

# The Catholic Record.

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

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### A NOTEWORTHY COMMENT.

In the Nineteenth Century, for August, a writer cites an authority to the effect that the educational system which sends out thousands of students with university degrees, but without occupation, is one of the real causes of disloyalty and unrest in India. And he goes on to say that where the shoe really pinches is that the education given neglects all moral training and the formation of character and has a tendency to undermine, as it has done among certain classes in England, all respect for authority.

But the writer, while pointing out that agitation is on the increase, and the best means to maintain law and order, forgets that British publicists and politicians have been insistent in proclaiming that education was to be the salvation of India. Under its influence the caste system would disappear, and in time Hindoo and Sikh and Mohammedan would be as one family, living in peace and prosperity. But education has not benefited the natives. "In the course of a few years," says another Englishman, Mr. Seymour Keay, "we have succeeded in destroying whatever of truthfulness and honesty they have by nature, and substituting in its place, trickery, chicanery and fraud. Our whole system of law and government and education tends to make the natives clever, irreligious and litigious scamps."

All this we bear out. Victor Cousin, who asserted that any system of education which sharpened and strengthened all the intellectual powers, without, at the same time, affording a source of restraint and counter check to their tendency to evil by supplying moral culture and religious principle, was a curse rather than a blessing.

### WHY? ONE REASON.

The comatose condition of some of our societies is due to their members. Some organizations have been done to death by the spouter. Others have been crippled by those who sought to use them for their own ends. Others again have walled themselves round about by trivialities. We may avail at the apathy of the outsider, but before venturing upon criticism we should have an organization that is worthy of support. As a means to this end the members should get the "orator," eliminate the individual who has a genius for the formation of cliques, and devote their attention to the expression of the idea on which their organization is based.

### AN IMPORTANT BOOK.

From the press of Charles Scribner's Sons we have an important work, "The Psychology of Alcoholism," by Dr. S. B. Catten, of Yale University. In reaching his conclusions, based on scientific observation of the effects of alcohol in the human body, he was assisted by Prof. Geo. Trumbull Ladd, of the same university.

The account of the mental changes brought about by the continuous and excessive use of alcohol, and an attempted explanation of the changes, is impressive and cannot fail to be a factor in the crusade against intemperance. The continuous use of alcohol does not stimulate the mental powers but paralyzes the regulative apparatus of the mind, so that the subject is not able to judge correctly or to discern his real weakness. The mind is incapable of long-continued effort and concentration on any subject submitted to it. After pointing out the destructive effects of alcohol on the whole man, he declares that religious conversion is the best of all cures. Apart from the divine element, he says there is instilled a desire for reform, and a change of associations and an emotional substitute are provided. Different from other cures, religion is concerned with the whole man, and thus is capable of reaching a deep seated trouble. A work such as this from the pen of one who is neither a crank nor a special pleader, but a recorder of facts as they appear to a scientist, should help us to recognize that, to quote Sir Andrew Clark, M. D., "alcohol is a poison, so is strychnine; so is arsenic; so is opium. It ranks with these. The health is always in some way or other injured by it. Benefitted by it—never."

### A MENACE TO OUR PROGRESS.

It has been said, and by men who are not given to exaggeration, that the intemperance of Catholics is a barrier to the progress of the Church. They without the fold know nothing of the supernatural virtues, but they understand the moral virtue—temperance. And when they see gin rooms frequented by Catholics, to their hurt, they are encouraged to hold fast to their prejudices. They see not the life of the soul, but they are not blind to the road house. They hear not the words of our pastors, but they are not deaf to the voice of the saloon that cries out its wares in so many parts of this country. We do not mean to say that the non-Catholic is not an important factor in the rum-selling business. On the contrary, many of our separated brethren are wholesale dealers who have the capital, and are generous enough to advance some of it to anyone who ambitions the trade of selling beer and whisky.

But the fact remains that intemperance hides from many the light that might show them the way into the haven of faith. Still we are not pessimists. We are confident that we are making some progress towards sobriety—the triumph of the soul over the body. The road-house, for instance, is not in honor to day. The frequentation of saloons is regarded as a mark of degeneracy or as a bid for failure. The young man does not believe that a good time means heading over the bulk of his salary to the bar keeper, to the detriment of body and mind. The "fun" that consists in bedouling the mind and injuring the health is fast becoming a thing of the past. Men who aim at vigorous manhood, with mental and nerve power tingling with life, have no use for the saloon. And gradually upon liquor men the idea is dawning that their influence is on the wane, and that societies which refuse to have them on their rosters have good reasons for their action. If they hearken to the prelates who counsel them to seek a more decent way of gaining a livelihood, there would be more of our boys in college, more of our men competing for the prizes which this country has to offer, and more conversions. Temperance is a mighty aid to truth.

### WHAT OTHER SCIENTISTS SAY.

We know that the London Lancet has published a manifesto signed by reputable physicians that "the moderate use of alcohol is for adults usually beneficial." Not being a judicial expert we content ourselves with offsetting this declaration by citing others, who, as medical practitioners, are not lightly esteemed by the public. N. S. Davis, M. D., says: "No form of alcoholic drink is capable of either warming, strengthening, nourishing, or sustaining the life of any human being."

Professor Youmans says: "All alcohol is the product of death and decay."

Sir William Gull, M. D., says: "I hardly know any more potent cause of disease than alcohol."

And the old assertion that alcohol gives great working power, Sir Frederick Treves demolishes in the following manner: "That sounds very well, but let us view the facts. Alcohol modifies certain constituents of the blood, and on this account and on others, it affects prejudicially the nourishment of the body."

Giving his impressions of the troops during the South African campaign (he was with the Ladysmith relief column) he says:

"In that column of some thirty thousand men the first who dropped out were not the tall men, or the short men, or the big men, or the little men, but the drinkers, and they dropped out as clearly as if they had been labelled with a big letter on their backs."

And men, who though not disciples of Esculapius are, however, on account of their knowledge and experience, deserving of attention when they state that the total abstainer is, as a rule, a better workman, more able to meet an emergency and to grasp an opportunity than the moderate drinker.

### A PASTOR'S TESTIMONY.

A pastor, whose name is in benediction, told us that he is unable to understand why the average Catholic is not a greater worker for the promotion of temperance. True, he sees at short range the havoc made by the drink-traffic. But anyone who is not blinded can be bold enough to warrant the declaration that our example would be more edifying and our influence more powerful but for intemperance. He

may discover that the drinking parent is responsible for the urchins who roam the streets, and are, through no fault of their own, condemned to ignorance.

Our orphanages and reformatories can give him data which may arouse him from sleep, which, by the way, is not creditable to a Christian. A crusade against intemperance would not only remove many material difficulties but it would bring home to the mind of all that we stand for the subjugation of the senses. There would be more manliness and virile power, and parents would not bequeath to their children the cursed legacy of the poison of alcohol. Opposition to the traffic may not please everybody, but in this world this is a feat that can be compassed either at the loss of self respect or because one has a colorless character. But, on the other hand, we merit the approval of our conscience and of every right thinking citizen.

### THE CONGO REFORMERS

The Congo Reform Association, at Boston, has labored mightily to sweep clean the Belgian doorstep, forgetful that many of the streets at home needed a mop. Many estimable people accepted the reformers at their own valuation. They swallow "creepy" yarns and Belgian cruelty without any hesitancy and showed the effects of them in articles in the magazines. But Professor Starr went to the Congo and saw that many of the tales about King Leopold's Congo officials were due to a craving for rubber and to overheated imaginations. In short, as he writes in his book, "The Truth about the Congo," he observed little of the outrages described by the "reformers." We have referred to this before in our columns, but it may interest our readers to read what he says to the philanthropists who wish the United States to interfere. "We are solicitous," he says, "about the Bantu in their home under the rule of Leopold II: we have 12,000,000 or more of them in the United States. The Bantu in the Congo we love. We suffer when he is whipped—yet here he may be put upon a chain gang, murdered, and if anyone raise an outcry he is a sentimentalist. Our negro problem is a serious and difficult one. We do not know how to treat it."

With this example constantly before us one would suppose that we would hesitate in meddling with an equally complicated problem regarding conditions of which we know little or nothing, on the other side of the globe.

### IRISH LANDLORDS AT THEIR OLD TRICKS.

Regarding the reported attempt to blow up Lord Ashdown, the Irish police find that the bomb was manufactured on the noble lord's own premises, and the powder used in it was the same as that used by himself in his amusements. Thus the theory we ventured to formulate when we heard of the "outrage" has been amply borne out by the official investigation. "No trace of the microtrace," said the Galway Express in its report of the outrage at first. We should say the trial is pretty hot just now. We remarked at the time on the strange fact that the dogs about the place, of which there are many, as is usually the case at a noble sportsman's hunting lodge, made no sound on the night of the explosion and now the mystery is pretty well cleared up. The dogs knew all those engaged in the plot, and so did not make any noise over their proceedings while they were making preparations for the "disaboliational outrage on a landlord in Ireland." In order to prepare the public, a special correspondent of the Daily Express earlier in the present year wrote no more than: "Woodland," Lord Ashdown's estate in County Galway, and where he spends the greater portion of the year, lies midway between Ballinasloe and Athenry. It is, therefore, in the zone of trouble—a thing easily discerned by even a casual visitor. A constable stationed beside the hall door, and when Lord Ashdown walks about his demesne he is armed and followed at a distance of some fifty or sixty yards by a policeman, also armed with a rifle. An armed constable on a bicycle follows Lord Ashdown when he drives out. The trouble on Lord Ashdown's estate has been of long standing. He has had, unfortunately, to evict tenants, and the Nationalist papers pursue him with all maledictions. The "arch exterminator of Woodlawn" is the favorite term of opprobrium, but by no means the only one. The ramified working of the League may, of course, have linked up the local freemasons with those whose operations are so much feared in the Galway district.

Lord Ashdown is the chairman of the landlords' publication bureau, and has been busy for a long time in the circulation of leaflets on bogus outrages. This time he appears to have over-reached himself and injured his party. He may find himself the subject of a Government prosecution. If so, he would not be by any means the first Irish landlord who succeeded in turning the

tables on himself. There was another, somewhere in the County Limerick, in the early days of the Land League, who set fire to his house and barn and then sought to get damages levied off the county, under the Coercion Act, but the incendiarianism the police soon were able to trace to himself.—Philadelphia Catholic Standard and Times.

### METHODISTS MAY CONVERT ITALY

THIRTY SIX THOUSAND YEARS HENCE AT A COST OF 1,500,000,000 FRANCES—PRESENT FOLLOWING COST 7,000 FRANCES A HEAD.

One of the most interesting documents it has been our fortune to meet with recently is the "Eighty-eighth Annual Report of the Missionary Society of the Methodist Episcopal Church" for the year 1906. One might delve in it for a week and continue to find something instructive all the time, but we must limit ourselves here to a few general and particular facts which concern Rome more directly.

The American Methodists may be said to have entered Rome and Italy through the Breach of Porta Pia on September 20, 1870, with Garibaldi's red-shirts. As a matter of fact they call their conventicle here the "XX. Settembre Church," which is built on "Via XX Settembre," and on the Feast of XX Settembre the Methodists make annual displays of banding and rejoicing, and their attitude towards the Pope and the priests differs not at all from the XX Settembre Socialists. Every year since the historic XX Settembre of 1870 the Methodists who run the Italian mission have been sending home to their generous friends in America glowing accounts of the success of their work, and their heroic labors have been rewarded invariably with golden showers of dollars. From the invaluable report before us we learn that during the last ten years the missionary society alone has sent over here almost half a million dollars. And yet this handsome sum by no means constitutes the total Methodist revenue in Italy—indeed there is reason to believe that it must be twice as much.

In fact, we learn from this most recent report that the Italian Methodist gleaming—from foreign sources last year amounted to over \$100,000, independently of any endowments that may exist. On the whole, one is justified in calculating that since 1870 over two and a half million dollars have been lavished on converting Italy.

### THRILLING THE BRETHREN.

Now, anybody who has studied the reports of the Methodist missionaries in Italy during the last thirty-five years will look to see very remarkable results from this vast expenditure. These reports are always optimistic—the missionaries have always made "splendid progress in the past year," and the "coming year" is like the rosy-fingered dawn in their calculations. The report which we have been endeavoring to digest is as full as usual of these glowing pictures. In Rome "there has been a noteworthy development through the organization of an educational league of the Rev. Grant Perkins" \* \* \* by means of the press succeeded in advertising well the work of our church in the capital; in Florence "the night school for teaching languages has had a great success, having no less than 135 enrolled, many of whom have become regular attendants of the church"; in Pisa, although the membership is not great, this "is compensated for by the fact that the brethren are thoroughly in earnest. In this congregation there is an ardent desire to hear the gospel."

At Bassignana the Methodists have "had a year that will be memorable in the history of Methodism. The school gives a splendid testimony to the country, attracting in religious matters to such an extent as to show up the ignorance of those who have been under the Roman Church." At San Marzano "the work of evangelization has never been so promising as it is this year;" at Calosso, Monte Grosso and Montalvo "the preaching this year has been very fruitful. The pastor has preached over four hundred times at Calosso; at Calosso, Monte Grosso and Montalvo the work has been done." One can well imagine the shells of joy that shot through the Methodist Conference in New York when it reads these glorious tidings—which, it must be remembered, have been repeated thirty seven times in so many years.

7,000 FRANCES A HEAD.

But there is one part of the precious report which remains a mystery in the light of these marvelous victories and of this profuse expenditure of American dollars. We turn over to pages 115-119 for the statistics, expecting to find many millions of Italian Methodists and Rome half converted. What we learn, however, is this: In Italy and Italian Switzerland there are about 31,000,000 of people, and the Methodists among them, including both "members and probationers," total exactly

3,440, Rome, which is well over the half million mark, contains 266 Methodist members and probationers. How many of the 3,440 and the 266 are Italians and how many of them are Americans, English, Germans, etc., we do not pretend even to guess, but taking them all as Italians, we reach some interesting results. It will be found that the attainment of the present Methodist following in Italy has cost about 7,000 francs a head; that the half a million of francs spent on Italian Methodism last year has resulted in a net gain over the numbers of the previous year of just 35 persons, which works at 686 francs per every additional Methodist; that at the same rate of expenditure and the same rate of progress it will take 12,500,000 francs and thirty-six thousand years to convert the Italian people from the errors of Popery to the light of Methodism. Unfortunately, there are several flaws in the calculation, for we find that in some respects Italian Methodism is going back. The last report, for instance, announces that there were 32 "native preachers" "on the field," whereas the previous one registered 55. We note also that in the space of one brief year these 32, aided by the nine foreign missionaries of Methodism, baptized as many as two adult and eight, six infant Italian Methodists, while in the previous year the baptisms of adults were no fewer than five and infants eighty-seven. This means a diminution of six baptisms in the year—but it must be remembered that there were twenty-three fewer missionaries to do the work.

How is it that the shrewd Methodists of the United States allow their money to be thus poured out into the sands? That is a mystery which cannot be explained—not even by the pamphlet, "Our Opportunity in Italy," which is being scattered all over the United States as a stimulus to contributors. The author explains, somehow, that Methodism has a great chance in Italy, partly on account of the wealth of the Church and its contrast with the poverty of the people. Yet, perhaps, after all, the mystery is really solved in this egregious pamphlet, and in that very sentence of it, where you are introduced to the ongoing beggar who cries, "Mon, mon in the water!" entreating you to throw some coin from your boat so that he may die and bring it up in his text or his trousers. There is a difference, of course—the Neapolitan beggar works for the coin, while the Italian Methodist beggar tells you how, in company with forty colleagues, he has succeeded in baptizing two adults in a whole year!

### MIXED MARRIAGES UNDER THE NEW DECREE.

NULL AND VOID UNLESS CELEBRATED BEFORE QUALIFIED PRIEST AND TWO WITNESSES.

From the Tablet.

The chief point to be borne in mind is that after Easter next any marriage between Catholics is absolutely null and void, no real marriage at all, unless it is celebrated in the presence of a duly qualified priest and two witnesses. The same is true of any marriage in which either of the parties is or has been a Catholic. Up to this time when a Catholic in these countries, in defiance of the law of the Church, has so far forgotten himself as to be married either in a Protestant church or in a registry office, the Church held that the marriage to be sinful and sacrilegious and the parties guilty of grievous sin, but at the same time recognized the marriage so far to be valid and binding and the parties to be truly man and wife. After Easter next such marriages in Protestant churches or registry offices will be for Catholics not only sinful, but invalid, and the persons who contract them will have merely gone through an empty ceremony, and will be no more man and wife after it than they were before. Catholics therefore who for any reason or pressure of circumstances might be tempted into such an iniquitous course must be duly forewarned of their danger.

Be it observed that this law binds all Catholics, even apostate or excommunicated Catholics. But on the other hand, it does not affect those who are not and never have been Catholics. Consequently Protestants and non-Catholics generally are outside its scope, and the marriages of such in their churches or conventicles or registry offices are recognized by the Catholic Church, all things else permitting, as real and true marriages.

### POPE UPSET MASONIC PLANS.

The French Bishops, says Rome, never doubted for a minute the wisdom of the Holy Father in his attitude towards the different laws forged in France against the Church, and they have less reason than ever now to doubt it when they look back on what has happened. One of them, Mgr. Dechelette, auxiliary to the Cardinal Archbishop of Lyons admirably expressed in an interview granted the other day, the real situation. "Yes," he said with emphasis, "Pius X has certainly saved the Church. The famous 'associations cultuelles' were meant to be at one and the same time the exponent of a new organization of worship and a tool in the hands of Freemasonry to disorganize the Church not in France only, but in all Latin countries. I know, as a matter of fact, that in Spain the clergy and the Catholics were even more anxious than ourselves about the fate in store for our religion and waited with feverish anxiety for the decision of the Pope. They hoped that it would be what it has been, one of condemnation, because

they felt sure that the great "reform" would have been introduced at the other side of the Pyrenees had it been tolerated with us. The heads of Freemasonry in both countries had made arrangements to this end. Noble, wise, provident, indispensable, therefore, was the answer given by the Pontiff and the surest proof of this is the joy with which it was welcomed by Spanish Catholics. I will go farther and say that the resolute, energetic and prompt determination assumed by Pius X, completely upset the plans of the Grand Orient of the Latin nations.

### CATHOLIC NOTES.

On Saturday, St. Joseph's Seminary, Baltimore, will send out its third colored priest to work for the salvation of the millions of souls of that neglected race.

A dispatch from Ithaca, dated September 23 says: Rev. James F. Winters announced today that he had been appointed the first Catholic chaplain for Cornell students by Bishop McQuaid of Rochester.

Men, young and old, throughout the diocese of Newark, N. J., will rally under the banner of the Holy Name, on Sunday, October 13, when a public protest against blasphemy will be registered by marching thousands.

The Pope sent a special blessing for the great labour demonstration held in the United States last Tuesday, praying that God might grant true peace and happiness to the toiling millions, and inspire them to follow the example set them by Jesus of Nazareth.

The will of the late Archbishop John J. Williams was filed in the Probate Court of Boston last Monday. With the exception of a bequest of \$2,000 made to grandchildren of a brother, the entire property is left to his successor, Archbishop William H. O'Connell.

In the presence of eminent dignitaries, archbishops, bishops, monsignori, secular and regular priests from all parts of New England, Rt. Rev. Daniel F. Fieshan, D. D., was last Thursday consecrated second Bishop of Fall River, Mass.

Father Bernard Vaughan is invited by the Catholics of New York to give a series of addresses in that city. He is afraid they will run him off his feet if he goes. The Farmstead sermons have gone through nine editions and are translated into French, German and Italian.

It is reported that Prof. J. P. Lennon, professor of modern literature in the University of Dublin, Ireland, has been called to the same chair in the Catholic University, Washington, D. C., to succeed Dr. Maurice Francis Egan, now Ambassador at Copenhagen.

A dispatch from Rome to La Croix states that the Holy Father has authorized the introduction into the Litany of the Holy Name of Jesus, of an invocation in honor of the Holy Eucharist. It will read, "Through the most holy Eucharist instituted by Thee, deliver us, O God."

A midday hour of adoration will commence September 12 at the church of St. Peter, in Barclay street, New York, and will be repeated each succeeding Thursday at the same time. The hour of adoration will be divided into four portions. The first quarter will commence with the Exposition of the Blessed Sacrament and the last quarter will end with Benediction.

M. A. Janné, of the Croix, is making an inquiry concerning the re-organization of the Catholic Church in France. Several of the interviews he has had with Bishops have already been published. The statements made by the prelates are, on the whole, reassuring. For instance, Mgr. Delamare, the Coadjutor of the Archbishop of Cambrai, said his heart was full of confident hope.

Floral tributes at the funerals of adults, even when these are notable excommunicants, are not encouraged by the Church; but at the funeral of Archbishop Williams, place was made for the carrying of the Chinese Catholics of Boston. There are only nineteen of them, and they are the converts of the Rev. W. J. Browne, of the Church of St. Peter and Paul, South Boston, who is very devoted to this mission. The little congregation was present in the cathedral at the obsequies.

On Friday, August 23, his Majesty King Alfonso of Spain, accompanied by his consort, Queen Victoria, who is a convert to the true faith, visited Lourdes. After having visited the grotto and drunk of the water of the fountains, they proceeded to the basilica. There the King knelt at the foot of the choir on the Epistle side, while the Queen took her place in the benches on the Gospel side. His Majesty remained in prayer for a considerable time, his arms extended in the form of a cross, as is the custom with pilgrims praying in the grotto.

### Another Lourdes Cure.

A wonderful cure, according to foreign exchanges, has been effected in Lourdes on Marguerite Long, a girl whose knee was entirely paralyzed. For three years Mlle. Long has dragged herself about on crutches. Last year's pilgrimage to Lourdes did her no good. This year she went again to Lourdes, took part in the procession in spite of the physical torture. As she was telling her beads before the grotto, she felt a shock in the knees, stood up and threw away her crutches, amid the enthusiasm of the pilgrims. Fifteen hundred persons welcomed the girl to Nîmes on her return thoroughly cured.