

# 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 REMARKABLE ADDRESS.

The Daily Examiner, Peterborough, Nov. 13, gives an account of an address by Rev. Mr. Carruthers at the annual meeting of the Peterborough Bible Society. The reporter did not, we imagine, get all of the remarks, but as they stand they are certainly no credit to either the scholarship or spirituality of the rev. gentleman. We may premise our comment by saying that the speech was painfully archaic, and that our reason for alluding to it is to satisfy some of our readers. It was the same old and decrepit speech, and was trotted out, with never a trapping of wit or originality, before the meeting. Mr. Carruthers told his hearers that in proportion as nations and individuals honor God, just so great is their commercial welfare. Here we have the old theory that material prosperity is a sign of God's favor. He must have been reading the up-to-date Bible. According to this theory we should say: "Blessed are the powerful and the rich and the nations with heavy batteries." If we believe the rev. gentleman, Dives should have gone to heaven and Lazarus well deserved all he got. The millionaire also must be a very vessel of election and the pariah a brand for the burning. If prosperity be a sign of God's favor then the rev. gentleman was unduly severe on his brethren who receive but a modest stipend for their services. This theory is the very one of those Jews who would not look upon the poor and abject Son of Man with His few followers, who were content with food and covering, as the Messiah. Heartless words indeed in the mouth of a man who is supposed to know something of Christianity! He knows, or ought to know, that material prosperity is nowhere given as a sign of God's favor; that a nation, however poor in resources, may have drawn nearer to Him who came to be our Model; that a beggar may be rich in humility and purity and love and faith. And all the ministers heard him without a murmur of dissent! Perhaps they did not care to disturb the harmony of the meeting, but they owed it to themselves and their respective congregations not to have let such un-Christian twaddle pass unchallenged. It was unworthy of them to assent to an assumption which is an insult to the hard-working men and women of Peterborough. Or are they all millionaires?

Rev. Mr. Carruthers also told his auditors that the "Bible has been the greatest instrumentality in raising the race, especially the Anglo-Saxon branches, from a state of heathenism to the advanced status it now holds."

What idea can he have of the Bible? Does he think it is a manual on the "Art of Getting on in the World?"

To say that the Bible has been the greatest instrumentality in raising Anglo-Saxons from a state of heathenism is the veriest puerility. How could it when Bibles were few and far between and the majority of the people unable to read. The rev. gentleman remarks anent "the advanced status" of the Anglo-Saxon is merely talking to the gallery. England would be as great commercially, now, if it had never heard of the Bible. Geographical position, natural resources, the fibre of a people, can explain commercial success without dragging religion into the question. It has been known ere now that nations enslaved to vice have made no inconsiderable display of wealth and luxury, just as notorious scoundrels have amassed big bank accounts. The children of this generation are wiser than the children of light, and it happens sometimes that prayerful readers of the Bible "are done" in the stock-market and elsewhere.

Most of us know also what power took the Anglo-Saxon out of heathenism. The same power that refashioned Europe taught him to wear clothes and to keep half decent. And that power was the Church that wrote the Scriptures, preserved and guarded them during the ages, and guards them still against the critic and rationalist—the Church that saw the Lord live and die and rise again, and to Whom was given commission to teach the nations. She it was who first put English feet on the highway of civilization. And if Englishmen can boast of their liberties and institutions, they should remember they are due in large measure to their Catholic ancestors. The Magna Charta is bound up with the name of Langton, the Cathol-

Archbishop; their representative form of government comes down from Catholic hands; their laws bring up memories of Alfred the Great and Edward the Confessor. And bear in mind that all during this period there was not a Bible society in operation. This should the gentleman remember. Moreover, we can promise him that a study of the conditions which prevailed in England before the Reformation will cause him to moderate his admiration for the commercialism which is to his mind, as we understand him, the chief glory of a nation, or at least one of the things to be singled out for praise at a Bible Society meeting.

Speaking of his principle that in proportion as nations honored God, just so great is their commercial welfare, Mr. Carruthers indulged in the look-at-argument. Before the Reformation Spain and France and Austria were the world powers. What are they now? Spain bankrupt, etc. Must we infer from this that Spain, etc., were accorded at one time a share of commercial prosperity because they honored God? Or was he trying to impress upon his hearers that material prosperity is the test of orthodoxy and a convincing proof of the truth of Protestantism. If so we can tell him that he had a wondrous assurance and a gullible audience. May we ask him how does he account for the fact that Japan, a pagan nation, is making itself felt in the councils of the world? How would he explain the achievements of the merchant princes of the Middle Ages? If, said Bishop Spalding, England's wealth to-day comes from the Reformation, how shall we account for that of Spain in the sixteenth and seventeenth centuries? And if the decline of Spain has been brought about by the Catholic faith, to what cause shall we assign that of Holland, which in the seventeenth century ruled the seas and did the carrying trade of Europe?

The Rev. Mr. Carruthers remarks that "years ago it was almost impossible to carry Christianity to the heathens because they had no tools to work with" is tantamount to blasphemy. Did Christ, Who wills all men to come to the knowledge of truth, leave the earth without providing "tools" for the conversion of the heathen? Did He make their conversion almost impossible, and yet live and die for them? Was His command "to preach the Gospel to every creature" but words without meaning. How were converts made before the New Testament was written? What of the millions who lived and went to their account without ever having seen a Bible? The gentleman did not wish to be blasphemous, and we supposed that the excitement of the occasion betrayed him into ill-advised utterance.

### A BIGOTED EDITOR.

The editor of our esteemed contemporary The Christian Guardian is in jocund mood. He informs his readers that the Church of Rome is always and everywhere the same. The remark is not original, but it is pleasant to hear it from the lips of an ardent Methodist. It looks as if he were weary with the ever-increasing number of sects, with the dissensions and wrangling of divines and antics of irreverent critics. We are sorry we cannot return the compliment. Sects must vary because they "lack the stability of truth." The Church of Rome does not vary and is unaffected by time or place because she "has her source where there is neither time nor place, because she comes from the throne of the Illimitable, Eternal God." We hope our friend will discover the Church described by St. Cyprian:

"There is one God and one Christ and His Church is one and the faith is one, and one the people joined together in the solid unity of the body in the bond of concord."

We regret that he marred his article by childish comment on the banquet given to Mr. Falconio:

He says: "On the toast list, and in the actual report of the feast by the chairman, King Edward VII. was given second place and the Pope of the Romish Church was given first place."

We referred to this matter about two weeks ago in the CATHOLIC RECORD, and it would be a waste of time and paper to do so again. However, let us remind the editor that the term "Romish" is banned by gentlemen. It is the property of eads and unseemly bigots. Does he claim to belong to either of these? We hope not, but it is rather pitiable that an editor of a religious weekly should delight in scurrility and convince us that the code of etiquette which obtains among civilized men is

not known in the sanctorum of the Christian Guardian. John Wesley in speaking of the term "Romish" says that is a name which Catholics do not take to themselves, but one fixed upon them by way of reproach without their approbation or consent.

### A DISCORDANT MAYOR.

The Christian Guardian is pleased that the Mayor of Toronto expressed his regret and disapproval re the toasts at the Falconio banquet. We venture to say that it will take all the pleasure afforded by the incident in magnificent insulation. The Premier of Ontario was also at the banquet, but introduced no discordant note into the harmony of the occasion. If, as the Guardian asserts, there occurred a distinct and defiant violation of true constitutional order, the Premier, who is as good an authority on this point as the Guardian, would not have failed to notice it. But he saw only what could be seen by the normal eye and so left himself exposed to the insults of those who have a mania for taking offence where none was intended or offered.

As to the mayor of Toronto, his protest reminded us of the steamer described by Abraham Lincoln, that had a boiler so little and a whistle so big "that when it whistled it could not run, and when it was running it could not whistle." That was the case of the Mayor. When he began to talk he left off thinking, much to the pleasure of the Guardian and the regret of his friends. We hope that at the next function of this kind he will redeem his reputation for good taste.

### ANOTHER NEEDED SUPPRESSION.

MARGARET M. HALVEY.

Few suggestions could be more welcome to the Irish constituency of The Rosary than that of Mr. McCarthy in the July number anent the suppression of the "Stage Irishman" and the possible part each can play in his ultimate annihilation. Heaven speed the day! for surely he has been more than a mere thorn in the flesh to all of the race blessed (or burdened) with the hereditary sensitiveness begotten of that ill-bred culture that even the lack of educational advantages never sufficed to eradicate.

As to that certain class developed amongst the younger generation of Irish-Americans—I am now quoting Mr. McCarthy—who like to apply their imaginary talent to Irish initiations at second-hand, we can only excuse their degeneracy as knights in the days of chivalry pardoned their sentimental failings in all who were physically afflicted. If a man were halt or blind or lame, scorn was allowed as part of his defect and was answered softly by the king and all his table. In like manner to-day some allowance may be made for the mental and moral deficiency thus made manifest, although we must agree with Mr. McCarthy that the time is past for answering softly such calumniators, or indeed, answering them at all except by concerted action.

This is the great weapon of elimination which is within our reach if we but alive to its importance and the necessity for its judicious application.

When we consider the many grievances that only need this panacea of concerted action, our wonder can grow at the indifference which hinders and hampers it. The minds of our readers more than one instance where this policy could be all powerful. Choosing the Catholic viewpoint as familiar to all Rosary readers, irrespective of nationality, let us recall one instance which will most forcibly occur to the residents and visitors of our large cities.

In these, as everybody knows, the spirit of monopoly grows with the growth of trade and population. Advertising is the order of the day and within its bounds it progresses, but advertising to be effective now must needs be sensational. Glaring headlines and picturesque English no longer suffice; new departures are desired, for they provoke comment, and comment is the seed of investigation. Amongst the new departures of our recent holiday seasons has been the establishment of the big department stores of so-called "Catholic Departments" where the plucky inclined are invited to purchase—sometimes at bargain rates—crucifixes, rosaries, medals, statuettes, etc.

Now the Catholic knows that the Rosary is it hangs suspended above a store counter is no more than any ordinary string of ordinarily pretty beads displayed for the multitude to handle and admire through one shrinks from the spectacle of the crucifix "utilized." They know that the "Madonnas" and "St. Anthonys" for whose occupation a little corner has been fished from the mechanical toys and Punch and Judy exhibits of the season, have no religious significance whatever in this connection. But the trouble is that non-Catholics will not admit this—I do not say that in these days of enlightenment they have not caught the distinction—they profess still to believe the old slander of Catholic worship and the poor little Catholic corner comes in for the sneering remark and contemptuous glance which from an artistic standpoint are

well deserved, for naturally enough the selection is in execrable taste.

"I would never say a prayer to St. Joseph if I could fancy him looking like that," remarked a Catholic convent girl, passing hastily as the crowded aisle would permit, by the meagre exhibit, designed to attract Catholic proprietors of which would not even for the sake of money-getting, display amidst such belittling surroundings the symbols of their own religious belief.

As betis its estimated momentary value, the "show" is usually attended by the young recruits of the counter—girls just old enough to consider funny the would-be witticisms of the embryo duds making his rounds of the holiday attractions. In his up-to-date equipment is now included a refined jest or two respecting St. Anthony's position as patron of the "Lost and Found Department"—St. Joseph's reputation as a matrimonial agent, etc., and with these he considers himself irresistible to the custodian of the Catholic (?) corner.

Now of course, if sales were the primary object (not entertainment) this line of trade would be catered for as are the multitudinous others which constitute the modern hodge-podge known as a department store. Articles would be intelligently bought in quantities large enough to allow selection—they would be intelligently shown in quarters where refined folks might be likely to discuss such personal matters as the Rosary and they would be intelligently advertised in the columns of the Catholic newspaper and magazine where alone such advertising can be intelligently handled. Instead, these mediums are consistently ignored, and in the columns of the sensational "dailies," sandwiched between "Temptations in Tiaware," "Sacrificed Suspenders," and ten cent editions of popular novels, you may read the announcement that "Objects of Catholic devotion can be had here."

It is not long since one of our magazines exposed editorially a scheme which for a time flooded the cheap jewelry market with brassy trinkets bearing the inscription: "Jesus, Mary, Joseph, pray for us!" It is not wonderful to hear that these were manufactured by Jews, but is it not most wonderful that Catholics were found to buy them? In this selfish minority the existence of which is thus proven, our holiday exploiters depend. But is it not time, as in the case of the stage Irishman, that the majority should come to the rescue? Is it not time for Irish and Catholic to let it be known that they consider nationality and religion insulted by this flagrant "using" of their own for revenue only? If some action be not taken it is hard knowing where it may end.

St. Patrick's Day brings now its display of potted shamrocks—imported for the occasion; a New York store aiming to go this one better had a supplementary window scene, showing a mud hovel and a pig as bits of realistic Irish life. Following this precedent, the "Catholic corner" may eventually erect its altar as an object lesson in the artistic draping of laces and other details.

Prevention and remedy are in our hands; it only remains for us to discontinue parades and insist that if Catholic trade as such is an object, it shall be treated with the consideration it deserves—proper advertisement, fitting environment, and intelligent attendance.

It will be recalled that many years ago a similar crusade was urged against a somewhat similar evil—the publication and sale of hideous wood cuts representing sacred personages and scenes—pictures that in their ugliness and daring inaccuracy of detail were an insult to religion. Persons professing Catholicity were then reported to be the originators of the trade, and men owning Faith to pass muster with the uneducated who were their selected victims, were employed as vendors. The scheme proved apparently a rich mine for its unprincipled promoters; in almost every tenement house of the teeming cities where the poorer class of our people congregated, hung dreadful Landmarks—the Crucifixion and the Magdalene in the dress of the modern courtesan and St. Patrick's whom one's blood boiled to look upon, remembering that all unconsciously the rising generation was imbibing its first impressions of Catholicity under such auspices.

The success of that imposture of the past was not, however, so much to be wondered at, our tolerance of the present departure, for with the great spread of education, especially Catholic education, one surely expects different standards and standpoints. Perhaps the golden years that might be described as the happy medium are past and the "breadth" and "liberalism" which our very young people like to claim, countenance this invasion by commercialism of what might be considered the inner temples of our religion.

Liberalism is very fine and of course, very fashionable; in theory it is claimed to-day by all creeds but in practice a good deal of one-sidedness may be unearthed by judicious inquiry into the methods that obtain—let us say for instance, in that other important department of the great emporiums we started to discuss—the department where employees are selected and graded.

Would it be too much to ask of our people a slight reservation in this universal patronage which it may be the proper thing to bestow, irrespective of creed—to suggest that they draw the line at the "religious" counter, that they pass over the scanty paragraph in

the showy advertisement which invites their inspection of "articles of devotion" and having otherwise proven their liberalism as they will, turn to the pages of their own magazines and newspapers for information regarding souvenirs of their Faith and seek the impulses of Catholicity in regard to its sacred symbolism are understood and entered to in the spirit of sympathy not of catchpenny commercialism.—The Rosary Magazine.

### TEARING THE BIBLE TO TATTERS.

Cardinal Newman in one of his essays describes the successors of St. Peter standing forth in every century of the Christian era to save Christian civilization from assaults which, if they had become crowned with success, would have robbed the world of the priceless heritage it now enjoys. Leo XIII, to-day is continuing the work so effectively performed by his predecessors in the Chair of St. Peter during the last nineteen hundred years. Through his encyclicals and his briefs, which are translated into all languages and which find their way into the remotest ends of the earth, he warns mankind of the dangers that threaten our civilization and points out the means by which they may be averted. Thanks to his influence as exerted through his own writings, European Anarchists and anti-Christian Socialists find their nefarious work more difficult than it would otherwise be. In all the Continental countries Catholic societies have been established to secure social reforms on the lines marked out in the encyclical on labor. These societies are like so many bulwarks erected against the malign forces that threaten our civilization.

The most recent service rendered by Leo XIII, is the appointment of a commission to examine the text of the Bible, for the purpose determining the meaning of disputed passages. Of recent years the Bible, which has played so important a part in the shaping of men's lives, has been attacked in a way which manifests a fixed purpose to rob it entirely of its sacred character. The loss of all faith in it would mean moral shipwreck to millions outside of the Catholic Church.

The character of the criticism of the Bible by the members of the English Church Congress, held in London the other day, shows how imminent is the danger of this moral shipwreck for Protestants who have hitherto held that the Scriptures were the infallible and only rule of faith. Here we have dignitaries in the Church of England deliberately declaring that on a book on which their Church based itself is a work of Oriental imagery which has no more claims on our belief than has one of the stories which Shakespeare's genius has transformed into a great moral lesson for all mankind. To convey to the reader an idea of the character of the discussion at the English Church Congress we give the following report of it as it appeared in the English press:

"The discussion was an eloquent plea from well-known men for rational teaching of the Bible to children, 'so that when they grow up they will not discard the inner meaning of Oriental imagery, as they did the fables of Santa Claus.'" Dr. Walsworth, Bishop of Clons, Dr. Alexander Kirkpatrick, Regius Professor of Hebrew at Cambridge and Canon of Ely, followed, boldly declaring that they must not regard all parts of the Bible as being equally valuable.

"The Rev. Edgar Gibson, Prebendary of Wells and Chaplain in Ordinary to the King, compared the Bible to Shakespeare's mythical character of Macbeth 'around which Shakespeare built up a great human drama. So, he writes took up certain fabled incidents and built around them the great truth which made religion what it is.' The clergy was wrong in going on teaching the Bible in the old way. The church had nothing to fear, but had to gain from the new criticism."

"Sir A. Short, Master at Harrow, said the English press had rendered it impossible for the people to read the Bible as did Cromwell's Ironsides. He believed the majority of teachers adopted an uncautious attitude before their Biblical classes, 'which was morally unwholesome and scientifically incorrect.' Such treatment of boys merely led the pupils to easily disbelieve in later years."

"The Rev. Dr. King raised a great controversy by saying the Bible could no longer be regarded as the standard of morals."

We have quoted enough to show the spirit that animated the members of the English Church Congress. It is quite plain that none of them believed in the inspiration of the Bible. One of them went so far as to say that "the Bible could no longer be regarded as the standard of morals." As the Bible has been the standard of morals for Protestants ever since Luther's time, we can easily imagine what would follow if all Protestants lost faith in its moral teachings. The result would be a sort of moral cataclysm which would make itself felt in every walk of life.

We can see, then, what an estimable service Leo XIII is rendering society by taking measures to safeguard the Bible against attacks which are intended to lower it to the level of Shakespeare and other great literary works.—N. Y. Freeman's Journal.

It is not by change of place that we can come nearer to Him Who is in every place, but by the cultivation of pure desires and virtuous habits.—St. Augustine.

### A JESUIT ON CREMATION.

At the late Mass in the Church of the Immaculate Conception, Boston, last week, Rev. Thomas I. Gasson, S. J., discussed the attitude of the Catholic Church toward the cremation movement.

Father Gasson showed that Pope Leo XIII, by a decree of May 19, 1886, had forbidden Catholics to adopt, under ordinary circumstances, this method of disposing of the dead.

"It must be borne in mind," said Father Gasson, "that this decree is not one of faith, but simply of discipline, that is, the Church, for wise reasons, judges it ill-advised and contrary to Christian tradition to thrust the body of the departed into a crematory."

"If experience should show that public health demands cremation, there is no doubt that the Church will accommodate her legislation so as to sanction any reverent manner of caring for the bodies of the deceased."

"To say that cremation would interfere with the resurrection of the body is a puerile statement. Is it any more of a miracle for the Divine Power to resurrect the body from the ashes which are the result of cremation than to resurrect the body from the dust which is the result of burial? Both are equally possible to Divine Omnipotence."

"The Church's objection is based upon the fact that burial is the practice which she received from the Jewish Church, to which she is the successor. Burial, too, was the method chosen for the disposal of the Saviour's dead body—a method naturally followed by all fervent Christians. Burial, likewise, to be the more consonant to human nature. The body is the temple in which the principle of life dwells; it itself is destined, according to a Christian teaching, for an endless life, at the close of the world's soul-stirring tragedy."

"Even when deprived of the spirit which thrilled it and made it pulse with life, the body does not become an object of terror or of horror, but rather a precious relic, to be reverently and lovingly dealt with. The old painting even when the colors have lost their glow and the face has lost its expression, and only a vague outline remains to tell us of the one it portrays, is not thrown ruthlessly into the fire, but still remains in an honored position among the household treasures."

"The photograph of bygone years, with its slowly vanishing figure, finds a welcome place among our possessions and is shown with joy to our admiring friends. And so the Church would fain keep the shrine of an undying spirit as long as possible in its natural form, until the forces of nature have accomplished in slow dignity their work of separation. The violent hand shall be held from the form which is to come back to life."

"Hence, the Church prefers the quiet method of placing her dead in hallowed ground, where they may peacefully rest. Hence, too, she prefers to speak, not of the graveyard, but of the cemetery (sleeping place), because the latter accords better with her idea that death is not the close of all, but only a passing slumber between this life of test and trial and the life of eternal joy."

"Nor should it be forgotten that in Europe cremation is too often regarded as an open profession of anti-Christian sentiment. Let us deal tenderly and lovingly with our dead, reverencing their bodies and honoring with scrupulous loyalty their memories."

### America a Saint's Name

Very few people have the least idea what is the origin of the name America. That the country was named from Amerigo Vesputci, maker of the first map and discoverer of some portions of the mainland, they will tell you glibly, but have not the least idea whence Amerigo took his name.

Signor Vesputci, like most pious Italians, bore a saint's name, and the saint was the son of St. Stephen, King of Hungary in the eleventh century. His name was Emeric, and his day is celebrated on Nov. 4th. He was very holy and very clever; his name was familiar to the people of all Europe, and in the fifteenth century was much used in Italy in its Italianized form. So the Hungarian saint gave his name to our continent.

### A Temperance Crusade.

The Catholic Total Abstinence Union of America will inaugurate a great country-wide crusade, which will have for its purpose the arousing of public sentiment on the temperance question. It has enlisted in its service the Heart News Syndicate, which will publish a series of articles in the near future on the temperance question. These articles will be reproduced in over a hundred of the most influential newspapers of the country. By this means the great evil of intemperance will be exposed in its horrid reality, and the remedies will be suggested. It is good to focus public attention on such great social evils as divorce and drunkenness, and to arouse the public conscience to placing the remedies for these evils.

The Catholic Total Abstinence Union has entered into this movement with enthusiasm, and hopes to reap a great harvest in new societies and increased membership as a result of it.—Pantist Calendar.

What greater thing is there for two human souls than to feel that they are joined for life—to strengthen each other in all labor, to rest on each other in all sorrow, to minister to each other in all pain, to be with each other in silent, unspoken memories at the moment of the last parting.