

The Catholic Record.

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

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A MUCH NEEDED LESSON.

We think it was the late "Czar" Reed who said he admired President Roosevelt's delight at having discovered the Ten Commandments. But that gentleman of caustic tongue and artifice of witticisms dreaded by opponents, was somewhat cynical, and mayhap in his long experience with lawmakers and lobbyists had never been brought officially into contact with the Commandments. President Roosevelt, however, by enlarging upon truth and justice and the preservation of the family and insisting upon them as national assets, is doing something towards a saner order of things. Writing to the French poet, Frédéric Mistral, he says:

"You are teaching a lesson that none more need to learn than we of the West—we of this eager, restless, wealth-seeking nation—the lesson that after a certain not very high level of material well-being has been reached the things that really count in life are the things of the spirit."

And, going on to say that courage and endurance, love of wife and child, etc., are the homely, work-a-day virtues and heroic virtues, he continues:

"These are better still, and if they are lacking, no piled up riches, no roaring, clanging industrialists, no feverish or many-sided activity shall avail either individual or nation. I do not undervalue these things of a nation's body; I only desire that they shall not make us forget that beside the nation's body there is also the nation's soul."

OUR ORGANIZATIONS.

Every now and then a few good people are obsessed by the idea that we are lacking in organizations. The origin and growth of this idea may be due to causes into which it were not polite to look too closely. Still we have noticed that they whose quest of office in societies has had a negative result are among those who hanker after things new. They who toy with each and every society are in the same category. To our mind we have organizations that ought to be able to satisfy the taste and needs of the most exacting Catholic. Our Fraternal and Temperance Societies, the Reading Circles which are flourishing in some parts, the guilds devoted to the care of the altar, should leave none of our surplus energy unexpended. The individual who longs for new spheres of activity should give their support to societies already established, and show them, if possible, in what they are deficient. A strong organization pulsing with the blood of Catholic action and faith is worth a score of puny societies that straggle along and exercise no influence in the community. Catholics who have a plan of campaign, be it for social work, for education, the improvement of the young, accomplish more than they who blunder along without concerted action and aim at nothing higher than athletic triumphs. We are not averse to physical culture. We may not be enthusiastic in our praise of a society which has nothing but the prowess of its athletes to show, but we believe a man should be taught how to care for his body, to practice deep breathing—to obey, in a word, the laws of nature.

What we wish to point out is that Catholics can better serve our cause by affiliating themselves with the organizations we have, instead of seeking new outlets for their energy. The C. M. B. A. needs members; so do our temperance bodies. They all need new blood, new ideas, new ways of making themselves more useful and better understood. They will be glad to welcome as members the advice and counsel giving gentlemen who now stand without their gates. And with organizations, and to spare, for all our needs it seems to us that the individual who cannot find rest in any of them is of too fastidious a taste to be of use to any other society.

AN ARCHBISHOP'S VIEW.

For a society to be Catholic, said Archbishop Glennon, some time ago, it must be first of all prepared to obey the rules of the Church concerning Catholic societies; it should have a chaplain who would be not a figure-head but a real force in its guidance; it should not depend upon the finances of the parish to sustain it; it should not be—unless it be altogether like the St. Vincent of Paul Society, for the poor—a rival of the parish in raising money under the title of charity. The members of the society should not alone sustain themselves as a society

by paying their just debts, helping one another in mutual interests, but ought to be prepared at all times to associate themselves with the priest of the parish for the development of parochial life and fulfillment of parochial duties. The Catholic society should be the select guard in the parish prepared at all times to second their pastor's efforts, and to act in conjunction with him in the various responsible duties he has to perform. And be it said that he has sometimes found them more interested in the petty details of their society than in parish work.

CATHOLICS AND ALIEN SOCIETIES.

It may not be amiss to warn our readers against the agents who go up and down the country in the interests of alien organizations. They plead their case eloquently, these individuals who are not on the "water wagon," so as to exclude the duties of hospitality and succeed in beguiling Catholics into enrollment into such and such a society. When their pleasant ways are unavailing they press the argument that alliance with them means employment. Happily, however, a man can make his way without the societies not under the Church's auspices, and we have yet to learn that the non-Catholic hereabouts is addicted to the habit of giving positions to the Catholics, unless induced thereto by political reasons. But despite the advice of our spiritual chiefs we find Catholics in the Y. M. C. A. for example. It is not inimical to the Church, say they who look but on the surface and are moved to tears by compliments to their lack of bigotry. The preachers, of course, say nothing against the Church; and this, with the receptions attended by fashionable people, appeal to worldly parents and silence any opposition to their children belonging to it. We may say, however, that our experience with Catholic lads of the Y. M. C. A., etc., is not such as to cause us any gratification. As a rule they grow indifferent to the Church. Their view-point with regard to matters of religion changes. Lately we heard some of them declare that Catholics clamored unduly for religion in education. They grumble at any exercise of ecclesiastical authority. Episcopal mandates are things for jest and flippant criticism; and they become strangers to their brethren, and in some instances to the sacraments.

SOME OF THE CAUSES.

Why some of our societies do not prosper as they should may be due to various causes. It may be that the members are not determined enough or depend upon others rather than upon themselves for success, or are deflected from their object by frivolities. It may be they talk much and do little and waste time upon grievances which are due to their sloth and stupidity. Cliques may act as a drag upon its progress and send it to sleep to wake up one of these days to say with Rip of the Adirondacks: "Am I soon forgot?" But criticism comes with ill grace from those who not only do not do good to those of the household but who look upon fellow Catholics who are not attired in broadcloth as aliens.

THE FOURTH CENTENARY OF JOHN KNOX.

The four hundredth anniversary of the birth of John Knox was duly celebrated by the Presbyterians. The various sermons that have come under our notice differ but little from what has been said years ago, by those who see nothing blameworthy in him or his work. Rome was denounced in the same old way. "Bloody Mary" was assailed with a vehemence that betokened ignorance of the writings of the modern Protestant historian: the old charges of superstition and imposture were made with the greatest complacency. As a contrast to this dark picture they limned the portrait of Knox in bright colors and held it up for the inspection and admiration of their followers. The divines should recognize that such pulpit performances are without value or practicability. They are out of date, for modern historians of repute see no crown of glory on the brow of John Knox. They are but memories of a time when the mists of hatred prevented men from seeing things as they were. We surely can forego eulogy of the men who gloried in the murder of Cardinal Beaton and who had no word of condemnation for the pillaging mob that devastated Scotland by fire and sword. Wesley called it the work of the devil.

"Knox was uncompromising but not

ungenerous." He was not generous in loyalty to his sovereign. In his treatment of those who opposed him he did not err on the side of liberality, and if we credit historians he was no spendthrift of courage that entailed personal danger. He was generous, however, in lending himself to the schemes of those nobles who had more regard for Church treasures than Church doctrine, and who were lured by English gold into a betrayal of their country. But this is an old story. So also is that of James V., of too weak a fibre to stem the tide of intrigue and treason which he himself had done not a little to increase.

Nor is there originality in the statements that the Scottish Reformation was disassociated from deeds of violence and persecution and was hailed gladly by the Scottish people. We have seen them ere this, and always unaccompanied by facts. This is not a topic, says Mr. Andrew Lang in his History of Scotland, on which it is easy to be impartial. Protestant historians have seldom handled it with impartiality; and their suppressions, glosses and want of historical balance naturally turn into opposition the judgment of a modern reader.

And some Protestant preachers still follow the lead of such historians. A Montreal orator told his hearers that "John Knox rescued Scotland from worse than paganism and lifted her amongst the nations into the life and joy of the living God. An example this of a fanatic faith wedded fast to some dead falsehoods." But let the public see it. But it seems that preachers of a certain stripe can never mount the rostrum without stopping over. As a mental rein-check we submit the following testimony of Rev. Dr. Schaff: "The Latin Church, is a glorious Church. She was the alma mater of the barbarians of Europe. She stimulated and patronized the Renaissance, the printing press and the discovery of the new world." She still stands like an immovable rock, bearing witness to the fundamental truths and facts of our holy religion, and to the catholicity and unshaken continuity and independence of the Church.

The difference between the quotations is the difference between the man who sees and thinks for himself and the man who sees and thinks by proxy—between the man who moves in spacious places untrammelled by the past and the one who is still intent on memorizing the lessons given to the world by the "Reformers."

FATHER JOGUES' LIFE.

LECTURE BY REV. THOS. J. CAMPBELL, S. J., Baltimore Mirror.

An interesting letter on "The Pioneer Missionary and Martyr of the Mohawks, Father Isaac Jogues," was delivered last night before a large audience at Loyola College Hall by Rev. Thomas J. Campbell, S. J., former Jesuit Provincial. It was notable that in the audience were both Protestants and Catholics, and that the representatives of many historical societies were in attendance, eager to hear this lecture. His Eminence, Cardinal Gibbons, presided and many prominent members of the clergy were present. Father Campbell, by the Hon. Leo Knott, who in a brief address paid a tribute to the work of Father Jogues and spoke of the authority with which Father Campbell speaks on the subject. He mentioned the proposal to erect a memorial Church for Father Jogues at Auriesville, N. Y., near where he was killed and asked if any more fitting tribute to the memory of this martyr could be suggested.

Father Campbell, after a brief introduction regarding the conditions in the New World in the early part of the seventeenth century, branched into the recital of Father Jogues' career by describing his appearance at the Court of Anne of Austria on his return to France after his first trip to America.

When the pale, emaciated missionary, still suffering from the hardships he had undergone, and showing his wounded hands, which had been mutilated by the savages, who had found pleasure in tearing off his fingers and disfiguring them, appeared in the court of Anne, the Queen, surrounded by all the gaudy and magnificent of the realm, left the throne to kiss the mutilated hands.

The early years of Father Jogues' life until the time he presented himself, although little more than a boy then, as a missionary ready to brave the wilds of the New World, were rapidly covered by the lecturer. In 1636 the young missionary began his great work. Landing in this country after a tempestuous voyage which lasted two months, he at once took up the work. He went directly into the Indian camps, and although unable to talk their language, sought to make himself useful to them. Naturally frail, he fell a victim to a plague which raged in the Indian villages. On his recovery he worked unceasingly for the savages among whom he had thrown his lot.

Father Jogues was described not as

a wild enthusiast seeking death, but as a man of extraordinary caution, realizing the futility of throwing his life away, a practical worker and a man of such determination that when the command was given neither man nor demon could hold him back.

On countless excursions, pushing his frail canoe over the treacherous waters of the Great Lakes and up the winding streams, Father Jogues bore the Divine message to the Indians, ever working for their salvation. His standard was the cross, and this he planted at every resting place. The lecturer described his visit to Lake Superior, Father Jogues being the first white man to gaze upon it. Standing at the head of the Mississippi he promised to return and explore that great region. Death prevented him, and thus began the discovery of the great tributary for thirty years, when Marquette visited the region.

Father Campbell then directed his attention to describing the tortures inflicted on Father Jogues while held a prisoner by the Indians. His captivity lasted for fifteen months, during which time he suffered indescribable hardships. He was taken to Lake George, the first white man to look upon the lake, and later to the banks of the Mohawk. He finally escaped to a Dutch vessel. The Indians threatened the extermination of the whole colony unless he were recaptured. He was concealed in the home of Governor Van Curler for six weeks. The Indians being thrown from the trail by a report that he had been drowned in leaving the vessel. He was sent down to New Amsterdam, being the first priest to set foot on the Island of Manhattan.

It was then he returned to France, but he was soon back again to resume his work. He was sent as a peace emissary to the Indians. Returning a third time to the Mohawks, he was seized and tortured and finally killed, his body being thrown into the water, while his head was placed on a stake as a warning to other missionaries to keep away.

Father Campbell then discussed the proposed canonization of Father Jogues. The first recognition of Jogues as a martyr, he said, took place in New York city. On the priest's first visit there was a man hailed him as "Martyr of Christ."

In arguing that there could be no doubt that Father Jogues was put to death on account of the hatred of the Indians for the faith he taught, Father Campbell recalled the testimony of famous historians on this point. He recalled the letter written by Governor Krieff of New Amsterdam, who had sent an agent to the Indians to ask why Jogues had been killed, and to whom the answer was given that he had left a devil in a box which had brought ruin to the people and their crops.

The lecturer likened this charge against the priest and his subsequent martyrdom to the accusation made against Christ in Jerusalem. In a burst of eloquence the lecturer exclaimed: "Martyr of Jesus! He was first hailed in New Amsterdam; 'Martyr of Anne of Austria; Martyr of Jesus' in the testimony of those who put him to death; 'Martyr of Jesus in the hearts of thousands who yearly visit the place where he died to pay their tribute to his memory.'"

"When Father Jogues looked over Lake George," said the speaker in one part of his discourse, "it was called by him 'Lake of the Blessed Sacrament,' the time being the Eve of Corpus Christi. It was called Lake George in honor of the king, as everybody knows, but as the office and title of a king are not believed of Americans, why would it not be well to bestow upon it now the title of Lake Jogues?"

This suggestion was warmly applauded.

In conclusion, Father Campbell dwelt at some length on the practical results of Father Jogues' work, showing the inspiration it had been to other later missionaries, and how he had prepared the way for them. While the canonization of the priest may not come at present, the lecturer asked what should prevent giving tardy recognition to the great priest by the erection of the proposed memorial chapel on the hillside where he died.

TEACHING THE CATECHISM.

Again His Holiness, Pope Pius X., the successor of St. Peter and the Vicar of Christ, speaks to the world through an encyclical letter, calling attention to the pressing needs of the times. The burden of his admonition touches upon the existing necessity of teaching the catechism. All who read his letter will be touched, no doubt, with its love, its force and its clearness. Thousands not called to the charge of souls realize, as well as do pastors, the importance at the present of religious instruction. And nowhere throughout the nation is the need more imperative than in our own country. Our youth are living in an atmosphere of irreligious influences. Customs, example and the pernicious system of popular education, too generously patronized, enhance the dangers to faith.

As an antidote to these conditions, and a safeguard to faith, the Holy Father suggests thorough training in the truths of religion. Therefore it is said that he insists upon the teaching of the Catechism; for therein is contained all the fundamental principles.

It should not be inferred, however, that only the youth are in need of having the Catechism taught them. A similar need for it exists among their parents. The latter do not believe, nor will they admit the fact. But it is the truth nevertheless. Indeed, there is

a widespread and lamentable unfamiliarity with these primary lessons of religion in such quarters. He who doubts may easily verify the statement by a little questioning.

But the gravest dangers arise from an ignorance of these all important truths. And in this particular one cannot feel that the Holy Father had our own country in view when he wrote: "In consequence of this ignorance, they regard it as no crime to excite and cherish hatred against their neighbor, to enter into most unjust contracts, to give themselves up to unjust speculations, to possess themselves of the property of others by inequities not less reprehensible."

What is this, if not a pen picture of conditions existing at present among the American people? Furthermore, are these evils not the direct result of ignorance, or unfaithfulness to the fundamental principles contained in the Catechism? We urgently recommend, therefore, a careful and studious reading of the Holy Father's encyclical and a ready and faithful compliance with its suggestions.—Church Progress.

PUBLISHING THE BANNIS.

Among the wise and salutary laws of the Church is the custom of publishing the bans of matrimony. Historical evidence is conclusive that it is of very ancient origin. Upon the authority of Tertullian, who died in the year 240, we learn that it was in use in the primitive Church.

Although the custom existed at that time and is prominently manifested through the centuries which followed, the rule was not made obligatory throughout the Church until the meeting of the fourth Lateran Council, which was held at Rome in the year 1215.

Such in brief is the history of the custom. Like all the other laws of the Church its wisdom is beyond question. Its virtue has been demonstrated times beyond computing. And those who properly understand its purpose readily concede its importance.

It is a general public notice that certain individuals are about to enter the holy state of wedlock. It is a reminder to all who thereby become possessed of the knowledge that it is their duty to communicate to the priest any impediments to the marriage which they know of. The custom, therefore, is a protection to the individuals from deception and a safeguard to religion.

Never in the history of the human family has there been the institution of the institution of the sacrament of matrimony was there greater need for such a custom and such a law than exists to-day. The ambition of individuals to acquire wealth; the necessary degradation of divorce courts; unprincipled men and designing women have surrounded marriage with the greatest possible dangers. All these make necessary a greater protection and demand a greater caution on the part of the contracting parties.

Catholics who comply with the law of the Church, however, have little to fear. If a similar custom obtained among our sectarian brethren it cannot be questioned but that many of the unfortunate alliances finding annulment in the divorce courts might not have been contracted. If, therefore, the children of the Church are wise, they will rigidly follow her law in this important particular.—Church Progress.

OUR ROYAL INHERITANCE.

Said a Boston woman, in whose veins, on her mother's side, ran Spanish blood: "I am so proud of being a Catholic that I sometimes almost think I ought to make it matter for confession!" There is much for us to learn from her ardent utterance. We Catholics have a royal inheritance; we belong to a royal aristocracy; the blood of the martyrs, of the saints; we are accredited courtiers in God's vast palace on earth, and no less than His Heaven awaits us.

But this glorious aristocracy differs from the world's "great people" in the fact that its motto is "love and humility," and its coat of arms is a cross surmounted by a crown of thorns. If we are God's courtiers; that very pride warns us that we are not living up to our heritage. Yet, in a certain noble and true sense, we may be proud that we are Catholics, as St. Paul "gloried in the cross of Jesus Christ."

Shameful it is that many Catholics do not realize more fully what the magnitude, the grandeur, the beauty of the Catholic heritage is. May not they be found reading the latest new novel, or the latest "fad" in poetry or philosophy; and knowing very little of Church history with its splendid narration of nineteen hundred years in the cause of the Eternal King? Yet Father Hogan in his "Clerical Studies" writes—and does he not really speak to all of us who are thrown into daily intercourse with men and women ignorant of our faith?—

"The controversialist, the apologist of our day, has to be, first of all, an historian . . . and remove in some measure the accumulated mass of error, prejudice and misunderstanding in history. But secondly, Church history is a source of surpassing interest and benefits to all; and this is why, in Catholic Reading Circles, Church history is invariably taken up as one of the leading subjects of study. The members feel they owe it to themselves to know as much as they can of the past of their great Mother Church; and no other knowledge will be more helpful

to raise their minds to a higher level and strengthen them in the faith."

As a matter of fact, it is not the members of the Reading Circles only, who are capable of realizing what help such study is the formation of a stalwart, well-fermed, active and zealous character. Such reading is character-building in itself, whether pursued in the quiet of one's own room or in company with fellow-students. To read of the heroes and heroines of the Catholic Church is to dwell ever with God's nobility. To read the writings of Catholic theologians and historians is to form our own mind and intellect by the finest rules. To quote Father Hegan again:

"Cortitude is strengthened in all by habit—real contact with minds that dwell in the regions of serene conviction. St. Thomas is admirable in this regard. He works his way through the most intricate questions with the same security as a mathematician work out a problem. One feels that he walks in the light."

So with us, in our lesser degree walking with those who know the truth, reading the works of men who are always on God's side, and that is the truly noble, the truly intellectual, the truly beautiful side, we shall begin to gain their spirit, their tone, their ways. Certain persons possess the critical faculty as a gift; they have "the power of forming a correct judgment on things appertaining to history, from the exercise of the humblest common-sense to the vivid intuitions and far-reaching inductions of the trained intellect." This gift, in its highest sense, we all may hope to gain if we will diligently seek it. The Faith, the true Catholic Faith, will lead us on daily into the glories of our heritage. We shall learn to distinguish the true from the false, and the day will come when all that this world holds of intellect and beauty will seem small indeed compared to the absolute truth and beauty of the kingdom of God.—Sacred Heart Review.

CATHOLIC NOTES.

Archbishop Harty of Manila has recently returned from a visitation tour during which he confirmed 30,000 souls.

Twelve converts were received by the Jesuit Fathers at a mission just finished in the Church of St. Francis of Assisi, Philadelphia.

The Redemptorist have just completed a successful mission at Our Lady of Mercy, Philadelphia, and a large number of converts have been placed under instruction.

Wm. E. Cramer, the venerable editor of the Evening Wisconsin, of Milwaukee has been baptized by Father Hayden, S. J., and received into the Church.

A former conductor of the Pittsburg Railway Company has become conscience stricken and has returned through a priest \$20 that he had stolen some years ago, to the company.

The Rev. Ernest Wilmoughly Jewell, of the Episcopal Church, Hackensack, N. J., has become a Catholic. He was received into the Church at Newman's school by Father Gartland, chaplain of the school, a few days ago.

It is so a compensation for much that is discouraging in France to learn that 30,000 Catholic ladies are devoting themselves to teaching Catechism in Paris and its suburbs. Their pupils number over 30,000. Manifestly no government can prevent the teaching of the faith merely by silencing the appointed teachers.

The Catholic Truth Society of San Francisco has published a new translation of "The Imitation of Christ," of Thomas a Kempis. The translation is by Sir Francis Cruise, an eminent physician of Dublin and a deep student of "The Imitation." It is the best version in the English language and is published in excellent style. The price is only 25 cents. It has disposed of ten thousand copies in a few months.

According to press cablegram from Rome, the Pope has sent an autograph letter to the Emperor of Japan, thanking him warmly for the liberty granted to Catholic missionaries in allowing them to enter the territory conquered by the Japanese. The letter was sent, it is said, through the Congregation of the Propaganda to Mgr. Alvarez, Apostolic Prefect at the Island of Shikoku, who will deliver it to the Japanese Emperor.

Ireland sends seventy Catholic members to the British Parliament; but England at present sends only five, one of them being an Irish Catholic—the famous journalist and orator, Mr. T. P. O'Connor—and Scotland sends only one. The four English Catholic members of Parliament are Lord Edmund Talbot, Sir John Austin, Mr. James Hope and Mr. Rowland Hunt.

Charles J. Bonaparte, a distinguished Baltimorean, has been appointed Secretary of the United States navy. For many years Mr. Bonaparte has been an intimate friend of President Roosevelt's. So great was Roosevelt's confidence in him that, on many matters of national concern, he has sought his advice and counsel. Mr. Bonaparte is eminent as a lawyer and as a publicist and as a consistent advocate of civil service reform. He is an active and consistent Catholic, and two years ago was the recipient of the Laetare medal from Notre Dame University. The appointment has been received with general satisfaction.

That which should lead us to God is not the thought of heaven which He promised us; but we should love God for Himself alone.—St. Teresa.