

# The Catholic Record.

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

VOLUME XXVI.

LONDON, ONTARIO, SATURDAY, AUGUST 6 1904

1346

## The Catholic Record.

LONDON, SATURDAY, AUG. 6, 1904.

### THE CRITICAL CATHOLIC.

Our readers know the individual who poses as a critic of authority. He may be a business man with an eye on Protestant custom, or a politician anxious to straddle the fence, or a citizen with a wife ambitious for the high places in the social world. When an episcopal letter is issued condemning mixed marriages he ventures to animadvert on its inexpediency. He is aware of course that these unions have been productive of good. Protestants also are repelled by such pronouncements. He believes that were a Bishop to write something beautifully vague, or to turn his guns on dead things, the non-Catholic would look more kindly on the Church. He dilates on the increasing spirit of friendliness among the denominations. Suppose we admit that. But is it due to the fact that the sects view the Church with more favor than heretofore? Or must it not be ascribed to the fact that people are weary of religious talk, or regard doctrinal differences as of little consequence, or are deterred from a display of bigotry because it does not pay.

### A WELL-KNOWN CHARACTER.

But the carping spirit is not a characteristic of the good Catholic. In matters concerning morality and religion he is guided by the voice of authority. What it says he says. His warnings are not disregarded by him. An Episcopal letter is read with reverence, and its instructions followed with a child-like obedience. The Catholic, however, who weighs it in the scale of pride and criticism casts in his lot with the world. He can essay a justification of his conduct, but the reasons advanced are un-Catholic. His duty is to obey his spiritual chief. Doing that he acts reasonably and with manliness. But the real reason of criticism is in the majority of cases the desire to curry favor with the Protestants. He is under the delusion that our separated brethren are admirers of ignorance and presumption. The non-Catholics may use him; he may invite his wife to some function before the election and help him to obtain a minor position, but he does not respect him. That kind of Catholic will also swallow anything in the shape of a political mandate. Bitter or sweet he will bolt it in faithful henchman style and keep his critical ability well under cover.

### THE WORLD'S WAGES.

Still the political history of Canada has some lessons that can be perused with profit by the man who thinks that worldly advancement may best be purchased by the display of an un-Catholic spirit. They will tell him that ere this Catholics well equipped to play a goodly part have in their efforts to stand well in the world's eyes, lost all. Instead of being in the haven of success they are derelicts, pitted by their own and despised by those without the fold. The world does not always pay good wages to those who serve it.

### HOME ADORNMENTS.

A correspondent has been answered in these columns. In regard to home adornments it is running counter to the custom which obtains in some quarters to say that half-draped pictures should not be tolerated in Christian households. There is no need to have them, for they who wish to have the decorations of home colorless so far as religion is concerned can get works of art which are neither object lessons in anatomy nor appeals to the senses. Critics may deem this assertion to be narrow-minded. But apart from the fact that critics talk a deal of nonsense on this subject and a room may see nothing objectionable in indelicate representations, it is the duty of the parent to banish anything that may be a source of spiritual danger. His are not the world's standards. It is no excuse, the dictum of a critic, for thrusting before the eyes of the children representations bordering on the indecent. Put the pictures of God and His saints in the home, and help the children to grow strong for the contest with sensuality which uprears its head in theatres, on bill-boards, in magazines, in advertisements. Unchastity in all its forms is common enough without giving it a chance to play upon the souls of children by means of pictures. The world takes no heed of sinful thoughts and desires, is not scrupulous

as to what may give rise to them, but a Catholic cannot assent to this doctrine.

### AS TO READING.

In regard to the Congregation of the Index referred to in former issues, the pastoral letter of the English Bishops says that it is governed by a code of rules and instructions drawn up by Clement VIII., revised by Alexander VII., Benedict XIV. and recently by Leo XIII. in his Constitution Officiorum. This work of the Index is done by experts. The books are examined carefully. Dispensations in one or other of its rules is granted.

But no dispensation can leave Catholics at liberty to read whatever they please. By the natural law a man is bound to avoid reading anything that he knows may undermine his faith, his religion or his morality. Divine faith is a supernatural gift which may be lost through our own fault. Indiscriminate reading is perhaps the most insidious form under which the poison of rationalism and unbelief is injected into the soul. Feeding the mind and imagination upon arguments and pictures against the virtue of faith must end as fatally to the soul, as feeding them upon lascivious suggestions and forbidden images. To read without necessity matter calculated to create doubt or to sap faith is a sin against religion and the first commandment.

### THE CHURCH'S POSITION.

Gross ignorance is responsible for the insinuation that one cannot be a loyal citizen and a good Catholic. Years ago the famous Bishop Doyle, of whom the Duke of Wellington said: "No sir; the House of Lords did not examine Dr. Doyle, but Dr. Doyle examined the House of Lords, gave evidence on this subject before a committee of the British House of Commons." To the question: "In what and how far does the Roman Catholic profess to obey the Pope?" he answered: "The Catholic professes to obey the Pope in matters which regard his religious faith, and in those matters of ecclesiastical discipline which have already been defined by the competent authorities. Question: Does this obedience detract from what is due by the Catholic to the State.

A. Not in the slightest degree; on the contrary, as the laws of God, which the Pope does enforce among Catholics, ordain that we should pay obedience to the existing government of the country where we dwell, so the obedience we owe to the Pope only tends to confirm us in our allegiance to such government.

Q. Does that justify the objection that is made to Catholics that their allegiance is divided?

A. I do not think it does in any way: we are bound to obey the Pope in those things that I have already mentioned, but our obedience to the law and the allegiance which we owe the Sovereign are complete and full and perfect and undivided, inasmuch as they extend to all political, legal and civil rights of the king or his subjects. I think the allegiance due to the King and that due to the Pope are as distinct and divided in their nature as any two things can possibly be.

This quotation ought to be instructive to those who are trying to kill the Pope with their mouths.

### THE CHURCH AND SOCIALISM.

THE ONE FORCE TO COMBAT THE CHIEF DANGER THAT THREATENS OUR FORM OF GOVERNMENT TO DAY.

From the Washington Post.

However much sectarian disputants may differ as to merits of the Catholic creed, there is a general admission of the remarkable influence of the Catholic Church over the minds of its members. That influence has always been exercised for the moral and social good. We feel justified in the assertion that no other religious organization has done more valiant work in the cause of true temperance, and no other sect (sic) has carried its teachings so thoroughly into the home. These facts being true, special significance is lent to the sermon preached the other Sunday by Archbishop Messmer, of Milwaukee, defining the attitude of the Catholic Church on the question of socialism. The sermon was called forth by a resolution adopted by the Wisconsin State Federation of Labor, in session at Green Bay, demanding the complete separation of labor organizations from any connection with Church influence.

The Archbishop's sermon was a clear-cut declaration of antagonism to the principles and teachings of the socialists, and he stated with emphasis, in the course of his address, that no man could be a Socialist and true to the principles advocated by the organization, and at the same time be a good Catholic. He paid a high tribute to the basic principle of labor unionism,

and commended laborers for their efforts to better their condition through unions and concerted effort, but he insisted that the Socialist doctrines were a menace to religion, morality, the home and free government. The triumph of socialism, he declared, would mean the overthrow of the Church and the destruction of the fundamental principles upon which the government is founded. He declared that the Church will throw its strength into the struggle against the spread of the socialist doctrines, which constitute an evil threatening the religious institutions of the country.

Americans generally will feel that the Church is skating on very thin ice when it arrays itself against any organization which claims to be sailing under the colors of a political organization. The sentiment for a complete separation of Church and State is one of the cardinal virtues of Americans, and the socialists will undoubtedly raise the cry against the Catholics, who are leading this crusade against them. The Church, however, will present the answer that its chief duty is the protection of the homes and morals of its members, and that these are threatened by the teachings of the Socialists, who are conducting their propaganda under a political cloak. The Socialists are carrying on their work among the labor unions and seeking the control of these organizations. Leaders of the political parties recognize this plan of the Socialists as the chief danger that threatens our form of government to-day. It is a social heresy, fraught with fearful possibilities to the commercial, industrial and social life of the nation, and there will doubtless be general approval of the action of the Catholic Church in fighting against its encroachment. Members of the Catholic Church are liberally represented in the labor organizations—more so than those of any other denomination—and their influence, under the encouragement and teachings of the Church, should go far toward preventing trades unionism from being prostituted to the advancement of a theory that would prove ruinous to unionism and to the people generally.

### MASONRY'S NEW ENEMY.

For many years the Catholic Church, almost single handed and alone, has stood as the implacable foe of Freemasonry. Members of the society in turn have assailed her openly and covertly, not perhaps under the banner of Masonry, but certainly through other agencies with which they have been allied. These assaults, despite individual protests to the contrary, bear conclusive testimony to the fact that the organization itself counts the Church a powerful and uncompromising enemy.

Not in the relations we have recited, but in quarters which have heretofore been either friendly or indifferent. This is true not only as applied to the order in this country, but also in Europe. And the Mason who has kept in touch with the new developments must feel that a new enemy has arisen to give battle.

It goes without denial that Masonry's greatest power lies in the oath-bound protection which it has drawn about itself. Through this, God and civil order subverting secrecy it secures the accomplishment of all its purposes. Inasmuch as the oath-bound protection is a sacred thing, it has been invoked to defeat merited punishment at the hands of the law. In fact Masons have come to regard this secrecy as especially exempted from judicial investigation, so bold and arrogant have they grown of their power.

This fact is attested by recent legal contentions in the courts of New York and Alabama. In these cases the effort was made to exclude the evidence of certain witnesses on the ground that the matters concerning which they were to testify were protected by the Masonic oath of secrecy. But in each case the court ruled against the arrogant contention. The question has been long approaching adjudication. Any other decision than that handed down would have been debauchery of justice and subversive of the fundamental principles of government. Whether the contention was made in good faith, or whether it was the last stand of an army demoralized at the inevitable danger which confronted it, does not appear. Nor is it of moment. The decision, however, stands as an irremovable menace to the presumed protection afforded by the oath-bound secrecy of Masonry.

Touching this same matter of secrecy attention was directed the other day by a writer in one of our local dailies to two occurrences deserving of mention. The one in France, the other of earlier date in England. Demand has been made in the French Legislature that the grand orient of that country comply with the law which requires that its rules, laws and everything pertaining to it, no matter how confidential, be communicated to the Government and to the national library. We are also told that upon his elevation to the throne of England King Edward relinquished his grand mastership, fearing that his oath-bound duty of protecting members of the craft might involve the impairment of friendly relations with foreign governments. Under similar conditions we find Emperor William acting much the same. Though side lights on the question, we would have our readers reason these incidents to their conclusion. They must then surely see that Masonry is not only in opposition to God but that it is also the enemy of all men who are not of its membership.—Church Progress.

### THE CATHOLIC CHURCH AND HER SYSTEM OF EDUCATION.

E. D. Ward writes in the Churchman (Protestant Episcopalian):

"I never pass one of the Roman Catholic Church's many institutions for the education of her children without doing inward obeisance to her wisdom and faithfulness in regard to this all-important duty; or without an ardent longing that our own beloved branch of the Church Catholic could have her eyes opened to the great work that she could and should do in the same field.

"In the public schools we are confronted by the problem, 'How much and what religion can be taught?' The sacred beliefs of the Christian clash with the heresy of the Jew and the unbelief of the atheist. Consequently, religious instruction, or even observances, have to be done away with or reduced to the minimum. With what results? We have hardly begun to appreciate them yet, though they are already clearly visible around us.

"The Roman Catholic Church regards this state of things, and makes her protest; then, quietly and without loss of time, goes to work to do the only thing that is to be done, erects her own schools and provides her own educational equipments. With what results? Clearly are they, also, visible in her growth and vigor. She reaps abundantly that which she has wisely sown. Do we need to hear again the saying of the wise man of old, 'Give me your son till he is ten years old, and you may have him for the rest of his life?'

"If we of the Protestant Episcopal Church think it a small matter that the youth of the Church or the nation be trained up in schools in which the Christian faith is not taught as the all-important element of education? Or is this the time that religious instruction in schools can be safely done away with, when the demands of business and society are making heavier and heavier drafts upon the time of the parents of families, and the burden of all instruction, moral and spiritual, as well as mental, is being cast more and more on the 'teacher and master?'

### PRIEST RISKS LIFE IN RAILROAD WRECK.

Catholic Standard and Times.

Trenton, July 19.—Rev. Father P. J. Powers, of the Cathedral, heroically distinguished himself last night, when he crawled under a pile of railroad wreckage to administer the sacraments to Bosco Baley, a railroad worker who was pinned in the debris. The wreck happened on the Belvidere division of the Pennsylvania Railroad at Montgomery street, skirting the canal. It was a wrecking train that was crushed under the pile of railroad cars from a derrick car overturning in making a switch. Many men who had been riding upon the car leaped and saved themselves, but Baley and Pasquale Cisaolna were caught under the derrick. The latter was terribly crushed about the body and his fellow-workman were just able to keep his head above the water of the canal until the ponderous mass of iron was lifted from him. He was hurried to St. Francis' Hospital and died shortly after receiving the last rites of the Church.

Baley was pinned by the legs with several tons of iron hanging over him and threatening every minute to fall and crush him to jelly. Father Powers was told that the man would not be taken out alive, and at this the heroic priest, brushing those about him to one side, crawled through a narrow space until he had reached the side of the unfortunate workman. The click of pick and shovel and the grind of derrick wheels were silenced for a period while Father Powers heard the man's confession. Then in the glare of the railroad lanterns instead of the soft light of waxed tapers the priest administered Communion to Baley. Two hours later the man was rescued and taken to the McKinley Hospital. There was found that his foot was so badly crushed that amputation was necessary. It is now thought he will recover.

### BANQUET TO MR. BLAKE.

THE IRISH PARTY RECOGNIZES HIS SPLENDID WORK.

Canadian Associated Press Dispatch.

London, July 28.—The banquet accorded to Hon. Edward Blake by the Irish party to-day in appreciation of his services was one of the most splendid affairs which has taken place in the House of Commons dining room. Mr. John Redmond, the Chairman, said that Mr. Blake's Canadian record was one of the proudest in the possession of that free and great community. All through his career he had been an outspoken friend of Irish liberties. In 1882, before many of those at the banquet had entered public life, Mr. Blake had moved a resolution in the Dominion House in favor of home rule, which had raised against himself prejudicial many quarters. For the sake of the land of his fathers, giving up the Canadian premiership, then almost within his grasp, he came to Ireland, bringing that transparent disinterestedness and calm judgment which to-day made him the most valuable asset in the Irish councils.

THE BEST SPEECH.

Hon. Mr. Blake, replying, said that as long as Britain refused them constitutional freedom they had to remain estranged from the remainder of the assembly. To attain freedom they must subject themselves to party discipline and the decisions of the National Council. Home rule was not dead. If they

were true to Ireland it would never die. The great current of public events was with them. It offered some installment of self-government at the next elections he would favor acceptance, putting it into the till as home-rule money for Ireland. The question he desired the country to address itself to was the present situation, forgetting the barren past.

Mr. Redmond, in the concluding remarks, said he had sent out addresses to the Irish people, which were only an echo of Mr. Blake's speech.

A CABLE FROM OTTAWA.

The following cable was received from the United Irish League at Ottawa: "Heartily join you in honoring our own Edward Blake. (Signed) Freeland L'Argen."—Toronto Globe, July 29.

### SOME SENSIBLE ADVICE.

The Guidon has a sensible editorial, which is timely just now, on the vocations of girls and boys. It says: "A higher education is useful, but only to those who make use of it. We have known many a young man whom college has spoiled. He might have made a good tradesman, or a man of business, but, lacking in ability to learn, and wanting in stability of morals, he wasted his parent's money, acquired idle and extravagant habits, and turned out—well, we do not care to use the word by which he is commonly described. Unless a boy has a singular aptitude for study, and a genuine love for books, let him stop where he is, and go to work as soon as possible.

If he be sober, industrious, skillful, he will enjoy the respect of his neighbors, and will always be a credit to himself and his family, and a useful, respected member of society. Let your boys then understand this. Let them realize this themselves and look forward to it. Take out of them early any false conceit a little learning may give them, and relieve them of any misgiving ambition to fill a learned profession for which nature and God never intended them."

### PEOPLE'S EUCHARISTIC LEAGUE.

In October, 1895, the Catholic people of the country had their minds turned to Washington, for there were assembled there bishops and priests from all quarters of the United States to honor in a triduum of exercises the presence of our Lord in the Blessed Sacrament. It was the first convention of the People's Eucharistic League in America. There have been annual reunions ever since, and the next will be in New York, September 27-29.

This devotion is likewise extended to the people, and all are asked to unite with the members of the Sanctuary in honoring in the tabernacle, and thus, in Lord in the tabernacle. When on earth with His Apostles our Lord had sometimes to reproach them with neglect and forgetfulness of Him, for they were distracted by the world around them, and had their thoughts more often upon themselves than upon their Lord and Master; and thus, in His agony, He chided them with the words: "Can you not watch with Me one hour?" Should we not feel these same words said to us when we neglect to honor His presence?

It is for this that the Eucharistic League is now extended to the people, and they are asked to come and pass a hat hono a week, or even a half hour a month, before Him dwelling always on the altar. Oh, let us gladly do so, and wonder why we did not do so before. Where shall we be happier than when in His presence, and to whom can we better confide the secrets of our hearts than to Him so powerful to counsel and comfort us in the tribulation? Let us thank him who so naturally wish by organization and blessing with indulgences this beautiful devotion to the Blessed Sacrament, and let us show our appreciation by joining it and being faithful to its obligations.—Bishop Colton in Catholic Union and Times.

### TEMPERANCE NOTES.

Father O'Connor, of Holy Cross Church, Harrison, N. J., has just organized a temperance society on entirely new lines. To begin with he got all the young women of the parish interested and the rest will be easy. The reverend Father gives the "joiners" choice of six different pledges, to wit: First, total abstinence for life; second, total abstinence for five years; third, total abstinence for one year; fourth, abstinence from intoxicants on Saturdays and Sundays; fifth, temperate use of intoxicants; sixth, temperate use, with the privilege of occasionally visiting saloons. Any man who cannot conscientiously join that society, remarks the Catholic Union and Times, must assuredly be looked upon as hopeless.

"Anyone who takes the trouble to observe will discover that social drinking among the better class of people is decreasing," says an exchange. "Especially is this fact true of drinking in public places. It is the cheap, thoughtless, loudly dressed, new-rich class of people who appear to enjoy the display of beer mugs and wine bottles. Even when better educated and better bred people indulge in drinking they do not announce the fact by distinctive signs. The time will come when people will be as much ashamed of a drunkard in the family as an opium eater."

Temperance may not be a panacea for all the ills that afflict society, but its opposite, drunkenness, is certainly responsible for much trouble that is now set down to other causes.

### CATHOLIC NOTES.

Sir Henry Moore Jackson, the new English governor of Trinidad, is a Catholic, although his father was an Anglican bishop.

A bust of the late Lord Russell of Killowen is to be put in the hallway of the Town Hall, Newry, his native place. The pedestal is to be made of Newry granite.

An embroidery copy of the Sistine Madonna, Raphael's most famous painting, has been placed on exhibition at the World's Fair. It is made entirely of colored silk thread and is the work of Miss Clara Ripberger of Dresden, Germany. She toiled for five years before her task was accomplished. The picture is valued at \$7,000, and is one of the rarest specimens of embroidery design in the world.

One of the most renowned orators in London is the Rev. Sebastian Bowden, superior of the Oratorian Fathers. He was formerly a soldier and an officer of the guards. He is the author of a "Guide to the Oratory," a study of Dante and a work on "The Religion of Shakespeare," in which the evidence for the poet's membership in the Catholic Church is fully stated.

The signal honor conferred by King Edward on Admiral Lord Walter Kerr by appointing him additional admiral of the fleet, "in recognition of the great value to the navy of the fifty years of naval service," will be a matter of congratulation to all Catholics. "Apart from the manner of the promotion," says an English paper, "we believe him to be the only Catholic who has ever held that highest rank in the navy."

The Catholic Church in England has of late received great attention from Cardinal del Val, much correspondence passing between the Vatican and London. The most important matter which it is hoped to accomplish is to have the English house of Lords modify the text of the coronation oath to suit the Catholic subjects of the king. It is sought to omit all allusions to the Church of Rome and its rites, and especially to strike out the sentence referring to the doctrine of transubstantiation.

As a contrast to the absolute prohibition maintained for the past thirty years, under which Italian Catholics were not allowed to vote at the political elections nor to attempt to gain parliamentary honors there comes the announcement that Pius X. has just been given official approval to the candidacy of a lawyer named Carusi, who is professor of law in the Pontifical Roman Seminary, and who hopes to secure election to Parliament from his native district of Abruzzo. As this is the first time the barrier has been openly removed, there has arisen the hope that Pope Pius X. may make further concession in this direction.

### BANNS OF MARRIAGE.

From London Answers.

The custom of publishing the banns of marriage dates back to the primitive Church; for Tertullian, who died A. D. 240, states that warning of intended marriages was given among the early Christians.

It appears that the publication of banns was habitual in many places long before there was any general law on the subject, since Gregory IV. (1198-1216) speaks of the banns (from Latin bannum, a proclamation; Anglo-Saxon ban) being given out in the church, according to custom. The practice was introduced into France about the ninth century and in 1176 was enforced in the Diocese of Paris.

The earliest enactment on the subject in England was an order made in the Synod of Westminster in 1200 to the effect that no marriage should be celebrated till the banns had been published in the church on three several Sundays or on three days. This rule was made obligatory throughout the Church by the fourth Lateran Council, held in Rome in 1215. By act of Parliament banns must now be given out in England on three Sundays.

### TRUTH IN ATTRACTIVE FORM.

By Rev. James H. Cotter.

The world is stuffed with unopened, dust-laden volumes, bearing Catholic titles. This being the case, I believe that Catholic scholars ought to study the great mass of readers, and write works which, not professedly Catholic, would still have the feeling of a Catholic heart, the sequence of Catholic logic, the glow of a Catholic soul. This kind of book will not be scouted, will go far with their subtle lessons, and will win recognition of the character-building power of the Church in circles where hearts and minds are shrivelled in bigotry.

A thought from a layman often gives a more chivalric defense of Catholic truth than one from the pulpit; and so with a book which, by a happy juxtaposition, arrests and makes a mind thoughtful, when one whose profession it is to instruct or convert would affect nothing. Many of our Catholic works would tire a theologian and certainly will not find favor with the multitude. It is well to tell Catholics not to read fiction, history or criticism, deformed by falsehood but since men will read, it is better for Catholic authors to adroitly supply the need of the true, the beautiful and the good.

One of the most remarkable facts connected with the Incarnation is that the sin of poverty was changed thereby into a virtue.