

The Catholic Record.

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

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THE MISSIONARY ABROAD.

A book of missionary travel and exploration, giving some rather startling impressions of South America, is, "Through Five Republics on Horseback," by G. Whitfield Ray. He describes its mighty plains, tropical forests, boundless forests, and so graphically withal that one is tempted not to follow A. Lang's advice to skip pictures of scenery. As a missionary colporteur, however, his impressions are the same as those that have been doing duty in the press these many moons past. It seems to us that the average missionary in South America consorts either with people who use the same brand of talk or are the victims of practical jokes at the hands of the natives. For what else can we think of a writer who tells us that he can only describe Roman Catholicism in the South American continent as a species of heathenism. To gain proselytes the Church accepted the old gods of the Indians as saints. Millions of people worship the virgin without any reference to God. Any attempt to give the people a knowledge of Scripture is opposed by the priests.

Of missionaries of this type Rev. Dr. C. C. Starbuck says that from Mexico to Argentina, they almost universally display a greedy desire to turn every fact and feature of Catholic doctrine, discipline and history to a malignant account and entire indifference, no matter how long may be their stay in these countries, to gaining even an elementary knowledge of the Roman Catholic system. In other words, when dealing with Catholics of foreign countries, they look in, not out. Hence they see but their prejudices and ghosts born of ignorance or environment or misdirected zeal, and dubbing their impressions put them in a book or a newspaper to the perpetuation of slander and antagonism. But must some of our non-Catholic friends be children always. The Witness has no adverse comment on this book, but it could scarcely be hoped for from a paper that praises Giordano Bruno, who had, as Rome says, supreme contempt for the working class and was a famous exponent of tyrants.

UNIFICATION WITHOUT NOISE.

The unification of Canada is a theme that never fails to cause an agitation of the atmosphere. It thrills the patriotic souls of the Orangemen who speak a language of their own, and spurs some of the preachers to verbal pyrotechnics regardless of the labor of larynx and maxillary muscles. We have no objection to them disporting themselves in this wise. It is an outlet for exuberant energy, though it wastes energy that can be directed into more useful channels. We are not so much talkers as doers. We may not dilate at length on unity, but we do make it in our schools and churches as to have throughout Canada men in every station of life who are content to practise their religion without troubling that of others, and who are intent upon contributing their quota to the upbuilding of Canada. While we do not see eye to eye with many of our neighbors on doctrinal matters, we respect their beliefs and do not subject them, at least when they seem heartfelt, to irrelevant investigation. Our priests and prelates can discuss a question without delving into the past to unearth weapons with which to assail others. All we ask is fair play. Let us not waste time and temper in discussions in which impartiality is to be set down as a weakness and courtesy as treason.

FEDERATION OF SOCIETIES.

Now that shackles of settlers are dotting the open spaces of Canada it would be well for the gentlemen who volunteered to plan ways and means to federate our societies, to come out of their retirement and let us know what they have done to this end. When the project was mooted they informed us that they would have much pleasure to set forth the aims, advisability and the duty of federation in order to be able to concentrate our efforts on any given point, and to work with greater efficiency. For this they were not obliged to labor unduly for the reason that we gave them an article in which the writer, one of our prelates, pointed out the necessity

of Federation and showed how it could be achieved. It looks as if these gentlemen had been lulled into activity by the siren song of the politician or by the advice of the prudent who cultivate the "don't wake the baby air."

The question, however, does not trench on politics; it is a movement to better safeguard our interests, to disseminate good literature, to play our part in the fashioning of public opinion and support of every worthy cause, no matter whence it comes. And then the districts wherein we find ourselves that smack of the old sod, but whose bearers are anything but Catholic, should warn us and invite us not to deprive our brethren of our assistance. They are strangers there people from Europe, named to our civilization, and if we are not willing to tender them our help and sympathy they will be exposed to the influences that may sap their faith and cast them adrift from the fold.

MUCH ADD ABOUT NOTHING.

We are as pained as some of our contemporaries at the recommunication of M. Loisy, but for different reasons. While they look upon him as the modern spirit incarnate, and as such to be held inviolable, we regard him as a man who has been led far afield by speculations that are antagonistic to Christianity. He forced Rome to condemn him. That he is a very distinguished scholar is not to the point. He may be as erudite as our friends will have him and his scholarship may loom large to the eyes of some because Rome has banned the fruits of it, but the fact is that he wrote himself out of the Church. They tell us, echoing, by the way, M. Sabatier, that the Church points at modern civilization but they do not defend civilization. If by civilization they mean the championing of everything that can redound to the good of humanity—the promotion of everything that can elevate, ennoble and purify man, the Church can point to her years of unswerving service to the cause of this civilization. If, however, they mean theories subversive of Christianity, teachings that Christ did not know that He was God; that his body never rose from the dead; that He was not born of a Virgin—the Church will have none of this civilization. And we venture to say that if the scribes who write so interminably about Modernism had some knowledge of the subject and got over the notion that in defending M. Loisy they are helping Protestantism, they would not waste time and paper. The talk about the modern man, his peculiar needs and inability to be satisfied with the religion of past centuries, is meaningless—catchwords of those who do their thinking by proxy. Modern man is like the men of other times. Haecel and a few other scientific charlatans do not admit this; but the men who seek truth and not notoriety agree that the march of time has wrought no elemental change in man. He may be ignorant or cultured; he may live in a palace or hovel; he may use a club or a test tube, but he is a man, and to him Christ addresses Himself. To set aside truths which He has revealed as not suitable to the modern man is merely blasphemy and self-stultification. It is the very acme of inconsistency on the part of anyone who calls himself a Christian. The blatant talker of the Ingersollian type may say this, but not the Christian who believes that all the truths of revelation are unchangeable and divine and are to be accepted in order that we may attain the end for which we are created, and not to be the themes of criticism or to be playthings of scholars who imagine that they can manufacture a better Christianity than the Son of God has made for us.

BISHOP TO JOIN JESUITS.

Chicago, April 10.—Rev. R. E. Reinhold Herber Weller, Jr., Coadjutor Bishop of the Episcopal Diocese of Fond du Lac, has resigned his charge, and, according to a dispatch received here, will go to St. Louis to join the Jesuits.

Bishop Weller, who was consecrated Protestant Episcopal Bishop of Fond du Lac in 1900, was born in Jefferson City, Mo., in 1857. He is the son of the Rev. Dr. R. H. Weller, also an Episcopal minister.

He was educated in St. John Academy, Jacksonville, Fla., the University of the South, and graduated from Nashotah Theological Seminary in 1884. He was ordained in Milwaukee Cathedral in 1884.

Previous to his consecration as Bishop of the Rt. Rev. R. H. Weller served at St. Peter and Paul Cathedral, Chicago, and at Waukesha, Wis. Since his consecration he has served as pastor continuously at Stevens Point, Wis.

THE NEED OF A NEW CRUSADE.

SHALL THE UNBELIEVER RULIN THE LITERATURE, EDUCATION, MORALS AND POLITICS OF A CHRISTIAN WORLD?

A strong and noteworthy discourse on modern slavery to corporate greed was delivered by the Rev. Thomas J. Campbell, S. J., at the dedication of the Church of Our Lady of Mercy, Brooklyn. Speaking of the zeal of the Crusaders in their efforts to wrest the Holy Places of the world from Moslem sway, and that sublimer sacrifice of the order of Our Lady of Ransom, whose members themselves bore the chains they lifted from the shoulders of the captives of the Turks, Father Campbell pointed out the need to-day of the revival of this heroic and self-sacrificing spirit.

He said in part: "To-day the nation recalls the memory of a man who by a single act struck the fetters from the limbs of three million slaves. It matters not whether he was prompted by pity for the sufferers or was furthering a great political movement, or resorting to a desperate war measure in a crisis that came so near being the tragedy of the republic; not whether the policy was prudent at the time, as the execution might have precipitated other States of the Union into rebellion; not whether the consequences have been such as were anticipated—all that is lost sight of to-day and Lincoln stands before the world as the liberator of a race.

What is the reason of this enthusiasm? Because human nature loves liberty. Liberty is its prerogative and its birthright. Its possession is a distinction and a glory, and its loss a calamity and a degradation. Whoever gives it, whoever protects it, whoever augments it, no matter for what motive and for what measure, must ever be loved and glorified by his fellow-men.

There is not now the slavery that Lincoln saw in the great centres of industry. Just as the old Masters swept the lands and the seas to increase the number of their slaves, and kept them in degradation near their splendid cities only by the ever-uplifted sword, so does our modern Mohammedanism of business gather in the grimy and fetid slums of the great centres of commerce where wealth most abounds, helpless and hopeless and often godless, multitudes who are seething with rebellion and anarchy, which can only be repressed by the bullet or the sabre, unless Christianity is there to stay the work of destruction.

It may be true that the evil is not as alarming in our country as elsewhere, but it there is not enough before our eyes to arouse the old crusading spirit of Our Lady of Ransom? Poverty we can never abolish, nor need we try. It is the mark and glory of Christianity, and Christ has declared it to be a beatitude. But pauperism as it now presents itself in the world is not poverty. It was never known in Catholic times, and there is no reason why we Catholics should leave a single one of our own in that degraded and dangerous destitution which the great Cardinal and a greater Pontiff so feelingly deplored.

What are our societies for? Their work is not merely to recite their prayers. What is our League of the Sacred Heart for? Not merely for the morning offering. What are our St. Vincent de Paul societies for? Their ranks are to be made up of the very old men, admirable and splendid though their work may be, but every young man and every young woman in every Catholic parish should find a particular joy and enter with enthusiasm upon the work of redeeming the captives of poverty and preventing among ourselves the disasters of which the Supreme Pontiff warns the world. We are not rich, but God is, and, as of old, if we set to work our hands will meet with treasures, and like the three saints of old, under the guidance of the Queen of Heaven, who is especially our patron, we can redeem millions of captives and lead them back to the liberty of the children of God and the light of our faith.

Again, one of the characteristics of that old Mohammedan slavery was immorality and the corruption of innocent youth. Is there not a horrible repetition of that same corruption going on around us, and does not the question force itself upon us: What means are we going to resort to, socially, financially and even politically to check the cancer that is eating out the heart especially of the rising generation? Is there not work there for a crusade?

THE REIGN OF THE UNBELIEVER. So in the intellectual world. In former times the name of unbeliever was given in contempt and reproach only to the Moslem and the Turk. Now it is all changed, and it is the Moslem and the Turk or the unbeliever who rules the intellectual world to-day. Only the unbeliever is credited with being scientific and learned and intellectual, while the man who believes is scoffed

at as ignorant, blind and superstitious. Not only is there a wholesale apostasy from Christianity, but its doctrines are reviled in private conversations, in public discourses, in the press, in the learned reviews, in great universities, nay, even in the pulpit itself. In two notable instances, in countries which once gloried in being the centre of Christianity, every Christian emblem is swept out of the schoolroom with scorn and contempt; the very name of God is obliterated from the school-books, and the precepts of Mohammed and Buddha are substituted for those of Christ.

A NEW CRUSADE. Added to all this, the history of Mohammedanism, as every one knows, is one long series of deeds of blood. When we take up our daily paper, with their unending catalogues of murders which are continually multiplying around us, both in frequency and atrocity, and when we find ourselves feeling only a passing horror and expecting as a matter of course repetition of such atrocities as that which occurred in Lisbon the other day, is it not time for us to remember that the world looks to us Catholics as the only barriers that can stay the wild pretent of anarchy that is wrecking society?

Finally, the wreckage of family life by the hideous multiplication of divorce, which is stripping the last ray of decency from womanhood, shows us how far the precepts and practices of Mohammedanism prevail. So base have we become that the Minister of Justice in once Catholic France has not hesitated to propose a union of man and woman which is more degrading than that of a Turkish harlot. Marriages and households are becoming Mohammedan. What should our be?

In a word, the Turk has not only crossed the Mediterranean, but the Atlantic. The unbeliever, the enemy of Christ, rules in the literature, education, morals, politics and even religion of what once was the Christian world. What are we to do, then?

Go forth with your cross on your breast for the ransom of captives. Let your Catholicity be in evidence everywhere, and always positive and pronounced. Never was there such an opportunity of making it prevail, nor such a monstrous more especially of Christ, which is full of menace to the whole structure of Christian civilization.

AN ODDIOUS ACCUSATION.

A PROTESTANT THEOLOGIAN ON THE MISREPRESENTATION OF THE CATHOLIC CHURCH'S TEACHING CONCERNING PROTESTANT MARRIAGES.

Rev. Dr. Charles C. Starbuck, the Protestant theologian who is a regular contributor to the Sacred Heart Review, deals in characteristic fashion with a monstrous charge which is frequently circulated by sectarian preachers and writers who are fully aware of its falsity, and which causes many honest simple-minded Protestants to view the Catholic Church and its teachings as they understand them with un-speakable horror. Says Dr. Starbuck: "The Review has said that it believes certain blunders concerning the Catholic doctrine of marriage to be honest men."

I am sorry to say that after long reflection I cannot agree with the Review. To me it appears plain that towards other men and towards Catholics in their private relations with them, are, like a large proportion of Protestants, and more especially of Baptist and Methodist ministers, thoroughly disingenuous towards the Catholic religion, openly maintaining as long as possible any odious charges that can be brought against Catholicism, and above all that most odious of accusations, that Rome accounts all Protestant marriages "fithy concubinations."

Note a contrast. Some years ago, "Der Christliche Apologete," the German Methodist organ of Cincinnati, mentioned this charge. The editors evidently suppose it true. Yet, instead of angrily gibing those who deny it, they are plainly perplexed and anxious over it. To be sure, it does not occur to them to inquire of the Archbishop, or of other Catholic authority. That would be too much to expect of average Protestants. Yet they are plainly disturbed and uneasy over the accusation and casting about for the means of contradicting it.

Now when these other men publicly declare all Protestant marriages null, in Roman esteem, this does not of itself make against their honesty, although it leads heavily against their intelligence. Yet when a Catholic journal of the standing of the Sacred Heart Review stated that the Catholic Church does not require as a condition of acknowledging the validity of Protestant marriages, in Protestant countries, the presence of a Catholic clergyman, some one, with an insulting sneer, begged pardon of the editors for not having sooner discovered that the Review was of more doctrinal importance in the Roman Catholic Church than the Pope himself, who, he says, calls upon all Catholics to help him cure Protestant marriages.

Now here there is no disputing that we have an intended and blatant lie. We can no more overlook it than that we have here an English sentence. The whole turn of expression can mean nothing else.

Those men in their eager contumeliousness, in their desire to maintain the truth of an odious charge against the Pope, have never once asked when, on what occasion, in what documentary

form, and in what precise terms, the Pope has called on all Catholics to help him cure Protestant marriages. If they had, they would easily have found that on neither of the two occasions when Pius IX. uses the phrase *fornicationis*, "a base concubinage," has he any reference to Protestant marriages. Both times he is speaking only of Catholic marriages, in Catholic countries, contracted in contempt of the law of the Church, and therefore in evident contempt of Christian intention of marriage. His Holiness, in one case, is speaking of New Grenada, in the other of Piedmont. In one case he is addressing the Cardinals, in the other the King of Sardinia.

All Catholics must confess, or they fall under anathema, that a Christian marriage for validity does not intrinsically require clerical assistance. They must also confess, as an article of faith, that the Church has the power of establishing conditions of validity for marriages of the baptized.

The insult here to Pius X. is peculiarly flagrant, inasmuch as the present Pope, by the decree that goes into force next Easter, not only declares Protestant marriages in Protestant countries, as the Holy See has always done, exempt from the law of Trent, guarding them by the anathema from Catholic denial, if impugned on the ground of their lack of Catholic assistance, but also declares Protestants exempt from the specifically Catholic requirements of the presence of a priest in America or Spain, where hitherto the Church has refused to acknowledge the sacramental validity of Protestant marriages, although she has never impugned their good faith, or used any contumelious epithets concerning them. Henceforth they are guarded by the thunders of anathema against Catholic disparagement as well in Peru or Madrid as in Great Britain or New England.

These monstrous misrepresentations of the Catholic doctrines of marriage cannot be morally excused, where such men as we have in mind are so manifestly unwilling to recede from them, but they can be explained.

We see the explanation in Professor Emerson's sermon, though entirely honest confession about the sacraments. He tells us that marriage, as sacramental, must of course, be celebrated by a priest. It never occurs to him that the sacrament of baptism, "the door of the sacraments," may be validly celebrated by "any human being possessed of reason."

It is to reiterate confusion concern Protestant marriage has so taken hold of the Protestant mind that I have known an excellent lady troubled over Quaker marriages because, as she expostulated "they marry themselves," as if all married couples did not marry themselves, as if the very essence of marriage did not lie in the mutual consent of the parties, as if all other conditions of acknowledgment were not essentially secondary and variable.

This, of course, the Church of Rome has never forgotten. Even where, as now, for Catholics everywhere, she requires for validity the voluntary presence of a priest, where he may be found, she does not teach that he administers the sacrament, but only that he gives for Catholics an official testimony of sacramental good faith, a testimony which, in case of Protestants, she expressly declares may be supplied in other ways, and henceforth, not in Protestant countries and certain Catholics countries only, but from pole to pole.

It may be well to adduce certain easily ascertainable facts, which ought to be enough to convince even middle-headed Protestants—and in such matters most Protestants are middle-headed—of the monstrous falsity of the charge that the Pope accounts all non-Catholic marriages "fithy concubinations."—Philadelphia Catholic Standard and Times.

TELL THEM HOW.

The late Redeemerist, Father Bridgett, distinguished English missionary and author, tells us how he became a convert. When a youth at school, God began to touch his soul with sorrow for his sins. "From that day," he continues, "I never lost for any considerable time interest in religious questions; but passion and evil example carried me away, and when I wished to return to God I did not know how!" The italics are his own. Then God began to lead him onwards, giving him in various ways someone to tell him how beginning with a humble Irish laborer and ending with the great Newman. Of the former he says: "Among the causes that led me toward the Church, were some very simple words spoken by a poor Irish laborer. I was then studying at the University of Cambridge, and a fellow student had invited me to visit the Irish chapel. It was a very small building in an obscure street in the suburbs of the town. We got the keys from a poor Irishman living near and my friend began to bawler him: 'Why, Paddy, do you think you've got the truth all to yourselves down in this little back street and all our learned doctors and divines in this university are in error?' Paddy answered: 'Well, sir, I suppose they're very learned, but they can't agree together, while we are all one.' I often thought of that answer, and the more I thought of it the more wisdom did I see in it. Non-Catholics have the curse of Babel on them. They can't agree together.'

Thus was a humble Catholic able to tell a bright university student how to go to God—a plain suggestion of our apostolate. However much study may

be needed for conversion, a plain word right from the heart of a plain man will be enough to start the work along. Tell them how.—The Missionary.

FORTUNE TELLING.

A Spiritualist, who is styled a clergyman, named Brooks, has been tried and convicted for "fortune telling," but we have not as yet learned what punishment has been imposed upon the quack. The chief evidence against him was furnished by two women, from each of whom he had taken \$1 for his magic services. He told on that she would soon have the happiness of seeing her absent husband again, but as that personage had been dead for many years, she decided she would not believe the story, but seek to recover her money. There are thousands of people in this enlightened country who consult fortune-tellers, and the advertisements of the pretended professors of the black art are daily to be found in the leading papers of the big cities, especially New York and Chicago. Why are not the advertisers and the newspaper managers prosecuted for fraud and conspiracy to defraud just as this so-called Spiritualist clergyman was? Catholics are accused of being superstitious, but those impostors do not and many dupes among the Catholic body, we do not fear to say, for fortune-telling or seeking the services of fortune-tellers is a mortal sin according to Catholic teaching. Wait between the necromancers, as we may call those Spiritualists who pretend to call up the spirits of the dead, the "Christian Scientists," and other shams, the reputation of a large portion of the American people for shrewdness and sane incredulity is at present in a very perilous state.—Philadelphia Catholic Standard and Times.

MORE CONVERTS FROM THE EPISCOPAL MINISTRY.

REV. JOHN G. EWENS AND WILLIS B. MUSSER, THE LATTER ONCE A STUDENT AT NASHOTAH.

Rev. John G. Ewens, some years ago attached to St. Clement's P. E. Church, Twentieth and Cherry streets, and recently rector of Holy Trinity P. E. Church, Manistee, Mich., has been received into "the one fold of the one Shepherd," and is now stopping with the Paulist Fathers in New York city. He is the fifth clergyman of St. Clement's to enter the Church, the others being Rev. Basil Maturin, now in the Diocese of Westminster, London; Rev. A. B. Sharpe, also in England; Rev. Samuel P. MacPherson, now in Brooklyn, and Rev. Alvah W. Dray, now curate at the Epiphany, this city.

Revs. Edward Hawkes and James Burne, formerly of the Nashotah (Wis.) Seminary, and recently received into the Church, are for the present residing at St. Charles' Seminary, Ozerbrook.

Probably the most recent convert of this class, though they are coming so rapidly as to make the use of the words "most recent" or "latest" inadvisable, is Willis Benjamin Musser, who was also a student at Nashotah Seminary, and who took the additional name of Francis at the reception into the fold at Our Lady of Good Counsel Church, Bryn Mawr, on Saturday of last week. He received his First Holy Communion the next morning. He is a member of a well-known Admora family.—Philadelphia Standard and Times.

CATHOLIC NOTES.

The Tablet of London announces that Lady Ellen Lambert, sister of the Earl of Cavan; Mrs. Alfred Loder, and Miss Nadine Beauchamp, daughter of Sir Reginald Beauchamp, have been received into the Catholic Church.

Rev. E. W. Jewell, formerly rector of the Protestant Episcopal Church at Manistee, Mich., who became a convert to Catholicity and was ordained to the priesthood, returns to Manistee as pastor of the Catholic Church there. Father Jewell is a widower with three children.

Another English-speaking official has just been added to the staff of the Vatican in the person of Mgr. Edwall, formerly of the Archdiocese of Westminster, who recently entered upon duty as ministrate in the office of the Cardinal Secretary of State, and who has also been made a private chamberlain of the Holy Father.

The London Daily Chronicle says that on the occasion of the betrothal of the Count of Turin, cousin of King Victor Emmanuel, and Princess Patricia of Omsburg, niece of King Edward, the princess decided to change her religion. She will begin shortly to prepare herself for her reception into the Catholic Church.

Mrs. Robert M. McLane, wife of former Mayor McLane, of Baltimore, who has been living at the Stafford Hotel several years, was baptized Saturday morning at the Cathedral by Rev. William A. Fletcher. She made her First Communion with her son, Jack Van Bibber, sixteen years old, who was baptized some time ago. She has another son who is a Catholic.

Archbishop Burne, of Westminster, has published a statistical account of the progress of Catholicity in England up to the end of 1907. According to it there are now 5,500,000 Catholics in England, and the priests number 4,075, about 50 more than in the preceding year. Archbishop Burne, who soon is to be made a Cardinal, has been very active in his work, both in the diocese of Southwark, which he governed before, and in the Archdiocese of Westminster, which he rules at present.