

The Catholic Record.

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

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May.

For the CATHOLIC RECORD.
The gates of morn are opened wide,
Pale stars in dawn-flushed skies are dying;
Blushing and veiled, May, like a bride,
Comes from the East, rich perfumes sigh-
ing.
Great charms in her mild features meet,
"His power unto her Love delivers";
Her maid and youth, her, all things greet,
"Fr." lawns, the tawful groves and rivers.
She sends her messengers, the Hours,
From shore to shore her sway extending;
Along their paths the new-blown flowers
Their various essences are blending.
The vocal birds their tributes bring,
And when day's choir is hushed and slum-
bers,
The insect hum and waft of wing
Replace the more harmonious numbers.
Oh, leafing woods and emerald swards!
Oh, sunny robes of vale and mountain!
May's priceless worth you speak in words
That laugh in leaf and flash in fountain.
Oh, nectar morning! golden day!
Calm, rosy eyes that ease and gladden!
Birds, light and verdure leaping in May
To oust and kill the cares that sadden.
Now, like May's music, never rest
Joy's chiming that earthly burdens lighten,
And lilac buds, in each blithe breast
Break hopes that constant spread and
brighten.
—MAURICE W. CASEY.
Ottawa, Ont.

IMMORAL SALE OF INTOXI- CANTS.

It is a lamentable fact that a great number of Catholics, by external profession, are engaged in the liquor-trade. This is a great evil, and a great scandal. But, such being the case, it is especially incumbent on the Bishops and clergy to bring to bear all the moral power of the Church against the baleful and immoral power of the party which is devoted to the interests of the liquor-trade. It is impossible to draw a line of sharp demarcation separating the class of retail liquor-dealers whose manner of carrying on their business deserves condemnation as immoral, from the more respectable members of the trade who can be exempted from this censure. The trade thrives chiefly on intemperance. Its customers are chiefly those who are given to immoderate drinking. Besides, there is a great traffic in spurious, adulterated, and deleterious drinks. If the general use of intoxicants, were confined to the consumption of pure and genuine distilled, fermented, and malt liquors by moderate drinkers, the retail traffic would be reduced to a relatively small compass, and the wholesale trade and manufactory would be diminished in proportion. The business can be carried on without sin, but its dangers and temptations are great. The trade is in ill odor on account of the great scandals and moral evils in which it is implicated, especially in this country. The Third Plenary Council of Baltimore has counselled all Catholics to keep out of it, or to abandon it; if they would obey this advice, a great incubus would be removed from the shoulders of the Catholic pastors, a great obstacle in the way of the Temperance Reformation would be shoved aside; and the moral welfare of the whole community would be essentially promoted.

The leaders and advocates of the liquor-trade can take an attitude of defiance toward ecclesiastical authority if they choose, but they will only bring disgrace upon themselves and stir up the valiant warriors against the venomous dragon of intemperance to more zealous and persistent combats. It is of no use for these gentlemen to try to assume a haughty port, and assert their consequence as a numerous and wealthy body of Catholics; having in the circle of their upper ten social and political influence, and the power to aid or to damage the Catholic cause. They will not exert any greater degree of toleration than they deserve. Such a plea is utterly vulgar and base. It puts the Catholic Church and religion on the level of a political party, or a merely secular society, like one of the kingdoms or republics of this world. All history shows to what an extent the members of the Catholic Church, both ecclesiastics and laymen, have degraded her sacred character, and left to future ages a legacy of scandal, by trafficking in holy things, and defiling the sanctuary with their worldly merchandise.

The external splendor and prosperity of the Catholic Church, the human and worldly aspect, in its best and most honorable side, is only an inferior environment, a shell, within which her vital force, her soul, sanctified by the Divine Spirit, has been active and working for the spiritual and moral good of mankind. Her true mission is to make men virtuous and holy, and thus to fit them for heaven. If she tolerates a multitude of sinners mixed up with the just in her communion, it is only in the hope of converting and reclaiming them. It is not in splendid ceremonies, celebrations and processions, in noble institutions, grand churches, crowds of the great and rich thronging her temples, that her true glory consists. It is in the number of her children who are living virtuous and holy lives, and the crowds of penitent sinners who surround her confessionals. All outside means and measures are valuable only as contributing to the fulfilment of the one purpose which alone has true worth, the interior work of the salvation of souls.

In carrying on this work, since one most essential part of it is to wage war upon all sin and vice, one chief duty of the priesthood, in which all good Christians are bound to aid them, is to labor zealously for the suppression of intemperance and of that kind of traffic in liquor which is its principal proximate occasion.

For the men who make their living chiefly from the custom of the intemperate, there is very little hope that any kind of religious and moral influence will have any great effect upon the majority of them. They have a seared conscience, and whatever outside show of religion they may keep up from their traditional habits and from human respect, is practically worth as little as the devotions of Italian brigands. They may still have a vital spark of faith under the ashes in which their souls are buried, and fear may drive them to seek reconciliation with God at the end of life; but during life they are not and cannot be good Christians. I am speaking now of those who carry on the liquor trade in such a way that it is a proximate occasion of mortal sin to themselves and others. Even if they receive the last sacraments and Christian burial, that gives no assurance of their salvation.

As for those who profess to carry on the business of selling liquor in strict accordance with the principles and rules of morality and religion, I waive the question of the justice of their plea, and take them on the ground of their own professions.

They claim to be respectable and value highly their social standing, and that of their families. They demand consideration as good citizens and good Catholics, liberal and generous towards the church and towards religious and philanthropic undertakings.

I wish to propose a few questions to this upper class of liquor sellers, including all saloon keepers who claim the right to belong to it. These questions are for them to answer frankly to their own consciences, and to the Lord who will judge them at death and on the last day:

Is it not true that there are many such "whiskey shops" as I have described, deserving the denunciation I have pronounced against them, with the support of the best public opinion of the country?

Would these respectable gentlemen wish that their sons, and the young men who are to marry their daughters, should frequent or avoid saloons and the company which is to be found in them?

Do they, or do they not, lend their influence, singly or in association, to sustain an obnoxious liquor-trade, and resist the crusade of the clergy and of the best citizens of the republic against intemperance?

Can they, without any qualm of conscience, ask of God, when they assist at Mass and offer their morning prayers, to bless and prosper their daily business and traffic? Can they hope that they are serving God, gaining merit, and preparing their souls for heaven, as well as making money, by the transaction of their worldly affairs?

Those who resent exclusion from office or membership in the Society of St. Vincent de Paul and other religious confraternities, are they free from all complicity in the causes which produce the poverty, degradation and misery which the above-mentioned society is laboring to relieve?

Can they make the intention, every morning, to offer up all the actions of the day in union with the intentions of the Sacred Hearts of Jesus and Mary and the Apostleship of Prayer?

I repeat here what I have said already, that the primary and only essential object of the Church is to make men virtuous and religious, and that the real strength and glory of the Church is in her virtuous members, who are good and practical Christians. The sanctifying work which the Church is capable of accomplishing has always been hindered and is now hindered by the negligence and the misdeeds of the unworthy and bad Christians. At the present time, in this country, one great obstacle to the religious and moral influence of the Church on the American people is the immoral use and sale of liquor by those who belong externally to her communion. It is of vital importance that we should contend with all our might against this evil.

I will close this article with the grave admonition addressed by the Fathers of the Third Council of Baltimore to all who are engaged in the sale of liquor: "We admonish, finally, all those of our laity engaged in the traffic in intoxicating liquors to reflect seriously with how many and great dangers and occasions of sin their business, although not in itself unlawful, is surrounded. Let them choose some more honorable way of gaining a living if they can. But, at least, let them endeavor with all their might to remove the occasions of sin from themselves and others. . . . If, however, through their guilty cause or co-operation religion is disgraced and men are led on to ruin, let them know that there is an Avenger in heaven who will certainly inflict on them most grievous punishment."—Very Rev. A. F. Hewitt, D. D., in Catholic World.

THE MISSIONARY SPIRIT.

What is the missionary spirit? Is it something superfluous, supererogatory and outside the ordinary sphere of Christian duty and obligation? Certainly no. It is simply nothing more or less than the spirit of the gospel of Jesus Christ. It is the love of Christianity in action. It is the love of souls and desire for their salvation which constitutes the peculiar characteristic of the true Christian. It is the unselfish desire to extend to others the inestimable blessings which we enjoy. It is a love of Holy Church and desire to extend its advantages to all mankind. The man who has not this missionary spirit has reason to suspect the genuineness of his religion.

Every Christian should be a missionary. Every Christian can be a missionary. But how? It matters not what one's position in life may be, he or she has their influence at least in the immediate circle of their acquaintances and friends, and they are responsible for the proper use of that influence. A truly devout and exemplary person may be the means of the salvation of many souls. He may never know it in this world but there is a secret, unconscious, far-reaching power in good example which is as irresistible as it is beneficent.

"How far the little candle throws its beams,
So shines a good deed in a naughty world."

But the humblest individual can do something more than set a good example. If his heart is in it he will be on the watch for opportunities of giving outsiders the means of information in regard to the doctrines of Holy Church. And we can all contribute according to our means for the promotion of the work of missions among the heathen at home and abroad.

Here is a work in which all Christians ought to be deeply interested. It is a serious question whether the Catholics of this country take the interest in this work that they ought. It is said that they take the least interest in the work of Catholic missions and do the least for it of any country. That is a very grave charge. It is as much as to say that Catholics do not take as much interest in their religion as they ought; that they are not as zealous and loyal to the Church as their brethren in other countries.

The excuse that we are ourselves in a missionary condition, that we are building the Church and the Church's institutions *de novo*, and that we really have not the means to contribute more liberally to the general work of missions, is a plausible one; but there is one fact which seems to render it entirely null and void—that is, the enormous sums of money that have been raised for the cause of Home Rule in Ireland. This was a cause in which our people were interested and they were willing to contribute to the tune of hundreds of thousands of dollars. We are not objecting, now, to the contributions for the Irish cause; we mention it simply to show how easy it is to raise money among our Catholic people in this country for a cause in which they are interested. Why should we not be equally interested in the work of missions? Surely the civilization and salvation of the souls of millions of pagans who are deprived of the blessings of the Gospel of Christ is not less important than that of the political liberation of a nation. Why do we not take an equal interest in the work of missions? In the first place it is because we do not inform ourselves on the subject. It is to be feared that our people do not read the deeply interesting and often pathetic accounts which are published from time to time in our missionary papers and Catholic periodicals. If they did, surely their hearts would be stirred to take a deep interest in the work and to do all in their power and even make sacrifices for the promotion of the good work. Our own heathen in particular—the poor Indians and Negroes—ought to appeal powerfully to all our hearts. Think of the millions of money that are being spent by our Protestant friends on the Negroes of the South! Surely a holy emulation should prompt us to contribute more than the pitiful sum with which we seem to be content from year to year. And now that the policy of the Government seems to be dictated by the anti-Catholic policy of depriving the contract schools of their annual allowance it becomes a very serious question whether we will allow those millions, which have heretofore been so successful and which promise so well for the future, to languish and perish for want of proper support. There will be no difficulty if our people take the interest in the matter that they ought. Our Protestant friends seem determined to cripple and destroy those missions, if possible. A proper *esprit de corps*, to say nothing of a love of souls and a desire for best interests of our poor aborigines, should prompt us to determine that those missions shall not be allowed to perish. A selfish policy is a bad policy for the Christian, individually or collectively. The cultivation of a missionary spirit tends to increase the zeal, the piety and the generosity of the people and the contributions for the cause of millions will return a hundredfold into the domestic treasury.—Catholic Review.

TO BE DEPLORED:

The rev. editor of the St. Louis *Western Watchman* wields a sharp pen and too often dips it in vitriol. For the past few weeks he has been lashing the Irish Democratic professional politicians of St. Louis in a manner which must have made his victims writhe; doubtless the castigation was well deserved, and as it was so heavily laid on it is to be hoped the effect will be correspondingly commensurate. In his last issue the vigorous worded gentleman outdoes himself and makes a fierce and, to our thinking, uncalled-for attack on the Protestant societies of the Epworth League and Christian Endeavor. Father Phelan takes for his text the conventions of these societies, which are held in the larger cities and which are usually attended by many thousands of young people, and says: "The corrupting tendency of such heterogeneous gatherings of young people can not be over-estimated, and for downright viciousness and depravity they have never been equalled since the horrid saturnalia of Greece and Rome. The history of these general conventions will never be told, and chapters without end could be written in hearts' blood of afflicted mothers."

Most people who read this awful indictment will consider it ill advised and be loath to believe that it is true. Catholics, ecclesiastic or lay, will not endorse the St. Louis editor's words. Such unjust assaults on Protestant bodies cause much of the anti-Catholic feeling now so rampant,—and, looking at the matter from the view-point of the Protestant, who can blame him for vehemently resenting such an onslaught? The unfortunate part of it is, that the unthinking and uninformed are apt to confound the utterances of individuals with the Church to which they belong; and in this instance, the impression is sure to be strengthened from the fact of the writer being a clergyman.

But reasonable non-Catholics will hold no one responsible for the *Watchman* editor's harsh shafts but himself. Those who know the rev. gentleman know the sincerity of his intentions, and will give him credit for well-meaning while they deplore the unfortunate effect of his words at a time when broader toleration and Christian charity are being so eagerly advocated by fair-minded men and women of all creeds. The following words (Associated Press despatch, April 21), of the eminent Bishop of Pittsburgh, Right Rev. Richard Phelan, undoubtedly reflect the sentiments of the Catholic hierarchy and the vast majority of the priesthood regarding Father Phelan's pronouncement:

In regard to the editorial of Father Phelan, in the St. Louis *Western Watchman*, casting aspersions on the convention of the Christian Endeavor and Epworth League Societies, the Rev. Regis Canevan, speaking for Bishop Phelan of St. Paul's Catholic Cathedral, said to-night: "You may say that we regret the charges made by Father Phelan. We do not believe there is any foundation for them. There is no good to be accomplished for Christianity by the propagation of such charges or by bigotry, and such methods are to be deplored. Father Phelan is responsible to no one but himself for what he says. He does not represent the Church in this particular. Nor does he speak for any diocese of the Church. The men and women who are at the head of these leagues have only good motives, and I think ought to be encouraged."

Archbishop Kain of St. Louis, Father Phelan's immediate ecclesiastical superior, says: "Father Phelan may have heard of the things he states; I have not. I have always considered that the two societies were bodies of young people banded together for good. I have never impugned their intentions. If any one of them is able to do good alone, as a body they are able to accomplish much more. I am a firm believer in organization. That is all I know of the bodies, and I know no reason for criticizing them. I think the public knows Father Phelan's characteristics too well to believe that his criticism meets with any sanction or to feel any great annoyance from it."

Protestants who feel inclined to bitterness because of Father Phelan's words, will be doing an act of simple justice if they ponder on what the prelates above quoted have said and give their statements the greater weight to which they are entitled.—Buffalo Catholic Union and Times.

Archbishop Ireland to Young Men.

Avoid as you advance in years the special temptations that come to young men. I am not going to mention all of them, only one—intemperance. As you go through the world and watch your fellow-men, you find the majority of failures in life to be due to intemperance. This vice of intemperance attacks the weak and the strong, the educated and the ignorant. It is the generous, open-hearted men that are the most exposed to this terrible curse. Determine, then, to avoid that temptation. I would advise every young man to go forth armed with the pledge of total abstinence. A man is absolutely secure with it; without it there is danger. It is all very well for a

young man to say: "I will take only one glass;" but will he stop at one? Pledge total abstinence; for there is in it discipline and discipline makes character. The underlying principle of character is self-control. If we practice this self-control on one point, we surely shall practice it in everything.

HIGH CHURCH CAUSES TROUBLE.

Bishop Cox of Buffalo Thought a Rochester Congregation Too Close to Catholicity.

Rochester, April 20.—Although the intense excitement caused among local churchmen by the recent spirited and acrimonious controversy between Bishop A. Cleveland Cox, of Buffalo, and the congregation of the Church of the Good Shepherd has in a measure died away, there still exists considerable feeling on the part of the members of the congregation as a whole, which bids fair to outlast the actual results of the trouble. To-day as one result of the difficulty, the Church of the Good Shepherd is no longer in existence. Its four hundred members are scattered among the several Episcopal churches in town—that is, the majority of them are.

WORSHIPED AT ST. PATRICK'S CATHEDRAL.

Some of the more extreme ritualists of the congregation, included among whom are most of the wardens and vestrymen, have been worshipping during Lent at St. Patrick's Cathedral. The furniture of the church is stored away in one of the upper rooms of Warden George Buck's hotel, and in fact but little remains to remind one that the church was ever in being except the echoes of the fiercest interdenominational fight that ever disturbed the placidness of the diocese of Western New York.

The trouble between Bishop and Church was primarily caused by the position taken by the latter in defence of the Catholic faith. When the parish was first organized four or five years ago, the Church services were conducted according to the ordinary Episcopalian ritual. Gradually the High Church element of the congregation gained control of the parish, and for the last two years of the Church's life Catholic forms of worship were adopted. A confessional was instituted, acolytes were installed and the crucifix was carried aloft during the processional and recessional.

Bishop Cox was quick to note the turn affairs were taking in the parish, and equally prompt to signify his displeasure. The remonstrances and warnings of the Bishop were unheeded, however, and the church continued to be, to all intents and purposes, of the Catholic faith. Finally Bishop Cox's expressions of displeasure became so pronounced, and his attitude of hostility to Rev. Mr. Upjohn, at that time pastor, and his parishioners so decided that the minister permitted himself to be forced from the charge. He resigned, and his resignation was accepted. This incident only served to intensify the strained relations between the congregation and Bishop Cox.

In September last Rev. Mr. Turner was called to the parish from the diocese of Quincy, Ill. Within four days after coming to the parish, as in duty bound, he wrote to Bishop Cox, paying his respects and announcing that he intended to officiate at the Church of the Good Shepherd, providing such action was agreeable to him.

Bishop Cox's reply was couched in kindly terms. He assured Mr. Turner that he was welcome to continue his work in the parish during the month of September, providing he was prepared to comply with the conditions laid down to Rev. Mr. Upjohn. The month closed and Bishop Cox remained silent. Mr. Turner continued to exercise the office of minister in the parish, assuming, by the Bishop's silence, that he gave consent to his officiating.

Early in October Bishop Cox addressed a letter to George Buck, as senior warden of the church, stating that he was advised that a minister was conducting the services at the church of the Good Shepherd who had failed to keep within the rules laid down for the guidance of the former minister, and who had never communicated, in any form, with the Bishop.

Although the Bishop's letter was not addressed to him, Mr. Turner replied, calling the attention of the Bishop to their former correspondence. Bishop Cox answered this letter, addressing his correspondent as "Reverend and dear sir." In this letter the Bishop made the statement that he might have forgotten Mr. Turner's name, and that when certain extravagant practices were reported to him as in force at the church he assumed that the person responsible for them was one with whom he had had no communication.

After Mr. Turner had been chosen rector of the parish, and when he lacked only the confirmation of the Bishop to make him rector under the ecclesiastical as he was under the civil law, the Bishop again wrote to Mr. Buck, under the same policy of administering his admonitions to another than to the incumbent, stating that it would be necessary for Mr. Turner to pledge himself to respect the often referred to restrictions placed upon Mr.

Upjohn, and must make this pledge in writing.

CLAIMED IT WOULD BELITTLE HIM.
This Mr. Turner refused to do, claiming that inasmuch as he, upon being ordained, had taken an oath in writing to conform to the discipline and to sustain the doctrines of the Protestant Episcopal Church in America, it would belittle him to accede to Bishop Cox's request.

Mr. Turner wrote and had printed, without publishing it, a little book entitled, "Self Examination and the Confessional," which he used in the church. He neglected to send a copy of the book to the Bishop. Finally Mr. Turner wrote to the Bishop and appointed a day upon which he would call upon him. He called upon the day specified, but was told that the Bishop was out of town and would not return until late at night. At the hour stated he returned, only to be met with the information that the Bishop was at home, but was too tired to see him. He finally obtained an interview.

THE BISHOP ABUSED THE CATHOLIC CHURCH.

"The Bishop began," said Mr. Turner, "by talking at length about the Catholic Church, using the most violent language concerning the Roman Catholics. He then spoke to me as his 'dear young brother,' and told me that I would 'soon grow out of my extreme ideas.'"

"Bishop Cox was, as you will see," said Mr. Turner, during an explanation made of the causes of the trouble in the presence of his congregation after he had been inhibited by the Bishop, "a good Episcopalian for some time after he withdrew from the Presbyterian Church, but he has gone sadly askew in some way."

Mr. Turner went away from his audience with the Bishop under the impression that there was an understanding between them and that the presentation of his letters of dismission was waived, or at least postponed.

Shortly after Christmas Mr. Turner was taken ill, and for a time was not expected to recover. As soon as he was able to travel he went to New York to recuperate. He returned to Rochester on Shrove Tuesday, Feb. 26, to prepare for the commencement of Lent, only to be met by an order from Bishop Cox inhibiting him from officiating in a priestly capacity anywhere in this diocese until further notice.

The receipt of the order was followed by the hoisting of the black flag upon the steeple of the church as a sign of persecution.

When the congregation recovered sufficiently from the surprise caused by the sudden action of Bishop Cox, a meeting was called for Sunday afternoon, March 3, in the parish house. The meeting was largely attended. Mr. Turner gave his version of the relations between Bishop Cox and himself, and concluded his remarks with the following:

ATTACKED THE BISHOP'S COURSE.
"The Bishop has taken this action in order to avoid bringing this matter to trial. If I had presented my letters he would have been compelled to accept them or to prove that he was justified in not doing so. He does not dare to bring the matter to trial, for he knows that he would be defeated, and it has seemed easier for him to dispose of the matter by disposing of me. He assailed me like a thief in the night, from behind, when my hands were tied and I was helpless. The course adopted by him toward me was underhanded, double-faced, deceitful. The result was accomplished by deceit, fraud and malice. It was an un-Christian act."

A set of resolutions was passed. Copies of them, signed by every Good Shepherd parishioner, were sent to Bishop Cox. The resolutions reviewed the facts in the case and expressed the indignation of the parish against "this grievous act of injustice."

Mr. Turner left the city soon after. The congregation disregarded his advice to remain intact and disbanded. The church was turned over to a parochial fund, an institution organized for the purpose of holding church properties in trust.

It is not generally known here that Mr. Turner comes from one of the wealthiest families in Brooklyn. He is worth from one to two millions in his own right. His whole life has been one of self-sacrifice. When he came to Rochester he persistently refused to be introduced into society, but instead asked for the parish list and at once began to go about doing good. He visited poor families constantly, and during his short residence here was the means of relieving many people from financial troubles.

People are wont to look upon a priest's first Mass as having some peculiar spiritual advantage or efficacy. They do not always know precisely what, but they associate with it some particular boon. It will doubtless be of interest to many to know exactly what this is. The priest himself gains a Plenary Indulgence. His relatives, to the third degree inclusive, gain the same privilege. The rest of the faithful who assist, gain an Indulgence of seven years and seven quarantines, as they are called.—The Flight