

The Catholic Record.

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

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THE MODERATE DRINKER

The man who drinks strong liquor has usually some excuse or pretext to justify it. He drinks because the weather is hot or cold or because of habit or sociability or of business. We are referring to the moderate drinker, that rare being who can leave it alone when he wishes and is never in a bemused or befuddled condition. To others he may seem at times rather frayed around the eyes and unsteady in the legs, but in his own opinion he is a shining example of sobriety. He may even dwell upon the dangers of intemperance, professing the while, however, a mild contempt for the advocates of total abstinence. He may never become a habitual drunkard but he is always a potent factor in the spread of intemperance. The young man recoils from the very sight of the full-developed product of the saloon. The bleary-eyed, besotted thing that was once a man fills him with horror. But when he sees men, whom he has been taught to respect, not disdaining the use of liquor, and when he is encouraged by these moderate drinkers to do likewise, he begins to acquire a habit that must, to put it mildly, lessen his efficiency, weaken his will and impair his character. He may know what medical authorities say about the use of alcohol, and be aware that the clear brain and steady nerves, so requisite for the strain and stress of competition, are not to be found in the saloon or the club. He may have before him the wrecks of men who were once as buoyant, as manly, as intelligent as he is. But the moderate drinker can, by example, silence his arguments and dispel his fears. And in our opinion many a young man has had his career blighted or destroyed because of the negligence of those who, because of their age and experience, should have advised and shielded him. A word would have helped him; example would have clothed him as with invulnerable armour. But no word was vouchsafed him and the daily spectacle of drinking led him into the belief that he also could be a "tank" without incurring odium or flirting with disaster and death; experience may open his eyes, but the price he pays is always high. Or he may plod along in a state more or less befogged, thoroughly persuaded that liquor is but a stimulant that is conducive to his physical well-being. And he in his turn may induce others to join the army of "moderate drinkers" who—the most of them—regret deep down in their hearts the day that they drank their first glass of liquor and who will admit that they use it, not for health, but to satisfy a craving grown strong through years of self-indulgence. It may not have cast them out as outcasts, but it has deprived them of opportunities, rendered them less capable of dealing with emergencies, stolen the brightness of the mind and rubbed off the bloom from the heart. And the pity is that they might have been saved all this by their elders.

THE KHAN IN TORONTO

STAR

"AND FROM HENCEFORTH"

It is disturbing to reflect that, nowadays, most revolutionists consider that it is necessary for their schemes to be Godless. It is unfortunate that the Anarchists, the Socialists, the Communists, et al., should have perhaps unconsciously, left this impression. It is to be deplored, because we all know that many of the most earnest of the social revolutionaries of whom we know are devout followers of the Beautiful Man who said: "Behold, I make all things new." But now the world has greater cause to be uneasy. Some of the more "advanced" of the suffragette leaders consider it the proper, or rather the correct, thing to repudiate religion. They ask: "What has Christianity done—what is it doing for us?"

Dear girls, if you will stop talking for half a minute and give me a chance to get a word in edgeways, I have something to say.

Up to a certain period in human history, what kind of a position did woman occupy? She was a chattel, a serf, a thing! But an event occurred one far-off night in a stable in Bethlehem of Judea, when the Great Emancipator placed His little Son in the sheltering arms of a young girl. Neither before nor since has there been such a splendid compliment paid to her sex. By that one act He lifted woman out of the depths—De Profundis—and placed her on a throne. And the little mother folded the Gift to her bosom and cried out with pride and joy at this tremendous prediction:

"And from henceforth all generations shall call me blessed."

For twenty centuries, with bleeding hands and feet a great church hath climbed the sometimes crumbling walls of civilization, but they never let go of Her. A chapel or a church is poor and cramped indeed where they cannot find a nook to shrine the Blessed Virgin.

Ingratitute, thy name is woman! Should she fall the One who inaugurated her emancipation it would be the most repellent perfidy in all history. Let her take warning from what happened to the temperance cause. The prohibitionists deserted the only One who could give them prohibition, and they appealed to Caesar. Look back during the past fifty years and what has Caesar done for them?

The suffragettes are employing the same methods. They appeal to Caesar. Now, Caesar was a drunkard, and a ladies' man; the late-lamented Brig-

ham Young wasn't in the same class with him. In heaven's name, why go to that old reprobate? If they think that Jesus of Nazareth is going to work in double harness with Mister Caesar they are mistaken, and fifty years from now they will be stumbling around, cutting off a license here and a license there, and shortening the hours of sale—Glory Hallelujah!—if I may be permitted to speak in metaphors.

All the glory that came to Mary is shared by every woman to-day. If they can walk out of jail whenever they have a mind to, if some of them are tolerated when they are intolerable, it's for that reason.

The history of Christianity is the story of the rise in woman. Should Christianity crumble, woman will drop back to a level where it does not matter whether the age of consent is sixteen or sixty?

It is difficult for people who do not recognize the divine origin of the Church to understand the reason for her influence over those who accept her teaching. Outside her fold they see nothing but warring sects and so-called religions devoid of dogmatic teaching. They find it difficult to look at religions from the viewpoint of a church which is absolutely certain in regard to her authority and teaching.

It can scarcely be denied that the primary cause of the religious indifference and infidelity of the present day is the absence of definite doctrinal teaching among the sects. Each individual, following the example set by the non-Catholic churches, feels free to follow his private judgment in accepting or rejecting the truths of Christianity and, consequently, instead of order there is chaos in the religious world. There can be little doubt that the churches are primarily responsible for this absence of definite religious views among the people at large.

The "Christian Work and Evangelical," commenting upon this lack of religion in an effort to ascertain its primary cause, asks: "Is the failure all with the churches?" It answers the question by saying: "We believe that never in any period of the world's history was the church making more earnest effort than it is to-day both to teach the people and to build up the kingdom of God. Men never preached the real gospel more earnestly."

Commenting on this statement the New York Weekly Witness, a Protestant journal, says: "Much effort is being put forth certainly, but we fear that very much of it is put forth along unspiritual lines. And as to preaching the 'real Gospel,' our impression is that the preachers who are doing that are in a minority. There is a very strong temptation to the preacher to adapt his preaching to the trend of popular thought. No man likes to be looked upon as an old fogey. Every man likes to win approbation instead of criticism. And therefore it is very difficult for preachers who still believe the Gospel of Christ as it is set forth in the Bible to preach it fully."

"And we are under the impression that a majority of the younger preachers do not believe the Gospel that was preached by Peter and Paul and John. Our impression is that some of the larger theological seminaries are teaching their students a modernized Gospel which either repudiates or practically ignores the truth that God gave His Son as a voluntary sacrifice to make atonement for our sins. And when that fundamental truth is left out of the Gospel of Christ is emasculated."

"How can the Church work miracles if in all the people there is a deadening unbelief?" asks Christian Work.

"Clearly the Church cannot compel people to believe. But what is the cause of this prevalence of unbelief? Have not very many of the preachers of the larger churches encouraged the spirit of unbelief by disparaging the teaching of the Bible, or at least, treating it with silent contempt—wherever that teaching does not agree with their own ideas. How can any preacher expect the man on the street to accept any religion which has no higher authority than the pulpit or the theological seminary at the back of it. Christianity without an authoritative revelation to support it would soon be as important as Confucianism, and Protestantism without such a revelation is not as good a religion as Roman Catholicism with an authoritative revelation. When a preacher discards the authority of the Bible, he virtually kicks his pulpit out from under him and stands on nothing, beating the air in impotent zeal.

"Is it altogether the blame of the Church that Christ is falling to-day?" asks Christian Work. Yes, it is. It must be, unless we are prepared to assume that Christ is unable to accomplish that which He has undertaken to accomplish—the

conquest of the world. The churches are honeycombed with skepticism, with worldliness and with indifference because they are not making it their first duty to be loyal to the truth of God as taught in the Book of God. Without loyalty to the revealed character and will of God there cannot be any authoritative standard of obligation on the part of man."—Catholic Bulletin.

SHAKEN BY WINDS OF DOCTRINE

Much was written a short time ago in the Protestant and secular journals about the Papal decree forbidding Catholics to cite their clergy before secular courts without episcopal sanction—also great protests were heard from Protestant bodies in Canada and the United Kingdom against the decree "Ne Temere," regulating the conduct of Catholics regarding mixed marriages.

Recently the so-called "Church of Ireland" busied itself with these subjects and at one of its sessions a Colonel Westropp questioned the consistency of condemning the Ne Temere Decree. Very Rev. John Ardill of the Episcopal Church supported the colonel in his views, and spoke as follows:

"When a member of the Church of Ireland married his deceased wife's sister who is a Presbyterian, and the marriage is duly solemnized by a Presbyterian clergyman, in a Presbyterian church, it is a mixed marriage, and is described by the Book of Common Prayer as contrary to our laws and Holy Scripture. In point of principle this is identical with the Ne Temere Decree. This Decree, is directed only to members of the Catholic Church. It is when they get 'mixed' with members of other churches that what has been called 'intolerance,' 'arrogance,' etc., becomes manifest. The Prayer Book is equally drastic in its attitude towards the 'mixed' marriage here referred to. When our Church and the Presbyterian Church united so cordially in condemning the Ne Temere Decree, they ignored the Book of Common Prayer."

The same churchman makes further explanation after this fashion: "There is, of course, one great distinction between the two cases—namely, that the Ne Temere Decree is respected by the parties concerned, while the declaration in the Prayer Book is a mere dead letter.

But the principle in the two cases is identical; and neither Church is justified in condemning the other. The Catholic Church does not condemn mixed marriages as being contrary to the civil law, but to the ecclesiastical law."

That so important a declaration of the Prayer Book should be a dead letter in the Anglican Church shows how very little authority she has over her communicants. She has become largely a body of opportunists, accommodating themselves to the whims, fancies and changes of the times. There is no authority, no infallibility in her teachings—and she is shaken by every wind of doctrine.—Intermountain Catholic.

TO KNOW US AS WE REALLY ARE

In the Catholic University Bulletin for March, the Rev. John E. Graham emphasizes the importance of the devotional element in missionary work. We quote: "The writer has often thought, with the great Cardinal Newman, while listening to the devotional talks given during a retreat, what a pity it is that the whole Protestant world cannot drop in unannounced and hear them and learn to know us as we really are. Such conferences would surely prove the very best object lessons for them, and serve better, perhaps, than any other single influence, to open their eyes to the real holiness of the Church. The great trouble is that the vast majority of non-Catholics who know us at all, know us only or mainly through our apologetic or controversial writings and sermons, which frequently, as in the case of Newman, produce a questioning or an unsettled attitude of mind, and even at times draw them very nigh to conviction, but leave the heart cold and barren."

"Speaking of the Christian faith, Hawthorne compares it to a grand cathedral with divinely-pictured windows. 'Standing without,' he writes, 'you see no glory, nor can possibly imagine any standing within. Every ray of light reveals a harmony of unspeakable splendor. What he says of Christianity in general is peculiarly applicable to the Church. Until one is inside the pale he can never, of course, understand Catholicity as it is in deed and truth. But, the next best thing is to get the earnest truth-seeker as far as possible within the atmosphere of the Church, and that atmosphere is the element found in our standard devotional or ascetic works which furnish the key to the inner heart and life of the Church, and deal not so much with the essentials and absolute requirements of faith as with the supererogatory service arising, not from a mere sense of duty, but rather from an ardent love whose motto or ideal, therefore, is not the minimum, but the maximum of service."

NEW YORK EPISCOPALIAN MINISTERS ARE CONVERTED

Two clergymen of the Protestant Episcopal church in the vicinity of New York have recently left that communion and entered the Catholic church. One was the Rev. Edmund S. Middleton, for the last seven and one half years master of Greek in Trinity School for Boys in West Ninety-first street. He is now a Catholic layman.

The other is the Rev. William Henry Journey, until recently at curate in one of the Episcopal churches of Brooklyn. He is now in St. Mary's seminary, Baltimore, training for the priesthood of the Catholic church, under the personal direction of Cardinal Gibbons.

Both Mr. Middleton and Mr. Journey were instructed in the Catholic faith and baptized by the Very Rev. John J. Hughes, pastor of the Church of St. Paul the Apostle, Columbus avenue and Sixtieth street, and Superior General of the Paulist Fathers. Both went to Father Hughes of their own free will and asked for instruction, and when they had qualified they requested him to baptize them.

Mr. Journey came to the Diocese of Brooklyn from Fond du Lac, Wis., which is known as the "high" diocese of the Episcopal church. Many of its clergy have preceded him into the Catholic church. Mr. Journey before coming east had a church at Eagle River, Wis. He was never married. He is a native of Baltimore, and a graduate of John Hopkins university.

Mr. Middleton was formally deposited from the ministry of the Episcopal church by Bishop Greer on October 25 last at the Diocesan house, 416 Lafayette street, in the presence of Canon George F. Nelson and the Rev. Dr. George Alexander Strong, rector of Christ church. The official notice of Bishop Greer's action, which has just been mailed to every bishop of the Episcopal church, states that the deposition of Mr. Middleton was "made at his own request and for causes not affecting his moral character."

Mr. Middleton is fifty years old. He was born in New York City and was graduated from Harvard in 1885 and from the General Episcopal Theological seminary in 1889. He resigned his position in Trinity school last spring.—The Missionary.

FATHER FRASER'S MISSION

On March 1st the editor of Notes and Comments gave a summary of an interesting letter from Father John M. Fraser, the Canadian missionary to China.

There are but 2,000,000 Catholic Chinese in a population of 400,000,000. The recent mighty revolution has broken down the old superstitions and prejudices, and now the fields are white with the harvest.

Catholics of Canada have the opportunity and privilege of sharing in the great work of the conversion of China by helping spiritually and financially their fellow Canadian, Father Fraser, whose missionary work has been signally blessed by God.

The CATHOLIC RECORD gladly accedes to the request to receive subscriptions, which will be duly acknowledged and forwarded to Father Fraser.

Here is an opportunity to discharge the duty of alms-giving, participate in a great spiritual work of mercy, and help to bring the Light of the Gospel of Jesus Christ to those who sit in darkness and the shadow of death. Do it now, in the name of God.

REMITTANCES

Previously acknowledged.....	\$1,219 70
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D. Dwyer, Port Arthur.....	5 00

THE DOCTOR FORGOT

Rev. Dr. Henry Van Dyke, Presbyterian minister, New York, said in a recent remarkable sermon:

"Do you suppose that those first Christians waited to draw up a definition of all their doctrinal beliefs, or to agree upon a system of interpretation of all parts of the Old Testament, before they set out to preach Christ to the world? Do you imagine that there was any one to stop them with a theological and critical inquiry? How would it sound? 'Stay, Peter, before you go to proclaim the gospel to the Roman Cornelius, you must tell us what you think about the ceremonial law of the Jews, and when it was written, and whether it is absolutely inspired. Stay, Paul, before you preach Christ to the Gentiles you must tell us what you understand by the virgin birth of Jesus and give a logical definition of the Trinity.'"

But the Rev. Doctor, when he spoke thus, must have forgotten that before Peter and Paul set out to preach the gospel something very important had been done to provide for the settlement of questions of "doctrinal beliefs." Christ had established His Church and given it divine commission and authority:

I say to the thee, that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven. And authority so given still remain and will to the end of time. Behold I am with you all days.—N. Y. Freeman's Journal.

I am surprised that intelligent men do not see the immense value of good temper in their homes; and am amazed that they will take such pains to have costly houses and fine furniture, and yet sometimes neglect to bring home with them good temper.—Theodore Parker.

CATHOLIC NOTES

The Premier of China, Lee-Tsang, Tsang, is a practical Catholic.

The whole of Catholic Spain is organizing to oppose the Government in its policy of no religious instruction in the schools.

The students of Maynooth college have offered to get a subscription among themselves to help the convert monks of Caldey. A priest has most generously offered \$2,500 as the nucleus of the sustentation fund. The community by its return to Rome has already lost \$100,000 in promised bequests.

The masterpiece, Van der Goes' "Adoration of the Magi," possessed by the Montforte friars in Spain, has been sold to the Kaiser Frederick Museum in Berlin. All Spain is excited over this sale, and is making desperate attempts to frustrate it. It is now proposed to give an extraordinary series of bullfights to raise the funds to keep the picture in Spain.

The secretary of the President of the Chinese republic is a Catholic priest. He is a young Chinese of culture and great intellectual attainments. The name of the young priest is Ma Shen Fu, and twice since the establishment of the republic have the people of the province of Kiangsu sought him as their governor.

The Tsing Pao, or Peking News, is the oldest newspaper in the world, having been issued regularly for nearly 1,400 years. Its circulation is about 10,000. The extreme care necessary in publishing this paper is shown by the fact that until recent years the punishment for an error in printing was instant death. Another Chinese newspaper, the Kin-Pan, is a thousand years old.

As a mark of appreciation for the interest he has ever taken in education, the University of Manitoba has conferred the degree of L.L.D. on the Rev. A. A. Cherrier, pastor of the Church of the Immaculate Conception. Father Cherrier has been a member of the Council of the University since its inception, and for thirty years has been chairman of the Board of Studies. He was formerly president of St. Boniface College.

Rev. Dr. Aquila Webb, pastor of the Warren Memorial Church, Louisville, according to the daily papers of that city, gave this appalling array of religious facts to his congregation a short time ago. He said: "I do not know the facts about other denominations, but the facts in the Presbyterian churches, both in the North and South, are simply appalling. Last year 5,177 Presbyterian churches did not receive a single convert on confession of faith. This included all the Presbyterian churches in this country."

There is a movement on foot to make Ireland the scene of the next Eucharistic Congress. Cardinal Bourne said when presiding over a lecture on Malta in Westminster Cathedral half that he had heard of the desire of the Maltese people to receive the Catholic world for this great event and he went to the island with the intention of forwarding the new project with all his influence if he felt it was a possible one. The people of Erin feel their turn has come; they want to welcome the Catholic world in 1914 to Dublin.

His Grace, Archbishop McNeil and His Lordship Bishop Power, Newfoundland reviewed the third annual parade of the Holy Name Society in Toronto Sunday, June 1st inst. The Very Rev. Dean Harris, who preached the sermon, complimented the citizens of Toronto on the example of Christian courtesy and toleration they offered the people of the Dominion by their respectful demeanor when the members of the Holy Name Society marched in procession through the streets of Toronto bearing aloft the banner of their association.

Caldey Island, South Wales, the home of the Anglican monks, who recently embraced Catholicism, was for a thousand years monastic property, broken up by Henry VIII., when it became secular property. Caldey Abbey was founded by Celtic monks in the year 450. Among the great names connected with it are those of St. Iltud, St. Samson, St. David of Wales; St. Dubric (475-560), he who crowned King Arthur; St. Paul of Leon, St. Gildas. The High Altar at Caldey Monastery is built principally of stones taken from the ruined religious houses of Great Britain and Ireland.

Pope Pius completed his seventy-eighth year June 2, having been born at Riese on June 2, 1835. From an early hour in the morning carriages began arriving at the big bronze doors of the Vatican, their occupants bearing felicitations and good wishes. Congratulatory messages expressing homage, devotion and prayerful wishes for a much greater length of years poured in upon His Holiness all day from the highest religious, royal and diplomatic personages. The messages came from all parts of the world and were much more numerous than those received by the Holy Father on former birthday anniversaries. They all contained words of gratification at his recovery from his recent serious illness.