

# The Catholic Record.

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

VOLUME XXIX.

LONDON, ONTARIO SATURDAY, SEPTEMBER 28 1907

1510

## The Catholic Record

LONDON, SATURDAY, SEPT. 28, 1907.

### THE UP-TO-DATE CHURCH.

We are informed by our exchanges that a non-Catholic divine, of Syracuse, New York, has taken a leaf out of the book of the woman who says that the best way to manage a husband is "to feed the brute." Believing that the most of the men who stay at home on Sunday are of those whose God is their belly, he has installed in the vestibule of his church a soda water fountain whose effervescent waters will cool and strengthen the occupants of the pews. This is up to date and a bid for notoriety, but it has its weak points. For instance, some of his people may not like soda-water; and again, others who abide in the land of the free-lunch counter may not be allured by the fascinations of free fizzy water.

Some time ago many divines either tickled their auditors ears with essays on whimsical subjects or gave them a plain talk, based on personal observation, on the mysteries of the underworld or treated them to sermons of the humanitarian and aesthetic type. But all this is eschewed by the Syracuse preacher who opines that the best way to fill the pews is to offer the inducement of soda-water. If, however, he goes farther afield in his investigations he may discover that the empty pew is due, not to the absence of free drinks, but to the absence of certain doctrine. The weak and compromising manner in which many preachers hold truth, their criticism of the Bible, have not only shorn them of power and influence, but have also injected into the minds of many people a suspicion that the minister believes even less than the people. The omniscient journalist is hard at work dissecting the new Syllabus of modern errors, but as his knowledge of theology is not in proportion to his self-conceit a few hackneyed phrases are the sole outcome of his labors. The only thing that we can make out from his wanderings is that the Syllabus marks the Church as out of date, or, as they put it, not in touch with the trend of modern thought.

The trouble is that the scribes feel they must comment on the matter, and accordingly turn out a grandiloquent paragraph for the delectation of the people who know that on any question Rome must be wrong. What up-to-date in religion means passes our comprehension. To bow down before every fad and fancy, to reclaim the propagators of the moral as a prophet; to condemn sanctity and learning for the impety and foolishness of the few; to listen rather to the voice of man than to the Church, which speaks to us in the accents of divine authority, all this may be up to date, but we will have none of it. And, according to men who are not mere human phonographs, the Church is neither decrepit nor unable to make headway against the forces of the world. To them it is up to date, so much so in fact, that against her they direct all their attacks. Huxley looked upon the Church as the one great spiritual organization that blocked the way of his school; and Draper declared that the movements of Catholicism are guided by the highest intelligence and skill and that it has a unity, a compactness, a power which Protestant denominations do not possess. The Church which "presents one of the most solemn and majestic spectacles in history and around which are gathered the most tender and sacred associations of Christian history" can be depended upon to run unharmed the gauntlet of journalistic criticism.

When one of the household runs counter to the Church he is dubbed a wise man and a scholar by many non-Catholics. But they fail to note that he is also, so far as spiritual power goes, a dead man. When he parts company with the Church of the Living God and thereby cuts himself off from the fountains of supernatural life, he cannot be galvanized into anything like a semblance of an apostle by verbal platitudes.

### MADAGASCAR MISSIONARIES.

There is a walling in far Madagascar. The English missionaries are perturbed and indignant that M. Clemenceau's Law of Separation should affect them as well as the Catholics. It is said that after championing the cause of the haters of Christ and defending France's Premier against the bold, bad monks and nuns they should be given a dose of the

liberality whose praises they chanted. But we fail to see how their complaint can be justified. When they gave their allegiance to the doctrine of State Omnipotence they yielded every right to protest against it. If the State acted justly towards Catholics, and this we were told in myriad tones and at different times, why is it unjust when it acts in a similar manner towards the sects? The best thing they can do is to take their medicine with what grace they may. A bitter draught indeed, after all their kowtowing to the enemies of Christianity, but there are few who will vouchsafe them any sympathy.

In the August number of the Missionary Review of the World, N. Y., an English missionary named Sibree comments that it is an offense against French law to have any religious meetings in private houses in Madagascar. "In some districts it is impossible to get leave to build any church where none already exists," and the Governor General has intimated that he considers that there are far too many churches already built, etc. To adopt the language of a non-Catholic weekly we beg leave to point out to the writer that he is taking a "very reactionary attitude."

He should not find fault with "democratic movements" and take care not to censure the "legal machinery" constructed by the gentlemen who are statesmen and concerned with the best interests of France. While the Catholics were being harried and robbed some of our friends waxed merry and shouted encouragement to the persecutors. A non-Catholic weekly, the Christian Guardian, put away for the time being, let us hope, the language of Christian charity and upheld the cause of the avowed enemies of Christianity. It swallowed Viviani's atrocious blasphemy, and, posing as the organ of enlightened opinion had the insolence to tell its readers that injustice and robbery were "extreme but reasonable measures." It had never a word of sympathy for Christians who were under the heel of a godless despotism, and who, rather than prove recreant to the cause of religious liberty, chose exile and poverty. And we have no hesitation in saying that this non-Catholic religious weekly went farther in its support of Clemenceau than any paper which came to our table and did not scruple to blacken the reputation of France's monks and nuns by tactics that would be looked at askance by even the gutter press of Paris.

### COLLEGE GRADUATES.

A correspondent wonders why more of our college graduates do not enter the teaching profession.

We do not share in his wonder, but we marvel that any of them take up this laborious and responsible work. The profession is one of dignity, and entails at this writing much self-sacrifice. But one has to live, and the perfunctory words in praise of teachers will neither feed nor clothe them. The fact that they are underpaid—given in some instances a pittance that would be scorned by the humblest laborer—is one of the reasons why men of talent seek other outlets for their energy, or if they enter it, use it as a stepping-stone to something more remunerative.

### MIXED MARRIAGES.

In speaking the other day of a Catholic who had married a non-Catholic, an acquaintance observed that she had made a good match. We were shocked at the remark, but from Catholics who are ignorant of the teachings of their faith we may hear anything. But, may we term a "good match," that by which a Catholic sacrifices her happiness even in this life. A "good match" by which a girl sells herself for worldly or social considerations? Is it a good thing to expose oneself to loss of faith; to deprive children of Catholic education? We hear of "good mixed marriages" from those whose faith is weak and for whom a money bag is a more potent influence than the doctrine of the Church. We do not underestimate the force of a strong character, but the presumption is that Catholics who contract mixed marriages are deficient in character. They are swayed by passion, blinded by the glare of the world's fascinations and indifferent to the fact that the percentage of these marriages which turn out well is very small. Pastors tell us that they are the source of indifference to the faith and of apostasy.

The worldly Catholic may shrug his shoulders, but the teaching of the

Church, which is not of yesterday, is clear-cut on this point. She abhors these marriages, and it is only with the greatest reluctance that she permits them. To give but one quotation, the Sacred Congregation of the Propaganda, 1868, wrote the Bishops of the Church:

"Wherefore we earnestly request of your charity that you strive and put forth your efforts, as far as the Lord as you can, to keep the faithful confided to you from these mixed marriages, so that they may cautiously avoid the dangers which are found in them. But you will gain this object the more easily if you have care that the faithful be reasonably instructed on the special obligation that binds them to hear the Church on this subject, and to obey their Bishops who will have to give a most strict account to the Eternal Prince of pastors, not only for allowing these mixed marriages for most grave reasons, but for too easily tolerating the contracting of marriages between the faithful and non-Catholics at the will of those who ask it."

The Church has ever set her face against these unholy unions and has always admonished her children to give not their sons and daughters in marriage to those who are aliens from the Catholic faith and religion.

### FOOLISH PARENTS

It is sad to think with what facility Catholic parents consent to such irregular connections, and with how little caution they expose their young people to social intercourse where passionate fancy and the thoughtlessness of youth are certain to entail the danger of mischievous alliances. It is in the main the fault of the parents more than of the children. They prefer their own way to that of the Church and in many instances reap the fruits of their folly. Against the advice of authority they launch their children on the sea of the mixed marriage, and trust, despite the teaching of experience, to favorable winds to bring them to the haven of happiness. But why do they act in this manner? We do not know, but we suppose that they take a gambler's chance on the future of their children. But obedience to the Church would have saved them many unavailing tears, and have kept many a wretched woman from getting, this side of the grave, a foretaste of hell.

### AN ANCIENT HERITAGE.

A great many people seem to think that graft is something new and peculiar to the twentieth century alone. They assume that the "good old days" were in reality better days than the present ones. But we cannot acquiesce in this opinion. Graft is not new. The name is perhaps, though we would not be sure about the modernity of even the name. Old Herodotus tells some pretty tall stories of the grafters in the Babylonian temple of Venus, and disclosures made by excavations on the site of ancient Babylon indicate that Herodotus spoke truly. And in Jerusalem, the seat of high levels to which place the people always returned after lapses from ancient faith, the grafters went so far as to profane the temple until they were rebuked and driven out.

And all through the history of the human race, the gentle grafter has been a factor in the social, political and business life of the people. Public toleration of years and centuries lies behind the recent disclosures of dishonesty among people who of right ought to be honest. Thirty pieces of silver was Judas' graft. It might as well have been thirty cents for all the good it did him. Judas was a very shy rascal or thought he was. And the modern grafters fondly imagine that they can sell out and not get caught. They take the high moral ground that being caught constitutes their only crime, and then they take everything in sight including a few bad chances.

The psychology of graft is a mystery. A few may be so lacking in conscience as not to be worried by the still small voice within, but it is likely that even those who successfully cover up their evil doings take small pleasure in the profits of their perfidy. And the fact that two or more persons are always involved in bribery cases and other grafting pursuits ought to deter a man even more than in cases of just plain stealing. It certainly must be an uncomfortable feeling public officials have when they know the other fellow might peach and vice versa. And how can they respect each other?

They say there is honor among thieves, but thieves must have a distorted idea of honor, if that be true. And even thieves must feel that there is some dishonor in serving a term in the pen. But the jail sentence is not dishonorable; it is only the penalty for doing a dishonorable act. If a man is innocent of crime and convicted unjustly, his incarceration in the jail is by no means a disgrace. Dishonor attaches to the cause which places the guilty one behind the bars. And now that the people have got the habit of putting grafters in jail, perhaps the ancient habit will lose even the semblance of respectability in these latter days.—Intermountain Catholic.

## RECENT CURES AT FAMOUS SHRINES.

MARVELS WROUGHT AT LOURDES ON PILGRIMAGE OF GREAT ANNUAL PILGRIMAGE.

This year, writes the Paris correspondent of the Dublin Irish Catholic, the miracles wrought at Lourdes were as numerous and as marvelous as ever. Of course, the very large number of cases reported at the office of the basilica where the cures are inscribed will, as is always the practice, be carefully investigated and followed up before they are proclaimed. But already the Croix has given the publicity bureau the facts as to thirty one miraculous cures on the occasion of the grand national pilgrimage.

SOME OF THE CURES.

As in previous years, the "White Train," as it is called, in which the most terribly afflicted pilgrims travel, bore its burden of suffering creatures from the French capital to the Grotto of Massabielle, hopeful that the Queen of Heaven would obtain for them the grace of being cured. And, as a matter of fact, several of the persons restored to health were among the pilgrims of the "White Train" which contained none but patients whose cases had been regarded as hopeless by members of the medical profession.

First may be mentioned the case of a man of thirty-three years of age named Lebozec, living in Bas Gistac, near Paris. He brought to Lourdes a medical certificate declaring he was suffering from tuberculosis in the third stage. He had presented himself to perform his military service in November, 1896, but had been liberated from the army in the following February as unfit for military service. In October of the same year he was admitted into the Lariboisiere Hospital, but after a month's treatment was sent away as incurable. Lebozec's condition became worse and worse, till, having gone to Lourdes in the national pilgrimage, he was plunged into the piscina on August 19. He was for a moment seized with a contraction of the throat, and then felt completely powerless to draw a breath. In a few minutes he, however, recovered, and felt he was cured. Ten doctors who examined him at Lourdes after he left the piscina have all failed to discover any trace of the tuberculosis, of which disease Lebozec was, so to say, dying. Naturally this case is regarded as most important.

RESTORATION OF SIGHT.

However, the cure of Vincent Filippi, thirty-one years of age, living at Rue du Faubourg Saint Honore, Paris, can scarcely be considered as less so. He brought to Lourdes the following certificate, signed by Dr. Kalk, of the Hopital des Quinze Vingts (the Hospital for the Blind): "I, the undersigned (Dr. Kalk), certify that Vincent Filippi is suffering from complete and incurable blindness, consequent on a pigimentary affection of the retina of both eyes." Filippi lost his sight five years ago. He went first to the Quinze Vingts Hospital, where a number of his vomica was prescribed. He followed that treatment about two months without deriving any benefit from it. The patient then consulted Dr. Galezowski, who told him that his case was incurable. He did not, however, abandon hope, and went to the hotel Dieu to consult Dr. Laperonne, who confirmed the declaration of Dr. Galezowski that the disease he was suffering from was incurable. Filippi received the same discouraging reply to his subsequent applications to the physicians at the Lariboisiere and Rothschild Hospitals, and also from Dr. Forbin, of 32 Avenue Friedland, Paris. It was after all these specialists had pronounced that his blindness was incurable that Filippi went to Lourdes. On August 19 he approached the piscina and washed his eyes. He returned the next day, after having received Holy Communion. It was on quitting the grotto after the second bath that he experienced a sharp pain in his eyes, and could then distinguish the objects surrounding him. At the office, to which he went to report his cure, he read the title of a journal, recognized the various objects in the office, etc. Though the disease has not entirely disappeared, Filippi has recovered his sight.

ENGLAND'S SHAME.

AN AMERICAN SOCIOLOGIST GIVES A TRUE PICTURE OF IRISH AFFAIRS.

Robert Hunter the well-known New York sociologist, after many months of study of the industrial and sociological conditions in the chief cities of Europe, has returned to London. In Ireland he studied conditions closely, especially in the western counties. Mr. Hunter says: "The trouble with Ireland is land-lordism. The people cannot get land enough to till to make a living. Misery and poverty are visible in the western counties. Depressing famine conditions are certain to prevail there during the winter. The potato crop has been an entire failure owing to the wet summer. With famine menacing them there is no telling what the people may be driven to this winter. The Government authorities are being alarmed. They are increasing the police force everywhere. Obviously the Government is expecting widespread trouble this winter. Since the strike of the Royal Irish Constabulary in Belfast the authorities have reason to believe that the traditional loyalty of this splendid body of men may have been diminished. I found a demand for Home Rule greater than ever. There is a spirit of revolt in the air. I was struck by the enthusiasm of the members of various organizations to secure an Irish Ireland. Wherever I went I found people attending public meetings, where vast crowds showed their deadly earnestness in demanding Home Rule. The Irish have ceased to expect anything from the British Parliament. They decline to compromise anything but Home Rule. They are convinced that the time for compromise has passed. Home Rule or nothing is their cry. I was amazed to find everywhere young men joining leagues for the economic upholding of Ireland. The conditions in Ireland are generally improving, thanks to the re-awakened energy of the people, especially young men. On the agrarian side things are becoming serious. In many counties the people are resorting to violence to prevent the letting of farms for grazing. I was surprised to find a wave of temperance sweeping over Ireland. Young men everywhere are preaching the moral cause of temperance on political ground. It is argued that the way to hit England is to stop increasing England's revenues from the sale of beer and whisky. This policy is certain to decrease the bank accounts of the largest Irish landlords who are brewers and distillers. It is now unpopular for young Irishmen to drink. Ireland to-day contains more extraordinary young men of intelligence and industry than I have seen in any other country. Ireland's salvation depends on her youth. Ireland's grievances are real. Misgovernment and landlordism are at the bottom of them. From 1871 to 1907 2,000,000 sturdy emigrants left Ireland. In twenty-seven years the population has decreased 20 per cent, while England's population has increased in the same ratio. In 1871 there were 5,621,

000 acres under cultivation. In 1906 only 4,727,000, nearly 1,000,000 acres of land have gone out of cultivation in forty years. That is where the Irish shoe pinches. While it is becoming more difficult for people to get land, yet taxation is increasing and the population decreasing. In 1871 taxation in Ireland was \$35,000,000, and in 1906 it had increased to nearly \$50,000,000. The per capita taxation has nearly doubled in forty years."

Exposition Not Controversy.

How shall we reach the non-Catholic? Shall we attack his religion or shall we explain our own? William C. Robinson, LL. D., dean of the law faculty of the Catholic University, writing in the Catholic World earnestly recommends the method of exposition and not controversy. The conditions to-day are unfavorable for attack, he says the older beliefs have passed away and nothing has taken its place. The result is that non-Catholics are largely without a firm hold upon religious truth, but the wish to believe is still strong in their hearts. They are ready and willing to listen to us when we tell them the grounds of our faith and explain to them our doctrines and practices. They are often prejudiced; but prejudice can be overcome by explanation, not by argument.—The Missionary.

CATHOLIC NOTES.

Lord Bessford, the British admiral, so well known to Americans has given his consent for his daughter's conversion to the Catholic faith.

Most Rev. John J. Williams, D. D., Archbishop of Boston and dean of the American hierarchy, died shortly before 9 o'clock on the night of August 30.

It is rumored in Rome that the General of the Jesuit Order will visit the houses of his order in America. Father Worrez, a German by birth, is the successor of Father Martin, who died a few months ago.

The Armenian "Father" Martgossian, suspected of complicity in the murder of a New York merchant, and who is so frequently spoken of in the papers as a "priest" is not a Catholic priest.

The Holy See has just readmitted Abbots Tyrell. He was suspended after his expulsion from the Jesuit Order. Abbots Tyrell signed a formal declaration not to publish any more of his writings without previously receiving authority from the Holy See.

In the course of the excavations going on at Carthage, Africa, under the supervision of the learned Father Delatre, the tombstone of the holy martyrs, Sts. Perpetua and Felicitas, who are mentioned in the canon of the Mass were discovered.

The youthful Lady Beaumont, who has kept her thirteenth birthday recently at Charlton Towers, the family seat in Yorkshire, is one of two Catholic princesses in their own right, the other being Princess Westworth, granddaughter of Lord Byron, who succeeded to that ancient dignity last year, on the death of her father.

A mahogany cross will soon be dedicated to the honor of the Jesuit Fathers Marquette and Joliet, pioneer explorers of the Chicago River and the Mississippi valley, on the site where Fathers Marquette and Joliet first stepped on Chicago soil, and where the former spent the winter of 1674-75.

Twice the Fathers of the Holy Ghost have tried to establish a mission in the Negro province of Liberia, and as often failed on account of the death of the missionaries or illness which incapacitated them for the arduous work. They have undertaken it a third time, through the efforts of Father Kyne, Prefect Apostolic.

An event of great importance particularly to the Franciscan order was the arrival in New York, the other day of the Most Rev. Father Denis Schuler, minister general of the order of Friars Minor. He is the first Franciscan general that has come to America. He is on a visit to the Franciscan houses throughout the world. Father Schuler was met at the pier by a delegation of Franciscans.

Announcement was made recently at Gonzaga College in Spokane, Wash., that the Very Rev. George de la Motte, superior of the Rocky Mountain mission, has, as the result of a new ruling of an enlarged district, comprising California, Oregon, Washington, Idaho, Wyoming, Montana, South Alaska and the Dakotas which will be known as the California and Rocky Mountain mission.

The Vatican Palace is the largest household in the world, the most irregular without, and by far the richest in works of art within. None is so venerable, none so famous. In length it measures 1,150 feet, has twenty courts, and contains upwards of 100 rooms, many of them vast chambers. Yet the three rooms occupied by the Pontiff are furnished with a simplicity "which," said a famous English clergyman, "would be inconceivable in the abode of any sovereign prince."

The mission in South Shantung has just celebrated its Silver Jubilee. The last census gives the number of Catholics in this mission as 35,378, and of catechumens as 36,367, among a population of 12,000,000. The records of the mission say that 9,000 Catholics died during the last twenty-five years and that more than 100,000 were baptized just before death. At present there are 46 European missionaries and 12 Chinese priests laboring in the vicariate.