEFORE CALIFORNIA BOARD OF CHARITIES.

In discussing the forces that tend toward moral delinquency, one easily places the finger upon pauperism, intemperance, slum conditions, incompetent and vicious parents, miserable homes, degraded and underpaid labor. All these are active agencies in the development of crime. There is one great overshadowing cause which would seem to be also in some respects an effect also, and which I would wish to emphasize, and that is the absence of moral training. Of course, where the home is not built on moral lines, it is difficult to expect it to be the nursery of moral ideas.

Home associations are nearly all evil, it is impossible to expect manhood development that leads to good lives. Apart from these and beyond them all there is an absence of moral training in so many homes not handicapped by such wretched conditions. To my mind one of the greatest sources of crime is the un-Christian, unreligious character of many homes and of much of our education. Juvenile depravity is one of the startling results of the investigation chronicled in the real danger to our social fabric is largely from youth going astray. The boy, too familiar with the street, enamored of it, is apt to find theft more profitable than honest labor, and crime easier than virtue. The young girl, introduced by the street into associations that lead her from virtue, lured to ruin by her more fortunate friends and led in consequence into a life of sin; the night hawk who barter in human souls; the vagrants desperate for food and drink; the prowlers in our by-ways, and the high wayman in our public streets, are largely the outcome of misdirected, misled and wrongly trained youth. The street corners, the arcade pictures, the shooting galleries, the dice throwing at cigar stores, the pool rooms, the saloons, the gambling dens, the race tracks are all vices in the ladder that lead many downward to depravity. The careless and improvident homes, the vicious parents, the unwillingness to attend school, the dislike for work, associations with those familiar with crime, are all occasions that make the street, rather than the home, the school or the church, the teacher of youth. The street leads such youth to degradation and ruin.

In our large cities many of the poorer class live in hovels, many others dwell in poorly built and badly ventilated tenement houses, the owners of which frequently neglect the needs for the common decencies of life and allow their property to develop finally into slum conditions where crime is daily and nightly taught, and out of which come hordes of criminals to prey upon the lawless of parents and lack of supervision, are allowed to come in contact with pick pockets and thieves whose stories of adventure give to the boy's mind the idea of heroism and greatness. Contact with such lower elements causes youth to lose respect for law and order, to despise and defy the policeman, to look upon all authority with contempt, and in the spirit of adventure to imitate the law breaker whom they listened or saw hero to whom they were the center of the exciting story read in the highly colored novel or newspaper.

Who is to blame or what is to blame? Is our civilization a failure or are our conditions at fault? Our thing is certain, that there seems to be a growing disregard on the part of parents toward their children, and an ever-increasing lack of supervision. Children do as they please, go where they please, go with whom they please. The anxiety of the elder Tobias as to the companionship of his son seems not to affect many modern day parents. We need only stand near the doorways of one of the cheapest and meanest show places to see hordes of children crowding their way to witness what in many cases is demoralizing and debasing to their young minds.

Poverty frequently has much to do with the unfortunate condition in which children are reared. Idleness also enters into the problem, and evil associations has the largest responsibility for the results.

Home, to many children, has become an eating and lodging house. Parents, growing careless, neglect to properly reprimand and omit altogether to punish. No matter how much you may believe in kindness as the great moving principle in correction, there are many of us old fogey enough to still believe that the birch rod is wholesome, and the fear of God is often associated with the fear of the rod. The American boy, and often the American girl, have grown up to feel independent of parents, and the courts often support them in it by not forcing parents, when the law permits, to look after their children in clothes and school them, instead of forcing the State to assume such duties in its public institutions.

### THE SAVIOR OF SOCIETY

The Very Rev. J. Ryan, S. J., Superior of the Society of Jesus in Australia, delivered a magnificent sermon a short time ago in the Cathedral, Sydney, giving a brilliant review of the history of the church. We append a short extract:

Not only has the church saved society from the devastation of barbarism; she had also to save it from a still more appalling evil—the despotism of Islam. The Barbarians were not hostile to Christianity as such. In their wild fury they aimed only at the destruction of the civil power, whereas the avowed object of the followers of Mohamed was the utter destruction of Christianity itself.

After having subdued the greater part of Asia and Northern Africa, those furious fanatics entered and conquered Spain at the beginning of the eighth century. They crossed the Pyrenees and penetrated even into the heart of France. They were driven from France by Charles Martel, who defeated them at the great battle of Tours. But for eight centuries they held away the shores of the Mediterranean, and were a constant source of terror to the nations of Europe. The very name of Turk was synonymous with everything cruel and remorseless.

Now, according to Cardinal Newman, the one power that for eight centuries kept the Turk at bay was the Pope of Rome. It was the Pope that continually tried to rally the nations against this most formidable foe. "War with the Turk," says Cardinal Newman, "was the uninterrupted cry of the Pope from the eleventh to the eighteenth century."

Pope Sylvester II. was the first to originate the scheme of a union of Christian nations against the Turks. Gregory VII. collected 50,000 men to repel them. Honorius II. instituted the Order of Knights Templars to protect pilgrims from their assaults. Eugenius III. sent St. Bernard to preach the Holy War. Boniface IX. raised the magnificent army of France, Germans and Hungarians who fought the great battle of Nicopolis. Eugenius IV. formed the Confederation of Hungarians and Poles who fought the battle of Varna. Callixtus III. sent the celebrated Hunniades to fight them. Sixtus IV. fitted out a fleet against them.

And, finally (to omit many other names) everyone knows that the great victory of Lepanto in 1571, which broke the power of Islam, destroyed the Turkish fleet, and drove the Ottoman flag forever from the Mediterranean, was mainly due to uniting zeal and exertions of the saintly Pius V. Were it not for the Popes "the Sick Man" of Constantinople would in all probability be ruling Europe to day with a rod of iron.

But the work of the church is not yet done. It never will be done to the end of time. Nor have the relations between the world and the church altered very much. The world is just as hostile to the church to-day as it ever was. The vilest calumnies are circulated in order to prejudice the minds of men against her. Almost every government in Europe is opposed to her. She is stripped of her liberties; she is persecuted; she is put in fetters.

See what has happened in our own time in Germany, in Italy, in Spain, and in France at the present hour. How long is this state of things likely to last? Who can tell? The future is in the hands of God. But if it is true that history repeats itself, we may not be so far off from another of those mighty revolutions which occurred so regularly in the past, and which have reduced the world to a state of chaos. The teeming millions of Asia are again awakening, and many are beginning to read an ominous meaning into the events of current history that are taking place in the Far East.

No one will accuse Cardinal Newman of being a dreamer or a visionary or an alarmist; yet as far back as fifty years ago he foresaw the danger of what is now called "the Yellow Peril."

Central Asia, he tells us, is the storehouse of the nations, and in those teeming millions "a huge conglomeration of destructive elements hangs over us, and from time to time rushes down with an awful, irresistible momentum. Barbarism is ever impending over the civilized world."

### A PRACTICAL ARGUMENT.

An English Bishop has given a warning which all Catholic parents ought to take to heart. In a pastoral he reminds his people that writers of books and editors of papers too often unscrupulously pander to depraved tastes; and thus, whilst they are the cause of much sinful pleasure to their readers, teach the young in particular that lustful excitement is no harm.

Parents have a most serious duty not to allow books and newspapers indiscriminately in the house, and tradespeople are bound not to sell what is really bad. We would suggest, says the Bishop, that when daily newspapers have the honesty and courage to resist the temptation to insert reports of sensational trials which reveal immorality, people who are eager for the purity of the press should not only read but recommend these journals to their friends.

Unfortunately prudish and morbid tastes are so common that the editor of a paper who declines to gratify them does so at a sacrifice, and his less scrupulous rivals gain advantages over him in the matter of circulation. Trying to do right amidst difficulties, he is entitled to practical sympathy.

### THE CONDITIONS OF CONVERTS.

In connection with the recent celebration, by the Catholic Converts' League, of their patronal festival, some of our contemporaries are inquiring about the amount of assistance given by the League to converted ministers and professors. Says the Catholic Transcript, for instance:

"It does seem that the six hundred members of the League ought to be able to develop zeal enough to make their annual income so considerable as to render more tolerable the prospective lot of many of those who are dissatisfied with their condition in the ranks of the Protestant ministry. Many of these, were they to abandon their present calling, would have nothing before them save the most dreful penury. The writer has been asked by one of these gentlemen what assistance he could hope for were he to give up his living and affiliate with the Catholic church. The answer given held out very little hope, and the gentleman still retains his living."

With no desire to minimize the disheartening prospects confronting such persons as the gentleman in question, and no lack of genuine sympathy with the pitiable condition to which converts sometimes find themselves reduced, we question the wisdom of directly assuring an income to prospective converts. The worthiest accessions to the ranks of the church will ever be those vigorous exponents of robust faith in Providence, who, courageously sacrificing their only ostensible means of livelihood, tell themselves that "God will provide," and take forthwith the one all-important step, accomplish forthwith the paramount duty that confronts them. What the League may very properly do is to interest itself in all such converts, assist them in discovering avenues to congenial employment, and above all lavish upon them the cordial sympathy which is often far more grateful than any pecuniary aid could possibly be. —Ave Maria.

### CATHOLIC NOTES.

Monsignor Florini, the Catholic Bishop of Pontremoli, Italy, has invented an apparatus for averting railway collisions. It was tested in Rome a few days ago and was a complete success. It consists of two possible wires to signal if the track is free.

The Tablet announces that the Holy See is gravely preoccupied by the spread of pernicious errors concerning the New Testament, the Divinity of Christ, the constitution, and the dogmatic teaching of the church. An important pronouncement on these questions may be expected in the near future.

The United States occupies the second place in the list of countries contributing to Peter's Pence. It will come as a surprise to most readers to learn that the first place is now held by Germany. Neither Martin Luther nor St. Louis would find much satisfaction in this. France is not even third, for little Belgium comes after the American Catholics.

U. S. Senator Gallinger, representing the Yankee State of New Hampshire in Congress, is a devout Congregationalist. The same is to be said of his wife and family—except one son. This latter, brought up strictly in the parents' faith, and much inclined to religion, began, sometime back, attending the Catholic services at Falls Church, Va., a suburban town near Washington, D. C., where the young man resides. Little by little his first attraction grew stronger upon him. Inquiry, good reading, honest quest of the truth, finally resulted in his being received into the church by the pastor, Rev. Edward Tearney.—The Missionary.

God does not promise heaven to the brilliant man, but to the good man. "I would rather feel compunction," says the Imitator, "than know how to define it."—Catholic Columbian.