

The Catholic Record.

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

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AN ADROIT SELF-ADVERTISER.

Hall Caine is an adroit self-advertiser. Just now, as his latest book is in the market, he is the centre of a controversy as to whether or no he did right in making use of an incident which recalls the story of Rossetti's buried and exhumed sonnets. The critics have the stage to themselves, but, like Manxman, is in the wings as promoter. The note of censure is music to him, for it means advertising of Hall Caine and his literary wares. Regrettable, indeed, this use of the Rossetti episode to "make copy." The Manxman protests to prolong the talk-fest. But to rejoin the critics: did not Thackeray do Lord Hertford an injustice when he took part of him as model for the Marquis of Steyne, and was not Dickens unkind to Leigh Hunt in associating him with Harold Skimpole—which merely goes to prove that these critics are troubled with obliquity of vision, and by no accurate sense of literary proportion. Thackeray and Dickens made literature; Hall Caine makes "copy" which bears no stamp of "authenticity or permanence and endures no longer than snow-flake in the river or the foam of penny beer." He is of the school of writers described by Mr. Dooley: "Th' longer the wurrd lasts th' more books do be comin' out. Day by day I read in the papers announcements iv new publications that read like the delinquent tax list. They's a publisher in every block and in thousands of happy homes some man is pluggin' away at the romanti novel, or whalin' out a poem on the type-writer upstairs."

THE SOCIAL QUESTION.

We hear that some of our boys are members of Protestant organizations—which may not be to our credit. They may, however, have been influenced in this by those who for some reason or other have a partiality for non-Catholic societies. But perchance the real reason is that the lad who is allowed to roam the streets is not averse to be associated with anything that promises him food and clothing. Good people may bewail this fact, but the fact remains nevertheless. The Catholic who entertains himself with the giving of advice or in waxing querulous is not the one to denounce the non-Catholic who is not niggardly with time or money in ministering to the needs of newsboys, etc., irrespective of creed. They should do this and that of course, but the street urchin's strong point is not analysis of motives, and coffee and something to eat are arguments which appeal to him. Instead of complaint why not plead guilty to neglect of our own and begin to act. Some years ago Archbishop Ireland said that as a body Catholics were quietness itself. They say their prayers, they preach, they listen to sermons on the love of God and on resignation in suffering; or if they venture at all into the arena, it is at the eleventh hour, when others have long preceded them, and public opinion has already been formed. Strange indeed is all this: Christ made the social question the basis of His ministry. The evidence of His divinity which He gave to the disciples of John was: "The blind see, the lame walk, the lepers are cleansed, and the poor have the Gospel preached to them. Throughout her whole history the Church grappled with every social problem and solved it. What has come over us that we shun the work which is essentially ours to do. To save those who insist on being saved is not the mission of the Church." "Compel them to come in" is the command of the Master. To sing lovely anthems in Cathedral stalls, and wear copes of brocaded gold, while no multitude throng nave or aisle, and while the world outside is dying of spiritual and moral starvation,—this is not the religion we need today.

THE BEST WAY TO CONQUER.

In reply to a correspondent we beg to say that in regard to the motu proprio our privilege and duty is not to discuss but to obey. When beset by difficulties, which by the way are of our own making for the most part, we can take heart of grace by remembering that obedience full and loyal is the best way to conquer them. Pastors who have written us on this matter rejoice that the day of servitude is gone. Before the motu proprio they were at the mercy of the organist; the individual was king; the solo singers dis-

ported themselves as it seemed best to them; but now the music is according to the mind of the Church and "in the ecclesiastic song we do not regulate our judgment by the rules of the theatre." The musician may bring all the resources of his art into the church, but its use therein must be subservient to the rules laid down by the Church. There is surely nothing unreasonable in this. If we grant every commercial house the right to do business according to its own methods, and to exclude from its employ all who refuse to follow them, we may not with any show of reason become querulous as to the Church forbidding anything that is antagonistic to its mind. The loyal Catholic, however, knows that Rome has spoken and is content. He recognizes, too, that in all things connected with worship, whether it be in painting or sculpture or in architecture, as well as in music, the Church requires no aid from the world. She has her own rules, and they must be observed. Her art is the reflection of God: it is nurtured and developed by faith and prayer.

THE REFORMATION IN ENGLAND.

In alluding to the charge that has done duty so often, viz., that Papal tyranny was one of the causes of the Reformation in England, Dr. Gaillard asks: Who felt it? wonder? Not Henry VIII. himself till he felt himself disappointed in the expectation he had ardently cherished for a while that he could manage by hook or by crook to obtain from the See of Rome something like an ecclesiastical license for bigamy. All that the Pope could be reproached with was far too great deference to an unprincipled sovereign and very mischievous, temporizing in the vain hope that he would lay aside self-will and return to his obedience.

For the first time in history Europe beheld a great prince deliberately withdraw himself and his subjects from the spiritual dominion of Rome and enforce by several penalties the repudiation of Papal authority. Aeneas the very ignoble origin of the Reformation in England Dom Bede Camm adduces in our "Lives of English Martyrs Declared Blessed by Pope Leo" the testimony of Bishop Aylmer, of London, who wrote as follows in the reign of Elizabeth: Was not Queen Anne the chief, first and only cause of banishing the beast of Rome with all his beggarly baggage. And while giving due praise to King Henry for "broaching it" and to "the lamb of God, King Edward, for finishing and perfecting of what was begun" and to the "blessed martyr of God for furthering it" he insists that the "crotch and roote was the Queen which God had endued with wisdom that she could, and given her the mind that she would do it." And Macaulay on "Hallam": "The work which had been begun by Henry, the murderer of his wives, was continued by Somerset, the murderer of his brother, and completed by Elizabeth, the murderer of her guest.

Historians of our time, Brewer, Maitland, Gardiner, Pollard and others, are sowers of truth which we trust shall yield an abundant harvest.

A FOOLISH STORY.

In a recent number of the Catholic World we notice a short story entitled "Vera," which is built on the "Duchess" style. Vera, an imperious beauty, is loved by a Charlie Langton, a penniless and briefless barrister, and on his own showing an unmitigated ass. The man with the money enters the race for Vera's hand, and wins easily, with Charlie not in the running. The imperious beauty is not entirely pleased at this, but we suppose that, hounded by the name Vera, she could not get out of the way in time. Enters now the adventuress with a Titian red head and other things known to dermatologists. She acts in the same old way. Thereat Vera becomes ill, and Charlie, now a priest, hears her confession and gives her the Bread of Life.

It is a pity that the writer should have sent him into the sanctuary on an unhappy love affair. And we think that a story intended for the family reading table can be woven without drawing upon husbands with a taste for females with Titian red heads.

TO BE PREFERRED.

We are not enthusiastic admirers of the self-opinionated young man. But he is to be preferred to the young man who goes with the crowd and never asks why he does it. The former may, after experience has taught him a few

lessons, be a useful citizen: the latter is usually an excrement in the community.

PROTE TANT VIEW OF FATHER MATHEW.

The Catholic Truth Society of Ireland has done credit to itself and at the same time has conferred a lasting favor upon its constituents, by its publication of a volume of no less than three hundred and fifty pages, entitled "A Roll of Honor: Irish Prelates and Priests of the Last Century." This "Roll of Honor" is prefaced by the Most Rev. John Healy, D. D., Archbishop of Tuam, and contains the record of nine noble and famous lives, Archbishop Murray of Dublin, Mac Hale of Tuam, and Croke of Cashel and Ealy; Bishop Doyle, O. S. A., of Kildare and Leighlin; Father John Hand, founder of All Hallows College; Dr. Charles Russell, president of Maynooth; Father Robert Haly, S. J.; Father Thomas Burke, O. P.; and Father Theobald Mathew, O. S. F. C. Some Protestant tribunes that it quotes as heretic to Father Mathew, the Apostle of Temperance, will be of interest to our readers. And let us begin with none less than the Orangemen's devotion to the Catholic priest who came to win them over to the Temperance cause.

"Hardly in his own city of Cork was he more loved and followed than he was in the most Presbyterian counties of Ulster when he went to admit the pledge. The progress of temperance was one condition of most othering in the heart of Father Mathew. Enthusiastic Orangemen swelled the great procession which went out to welcome him; and at Clones the unwonted spectacle was presented to the public of Orange, flags waving proudly to do honor to a Catholic priest.

"At one of his southern meetings, a new recruit said to him, tragically, 'Ah, Father, if you only knew what I am, 'tisn't after blessing me you would be.' 'And what are you then?' 'Father, I am an Orangeman.' 'God bless you, my dear, I don't care if you are a lemon.'"

Said the well-known Unitarian minister, Dr. Channing, in an address delivered in Boston: "In the moral point of view, the Ireland of the past is banished—a new Ireland has started into life; five millions of her population have taken the pledge of total abstinence; and instances of breaking the pledge are very rare. The great national anniversary, on which the whole laboring population used to be dissolved in excesses, are now given to innocent pleasures. The excise on ardent spirits has now been diminished nearly a million sterling. History records no revolution like this: it is the great event of the present day. Father Mathew, the leader in this moral revolution, ranks far above heroes and statesmen. However, as Protestants, we may question the claims of departed saints, here is a living minister, if he may be judged by ordinary diligence. . . . But we all know the extraordinary eloquence, the untiring energy, the disinterested forgetfulness of all selfish objects, which did enable Mr. Mathew to accomplish his moral miracle, and by his exertions to effect a change in Ireland which was surprising to the whole civilized world. . . . Let us embrace this opportunity of being sharers in the glory of Father Mathew, by contributing in this country and in the sister country, to promote the cause of temperance; and let us have the satisfaction of thinking that we have done something that will be grateful in the eyes both of God and man."

Said Lord John Russell, addressing a meeting at Exeter Hall: "To make a great impression upon the whole nation, to bring them at once from a habit in which they were too apt to indulge, to the practise of those virtues by which their domestic happiness may be increased, and their moral and religious conduct improved, must have called for no ordinary diligence. . . . But we all know the extraordinary eloquence, the untiring energy, the disinterested forgetfulness of all selfish objects, which did enable Mr. Mathew to accomplish his moral miracle, and by his exertions to effect a change in Ireland which was surprising to the whole civilized world. . . . Let us embrace this opportunity of being sharers in the glory of Father Mathew, by contributing in this country and in the sister country, to promote the cause of temperance; and let us have the satisfaction of thinking that we have done something that will be grateful in the eyes both of God and man."

At Norwich, England, Father Mathew was welcomed by the Anglican Bishop, Dr. Stanley, "in a most cordial address," which began after the following fashion: "And now, Reverend Sir, my friend brother from another island, I meet you here not as a Roman Catholic priest; I differ from your creed—I will candidly tell you I am even hostile to it; but I meet you as a Christian brother on neutral ground."

Then, after many complimentary words on the work that Father Mathew had done, Dr. Stanley thus appealed to the people of the place: "Men of Norwich, citizens of this ancient city! I appeal to you, and I trust that my appeal shall not be in vain—receive the wanderer on a sacred mission from a distant country—receive him, and give him a Christian welcome, for he has come on a Christian mission."

We may state in addition to the above tributes from Protestants the remarkable fact that when Father Mathew visited this country, the United States Senate gave him a place on the floor, a privilege which had before only been conferred on Lafayette, and the President entertained him at a banquet to meet a number of foremost men, all eager to know the Apostle of Temperance.

As flowers must be crushed to extract their essence, so the soul of a Christian exhales a sweeter perfume of sanctity when it has borne the pressure of the Cross.

CANKER OF SELFISH GREED.

EATING INTO THE HEART OF OUR COMMERCIAL LIFE.

In spite of the progress that society is steadily making much selfishness is still displayed in our dealings with one another, above all in our business relations. I know of no argument that can illustrate this better than the annual destruction of lives by our railroads. Think of it, a little under 4,000 killed in one year and more than 51,000 injured! And the number growing year by year!

We view this lawful destruction of life without an expression of indignation. We could not be less concerned if it were a question of the loss of so many bushels of wheat. We have come to look upon every wreck as an unavoidable accident; but they run just as fast trains in England, they haul more passengers and tons of freight, per mile of railroad than we do, and if we can trust newspaper reports, not one passenger was killed in England last year.

As often as there is some disastrous wreck we are promised that the authorities will make a thorough investigation and fearlessly fix the blame where it belongs; if their deed were as true as their words we might find the culprit quite often in the seats of the mighty—find him perhaps to be some high salaried president, whose chief merit consists in paying large dividends to stock holders at the expense of roadbed, bridges, engines, etc.

On a night only moderately cold two weeks ago three engines died on one division of a trunk line running into Chicago and had to be hauled off the road by other engines. Walking over several miles of track, with a companion, we found more than half the ties rotten or broken in the middle. When a collision happens on this particular road or a train leaves the track we shall be told the same old story, in all likelihood, of the engineer disregarding orders or of rails spreading unexpectedly. No matter how many lives are endangered there must be no interruption of fat dividends.

What think you of the man who will coin the lives of his fellows into money? I might ask, too, what think you of the stupidity of the public that will allow such a thing to continue?

During the past year other magnates brought on a widespread strike because they insisted upon lowering the wages of their unskilled laborers, who were receiving on an average no more than \$7.40 per week. Did they not their own enormous income? No; but they scanned the face of the latest emigrants to find the most degraded and the hungriest looking to place them in competition with their old employees and force these to a lower standard a bestial standard of living.

These magnates have imitators and when you get to know them one and all you will be able to understand Christ's remark about it being easier for a camel to pass through the eye of a needle than for the rich—such rich as they are saved. Theirs assuredly is not the spirit of Bethlehem.

When however, we turn to those of little means, we are more likely to find Christian lives and Christian unselfishness. I have been deeply moved on more than one occasion by the kindness shown and the sacrifices made for each other among the plain common people. Indeed, it is not to them that Christ will say: 'I was hungry and you gave Me not to eat, I was naked and you clothed Me not, I was sick and you did not visit Me.' It was like them Christ wished to be Himself—not one of the world's great ones.

May the Saviour of mankind—the incarnation of unselfishness—put more warmth into our hearts, pour more love into our homes, soften our hearts with a deeper sympathy and soften the sharp competition of business. May the memory of Bethlehem and Calvary vanquish the ignominious and debasing spirit of commercialism.—Rev. W. S. Kress.

ATONEMENT FOR SACRILEGIOUS OUTRAGE.

The Catholic population of New Orleans was horrified on Saturday, the 14th ult., to learn of the desecration that had taken place in the Church of the Sacred Species, in the tabernacle and two ciboria, containing the Sacred Species, were stolen. Not satisfied with their already sacrilegious act, the thieves must throw to the winds the contents of the stolen vessels. Aroused by the burglar alarm, the Redemptorist Fathers hastened to the church and for the sacred particles. These they found in various places.

To atone for the insult offered to God, Most Reverend Archbishop Chapelle visited the church and remained some time kneeling before the altar, and on Sunday the Redemptorist Fathers and congregations of their three churches, as well as priests, Sisters and the laymen of other parts of the city, visited St. Alphonsus' Church during the whole day for prayer and meditation. At the 7 o'clock Mass a large number of men and boys received Holy Communion, and Father Girard, C. S. S. R., superior of the local houses, addressed the congregation on the enormity of the act of Friday night.

At every Mass immense crowds attended, and they were told of the awful crime. In the evening there was a solemn service, at which all the members of

the Redemptorist order and a vast congregation assisted. Attended by a great body of men with lighted candles and bearing the great sacrament of the altar, the priests made a procession through the church.

Father Grady, C. S. S. R., again spoke on the Holy Eucharist and the sin which had been committed. With the benediction of the Blessed Sacrament and the singing of the "Te Deum" the ceremony of atonement closed.

A \$90,000 DOLLAR FAIR.

The recently published statement that \$70,000 had been realized from a bazaar held to pay the debt resting on the new St. Mary's Cathedral at Sydney, Australia, was far below the mark. Speaking in the Cathedral last month, Cardinal Moran, the beloved Archbishop of Sydney, said:

"Thanks to the boundless generosity of both clergy and people, and the singular enthusiasm which pervaded all classes in promoting this great cause, St. Mary's has been freed from every fraction of debt and may now be solemnly consecrated to God. The whole proceedings of the fair have been a genuine triumph of Australian democracy. Very few large sums have been subscribed. The grand result of almost £16,000 is due to small contributions, many of them from generous friends in the remote back blocks, and not a few also from non-Catholics.

TEMPERANCE AND DANCING.

FATHER BOND, C. S. S. R., OF ST. LOUIS, AT THE LADIES' AUXILIARY.

The lecture delivered by Rev. William T. Bond, C. S. S. R., was eminently practical in every particular, and his appeal to his auditors to help build up the Ladies' Auxiliary of St. Alphonsus parish, met with substantial encouragement ere the evening passed.

Father Bond strongly denounced the innumerable patent medicines now upon the market that are but other names for the cheapest grades of liquor. He exhorted his audience never to bring them into their homes, else they rouse in some member of their family the slumbering appetite for drinks or drugs. He said now was a propitious time for the members of the Knights of Father Mathew and all lovers of temperance to propound legislation for the propagation of temperance and morality. The spirit of political reform was visible everywhere in our midst, he continued, and the elements now in power would be only too glad to listen to those whose sole thought was to encourage their fellowmen to become sober and patriotic citizens.

Deviating from the subject of temperance, Father Bond denounced the public dance hall and also spoke scathingly of the demoralizing tendencies of the "round" dance, under all circumstances. He said it shocked him and every other priest to see in the public prints the announcements of an "entertainment and hop" to be given under the auspices of a Catholic, and mayhap, a parish organization. He implored the councils of the Knights of Father Mathew to have higher ideals, to lead its members onward and upward to the high moral plane the Church intends for everyone of her children.

Dr. Donovan, the energetic, popular and successful organizer of the Ladies' Auxiliary, explained in a terse and concise manner the object of the organization and laid particular stress upon the fact that its aim and hope were to spread the light of temperance in the homes of the land through the mother influence. Upon the mothers, he said, rested the responsibility of the sobriety of the future generations of this country. The hand that rocks the cradle can determine whether its inmate shall become a sober man or not.—Western Watchman.

AN ENTIRE FAMILY EMBRACES CATHOLICITY.

A consoling and edifying spectacle was offered the faithful of Verdun on a recent Sunday afternoon, when a family of seven persons renounced Protestantism and were baptized and received into the Catholic Church. Rev. Father McGinnis, vicar of the parish, in an eloquent discourse, explained the ceremonies connected with holy baptism, and exhorted his hearers to rejoice in beholding so many of their separated brethren become members of the great Catholic family.

The names of the new converts are: Frederick Thomas Hill, Elizabeth Hamilton, his wife; Florence, Amelia, Rowland, John Christopher and George Arthur, their children, and Mr. Henry Miller. This estimable family came from England some time ago and settled in Verdun. Impressed by the beauty of the Catholic ritual and the great truths of Catholic doctrine, they asked to be instructed in the faith. This wish was granted by Father McGinnis, whose apostolic zeal is so well known, and who officiated at the ceremony of reception.—Montreal True Witness.

An Abstemious Province.

The Western Watchman calls attention to the fact that, according to recently-published statistics, Quebec is the only province in Canada which does not show an increase in drunkenness. In fact, while convictions in the courts have increased 28 per cent. in Ontario, 75 per cent. in Manitoba, and 100 per cent. in Nova Scotia, there has been a decrease in Quebec. "Score another point for the benighted, priest-ridden French Canadians," exclaims our St. Louis contemporary.

CATHOLIC NOTES.

Twenty seven converts was the fruit of a mission given in the Westing Cathedral by the Cleveland Apostolate. Father Omond, O. S. B., has given missions in Sheffield, Florence, Rockwood, St. Florin, Pass Christian,

At Yorkton, Assiniboine, Canada, the Redemptorist Fathers have recently built a new chapel and monastery among the Galicians. Rev. John Charleau, formerly the incumbent of Theodolbank, Scotland, a Presbyterian minister, was ordained as the priesthood at St. John Lateran, Rome, on December 17th.

Five Sisters of Nazareth at Johannesburg lately received medals from the hands of Lord Roberts, in recognition of their services to the sick and wounded during the South African War.

The Pope received in private audience C. M. Naryehkin, the new Russian minister, accredited to the Vatican, to whom he said that he was ardently praying for the pacification of Russia. Meridan, and five other points in Mississippi. In every place large crowds of non-Catholics came to listen. He received nineteen converts and left twenty under instruction.

The Dowager Countess of Roslyn, who is the mother of the Countess of Warwick, has been received into the Catholic Church. Father Bernard Vaughan's teaching it was that inspired the Countess.

The Princess Dowager of Hesse, nee Princess Anna of Prussia, and aunt of William II., has recently been received into the Church. The solemn ceremony of her abdication of Protestantism and of her return to Catholicism took place at Castle Adolphe.

The widow of Montalembert, the great French Catholic, died last month at the chateau of Optien, Belgium. The countess was born August 20, 1813, and had lived many years—114 her son-in-law, the Count de Gramont. Her death was as edifying as her life.

Miss Elizabeth W. Morley, daughter of a prominent lace manufacturer of Nottingham, England, made her solemn profession as Sister Mary Joseph at the Poor Clares' Monastery, Evansville, Indiana, last month. She is a convert to the Church, being formerly an Anglican.

The erection of a statue to Lord Russell of Killowen in the Central Hall of the English Courts of Justice, which was unveiled recently, is of interest in legal history as the only instance in which the memory of an Irish political offender has been honored by a memorial in a British Temple of Justice.

Mr. Patrick M. Donahue, who succeeded James Jeffrey Roche, now American Consul at Genoa, Italy, in the controlling interest of The Pilot Publishing Company, Boston, and who will continue in the office of business manager, is a son of the late Patrick Donahue, founder of The Pilot.

Monsignor Doane, rector of St. Patrick's Cathedral, Newark, N. J., died last Friday night, January 20, of heart failure. He was in his seventeenth year. Mgr. Doane was a son of the late George Washington Doane, Episcopal Bishop of New Jersey, and brother of the present Episcopal Bishop, W. O. Doane of Albany, N. Y.

The rumor that Gladstone's son, the Rev. Stephen Gladstone, formerly Protestant Rector of Haverden, had joined the Catholic Church had nothing to do with the Catholic Church had nothing to do with the Catholic Church had nothing to do with the Catholic Church.

On January 22, the Holy Father received the students of the American College at Rome, who were presented by their rector, Right Rev. Mgr. Kennedy. The Pope congratulated his visitors upon the splendid results of their examinations, saying that Americans took the palm among the colleges of Rome and are an honor to their country. He gave each student a silver medal.

The latest reports from the bedside of Bishop Spalding of Peoria state that he has rallied splendidly from his attack of January 6 and will soon be able to be about again. His many friends and admirers throughout the country will rejoice in his recovery. Probably no man in the country is more widely known or deeply respected than Bishop Spalding and all classes and creeds joined in the sorrow which his illness occasioned.

United States President Roosevelt, upon the personal recommendation of Archbishop Farley, has appointed Rev. Joseph M. McGinty of New York to be a naval chaplain. The young priest was also commended to the chief executive by Cardinal Gibbons and by Archbishop John Ireland. He is twenty-eight years old and was born in New York. He was graduated at St. Lawrence College, Montreal, and completed his theological studies in the Sallatin Seminary, Paris, where he was ordained a priest four years ago.

Madame Gadski the great operatic singer from the Metropolitan Opera house, New York City is a Catholic and one of the greatest of living singers. Recently she gave a concert in St. Paul, and while there was informed the Sisters of St. Agatha's conservatory were anxious to hear her, but were not allowed to attend public concerts. She immediately arranged to visit the conservatory and sing for the Sisters and pupils to their unexpected pleasure. She then visited with the sisters and showed extreme pleasure in having been able to greet them.