

# The Catholic Record.

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

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### A DREARY VERBOSITY.

We suppose that Dreyfus, with his rank restored and the plaudits of the world ringing in his ears, would be thankful if the newspapers consigned his case to the archives. We have had so much of it, and the story is so old. Prejudice and perjury and hatred had their way with an innocent man, just as they have done, ere this, and will do here and there till the crack of doom, and, unlike Dreyfus, many an innocent man stumbles along, with a load of ignominy, as friendless, save for the God who sees that his honor is unstained. But journalists persist in weaving garlands of laudatory rhetoric for Dreyfus, and, incidentally, rhetoric of another kind for those who had him degraded and imprisoned. They expatiate on the ignorance and narrow-mindedness of certain people, and hark back to Leo Taxil to show that some Catholics are very credulous. It is true that Taxil's stories were of a sensational order, and were accepted in many walks of life as trustworthy narratives of Masonic infamy. When, however, Taxil told that his exposures were fiction, the world laughed at Catholic infatuation. It was said that a monumental liar like Taxil should have gone unchallenged for so long a time. But it is quite another matter to flout us as ignorant and credulous because we believe in the possibility of dealing with devil's and diabolic possession. Science may be appealed to to explain things that were regarded as supernatural by other ages. But, with due appreciation of what science has done, there are many ordinary phenomena for which it can vouchsafe no adequate explanation. Hence we are not so sure that devils that have ere this produced sensible effects in the world are altogether idle nowadays, and that many things which are either passed over lightly or dismissed as puerilities, may not be ascribed to diabolic agency.

### A WORD FROM THE MEDICOS.

Commenting on the fact that the drinking man now finds his opportunities for employment very seriously limited, The New York Medical Journal says that, whatever the effects of alcohol be on the physical system, there is no doubt whatever about its temporary effects on the mental. It leads to diffusion of mind, desultory conversation, a general sense of "What's the use of doing anything but enjoy oneself." And it goes on to say that the sharp, merciless competition of modern business methods tabooed drinking because it was found that the abstainers did more work, and so obtained better results. The change was rapid, till now drinking is for the most part confined to purely social occasions, and is much less a feature of these than formerly. And we may add that in some quarters the drinking man is looked upon with suspicion, and this because some people consider that alcohol cripples a man, prevents him from doing his best work, and may put him in the "down and out" club. Young men who drink should be able to get some information and advice from the worn out caricatures of humanity who have sacrificed health and ambition for the "happiness of the saloons" that are at our own doors. Said the other day one of these battered selfish toppers: "The best man is the man who does not touch liquor." Exaggerated, mayhap, but not devoid of truth.

### ACCOUNTED FOR HOT WEATHER

The editor of the Christian Guardian is perturbed over the story of the wrecking of the steamer "Sirio." The heat, and not having the laws of perspective at hand, may account for the agitation which does credit to his kindness of heart. The Italians on board the steamer behaved badly. So ere this have others in the grip of fear. But why say that misgovernment and priestly ascendancy are largely responsible for this barbarism. We agree with our esteemed friend that the very thought of these Italians stampeding through fear is enough to make one shudder, and we can take a shudder on our own account at the sight of an editor stampeding through the ordinary rules of logic. We hope our readers will not ascribe the Valparaiso earthquake to the "hat assemblies of the Methodist body."

### THE C. T. U. A. CONVENTION.

The C. T. U. A. convention at Boston gave, as usual, a great impetus to temperance work all over the country. The delegates were enthusiastic, the business was transacted with dignity, and the public prints, as a rule, echoed the right thinking citizens' approval of the union's work. Among the resolutions we note the following:

"We hold it as a simple truth that the aim of all legislation on the liquor traffic ought to be the reduction of the number of saloons to as low a minimum as possible. We remind the keepers of saloons that they can scarcely avoid playing the tempter's part. The Catholic who remains in the liquor business against the admonitions of the Third Plenary Council of Baltimore cannot expect the blessings of heaven, and he certainly will not receive the blessings of the multitude whom he has helped to ruin."

### THE PASSING OF FICTION.

Thanks to the labours of Dr. James Gairdner, F. W. Maitland and others, our non-Catholic brethren are beginning to learn true history about the Reformation. Lingard did essay to teach them, but, being a Catholic, he was looked upon as a special pleader, and ignored by those who had to make out a case against Rome. One thing certain is that regard for truth have eliminated from their stock of anti-Catholic literature the fiction that has masqueraded too long as history. With the atmosphere cleared, the non-Catholic may see a glimmering of the "kindly light."

As an indication of the belief in some quarters that dissension and division are opposed to the unity for which Christ our Lord prayed, we may cite the editor of the Lamp, who tells us that the Church of England commanded far greater respect under the Popes than she has ever done since, and, alluding to the enemies who are attacking her vitals through the Education bill, he goes on to say that the question of the Papacy is of more vital importance to the future of our Church than any other at this time which we can possibly consider, and this is our justification for pressing home to the attention of our fellow churchmen the claim of the Bishops of Rome to have universal jurisdiction as successors of blessed Peter over the entire Church of God. Wycliffe the morning star of the Reformation, is also, to the eye of the non-Catholic historian, not the brilliant luminary English Protestants have fondly imagined him to have been. It is an old story, oft repeated by the Catholic, but from the lips of historians who are not of the household it may help our separated brethren to see Wycliffe but a poor priest, bawling with pride and uncharitableness and learning and wealth against the imperishable Church of God.

### KEEP COOL.

Replying to a correspondent we would say that criticism of the proposed Catholic Federation in Canada is premature. When the call for action comes our friend can contribute his quota of advice. At present it serves no useful purpose to allow his critical acumen to roam abroad in pursuit of plans which may or may not be discussed by those who are in favour of Federation. We believe, however, that with united forces, we could achieve more success than we have to our credit, as upholders of every movement in the interests of truth and justice. Catholic activity would be concentrated and quickened, Catholic young men might be lifted out of the rut and encouraged to regard the development of muscle as not the most worthy object in life. In a sermon preached by Bishop Canevin, of Pittsburgh, at the convention in Buffalo, we note that, according to him, the whole policy of the American Federation of Catholic Societies is constructive. They wish to build rather than to destroy. They aim to be zealous in doing good rather than petulant or narrow by complaining of grievances. In the great movements which are exerting their forces round about us Catholics should be the first to recognize and encourage what is true and good and to point out and condemn what is false and evil.

### NOT DANGEROUS.

We are informed that sundry good people are somewhat timorous of Federation. Without venturing to peer into the reasons for this fear, we may say that Federation, groomed and guided properly, would be as gentle as a zephyr, and extort praise from those who descend on the necessity of doing no-

thing that might arouse the animosity of our neighbors. It might, of course, enter upon a line of action which might not be received with kindly eyes by some of us. Then the layman who is anxious to be an apostle, and who knows some things better than the cleric, might emerge from the obscurity of the parochial hall and give us the benefit of his wisdom and experience. And they who bemoan the wasting of Catholic youth and energy might show us how to transform it all into beneficent activity. But let us begin. We should remember also, in the words of Bishop Hedges, that practical demonstrations of fraternal attachment and loving help to fellow Catholics are a part of the seriousness of life. It is only the negligent, the thoughtless, the frivolous or the aban- doned who will neglect them. They tend towards the realization of that ideal of peace, unity and co-operation which our Blessed Lord prayed for. Let us all seriously reflect whether there is not the danger that by our indifference, our fastidiousness or our prejudices all are actually living in state of disloyalty to our only Lord and King.

### AN ENGLISH PILGRIMAGE TO THE TOMB OF ST. PATRICK.

CARDINAL LOGUE ON THE EDUCATION BILL.

A party of pilgrims from Bradford, Eng., under the leadership of their parish priest, the Rev. John Earnshaw, visited St. Patrick's tomb at Armagh on the first Sunday of August. They brought with them a beautiful banner of St. Patrick, which the reverend leader of the pilgrims presented, in an eloquent address, to Cardinal Logue, Archbishop of Armagh, for the beautifying of his cathedral.

The Cardinal welcomed the pilgrims right heartily, and thanked them for their gift. He knew that Ireland has no truer lover than the Englishman, Father Earnshaw. His Eminence dwelt on the bond of a common faith.

It is in this spirit and for this reason that we here in Ireland have felt, and felt deeply, and sympathized with the struggle which the Catholics of England are making at the present day for the Christian education of their children. It is no mere struggle for some temporal or political advantage; it is a struggle for the highest and dearest interests which men can have here on earth, those interests which are not confined to their consequence to the world to come. There is no other cause so sacred, no other cause so important, no other cause so worthy of enlisting all the efforts and all the sympathies of men as the cause for which the Catholics of England are contending at the present day. And, as Father Earnshaw has truly said, and certainly they have who have here on the beautiful address which he has read, there is one thing certain—that they have the sympathy of the Catholics here in Ireland, and that they may count upon any assistance which the Irish Catholics can give them in the struggle for the spiritual welfare of their little ones in England. They have had a proof of it already. Our Irish Nationalist members have fought this battle, I think, with greater skill in the House of Commons than ever I knew them to fight any battle, even for the temporal interests of Ireland (applause). They are now representatives in an alien Parliament which we wish to get rid of as soon as we can (applause), and bring our members home to do some good here for our own country. They are our representatives, and there is nothing that they have done—and certainly they have worked hard and worked well—in which they have not the support and the sympathy and the earnest desire for success of their constituents here in Ireland (hear, hear). It is a delight to us to know that we have been able to give some little assistance to our fellow-Catholics in England, and it is a greater delight, if possible, to know that our fellow-Catholics in England appreciate what has been done for them by the sympathy of our Irish Catholics and by the exertions of our Irish members.

It is only to day that there has appeared in the paper a letter from the illustrious Archbishop who is the head of the Catholic Church in England, thanking our Irish members for the hard, uphill fight which they have had in endeavoring to assert the rights of their Catholic fellow-countrymen and of the Catholics generally in England (applause). And still, though it has been a hard fight and a well-fought fight, I am sorry to say that all the efforts of our zealous Irish members have failed so far in achieving success. It is certain that, notwithstanding all their efforts, the concessions made to them were very few and very unimportant, and that if this Education Bill passes into law as it stands at present the Catholics of England will be thrown back to the need of either abandoning their little ones to the danger of losing their Faith or endeavoring to support in the future, as they have done to a great extent in the past, the schools in which they are educated.

### SACRIFICES OF ENGLISH CATHOLICS.

That is a sad thing after all the sacrifices which the Catholics of England have made. They are not rich. There may be a few of the Catholics in England among the nobility who are well off; but the great bulk of the English Catholics are like our own people here, struggling workmen and working-

women; and, notwithstanding that, it is a marvel to find what they have done for education in England. In every town, and in every hamlet almost in England, where a few Catholics were gathered together, they have built schools, and they have made these schools effective for the purpose of giving good religious and secular education to their children. And it is a sad thing that after all their sacrifices and all their efforts they find that these schools are swept away and put into the possession of those who, though a rich body, have hardly ever made any sacrifice for the cause of education. There are in England outside the Catholic Church various religious followings. You have the Church of England, which has done a great deal for Education; and you have the Nonconformists, our friends (laughter). And this must be said for the Nonconformists, that though generally, I believe, they are a rich body, apart from one small section of them, they believe the Methodists—I don't think they ever spent a shilling for the promotion of education. And these are the people who are stepping in now and endeavoring to seize upon our schools, schools that have been built from the sacrifices of our poor Catholics in England, who spared from their very scanty wage some little weekly dose which enabled the priests there to build those beautiful schools and make them most useful institutions for the education of the children. These are the people who never sacrificed anything. They lived on the Board Schools as long as there were Board Schools, and when the Board Schools were put aside two years ago they went a little beyond that and wished to seize upon all the schools.

These are the people who are reaping the fruits of all the sacrifices and all the efforts of the poor Catholic people of England. Now, such a thing is not just, and such a thing could hardly succeed. I firmly believe that it will not succeed, because even though that iniquitous Bill—and it is nothing short of an iniquitous Bill and an unjust Bill—even though it becomes an Act and is placed on the Statute Book, I believe that the Catholics of England will cling to their schools. We Catholics are accustomed to make sacrifices, and especially sacrifices for our faith. We have made them here in Ireland. We are fighting now for some little measure of justice, fighting, if you will, for Home Rule, for some little control in our local affairs here in Ireland. But, if, in times past, we had been prepared to sacrifice the faith which we received from St. Patrick, we should have no right to make at the present day. We would be like the Scotch and the English people themselves; we would be the white haired children of the Empire; we would be sure to have all the advantages that were within reach, with very few of the disadvantages. Still we have made sacrifices, and I believe that there has not been in the past, and there is not at the present day one single child of St. Patrick who regrets that sacrifice. (loud applause.) And what we have done here in Ireland, I am perfectly sure our fellow Catholics of England are prepared to do. They make sacrifices there, too, for the faith. They not merely gave up their worldly possessions, but they shed their blood for the faith, and what they have done in the past, I am perfectly sure they are prepared to do in the future; and, hence, I think, it does not require the spirit of a prophet to foretell whatever legislation may be passed in the present session of Parliament, the Nonconformists will never get possession of the Catholic schools of England.

I know that the Catholics will cling to their schools, and if they be put into the very serious difficulty of selecting the alternative of either going to poverty and misery and struggle, or going with all the means which would enable them to keep their schools flourishing, I know that they will stick to their schools, and keep their children together, and that they will not have their children placed under either heretical or free-thinking teachers, no matter what the cost may be to them. And hence, my dear friends, I think if this present Bill becomes law the struggle is only commencing, and if I am not mistaken in the grit, the determination and the love of the Faith which exists among our Catholic friends in England, that fight will finally end in a triumph for them. I said a moment ago, and I say it with pleasure and with gratitude, of our Irish members who fought very hard though under very difficult circumstances to secure some measure of justice for their Catholic brethren in England, many of whom are their own countrymen either by birth or descent—I say they never can be sufficiently praised for what they have done, and especially the leading members among them. . . Still, there is a conviction in my mind—and I gave expression to it before, I gave expression to it when it was not too late if it had been attended to—that the field for the fight was not well selected; that the battle field selected necessarily entailed failure. The fight should have been at the polls, by the ballot box in England. I think that if the people had kept the interest of their children more to the forefront, and had refused to cast their votes for these men that went prepared to rob them of the dearest inheritance they have, to rob them of their faith and the opportunity of instruction in their faith, we would not have the state of things that we have at present. If, may be, of course, that the present Ministry would have gone in with a large majority, but they would have got a fright from the proceedings. They would have seen that if they have a large majority it is depending to a great extent on the

votes of Catholics, who could turn their majority in the other direction if a strong agitation were got up against them. There is an opportunity of fighting the battle still, and hence if I were asked my opinion about a by-election in England at the present day, if the Catholic constituents asked me how they should vote I would say to them, "Wherever you see the head of a Radical or a non-Conformist hit it." And I say that, not because I have any sympathy with the Tories—they are a terrible pack these same Tories—but I say it because I know that whatever we get we must fight for, and we will never succeed in the fight if we tie ourselves to the tail of any political party in England. We must be independent; we must go in for our own hand in that conflict, and whether it be Whig or Tory, or Conservative or Radical, it is only those who give us justice that we should vote for (applause). It is pretty much the same in a word position than that in which we have Conservatives in power or Liberals in power, it is much the same. We are treated just as badly by one party as the other. They come over here and make all kinds of promises of reform in Ireland, and they amuse us here with these promises for a number of years until they get their turn out of us, and they go back, leaving us in a worse position than that in which they found us. And so it is with the present Government. They came over with all possible professions on their lips, but so far as we can see from their actions they are just as bad as the Tories are, and, therefore, I think we Irish Catholics, and you, Catholics of England, should look, in the first place, to your own interests, and treat all these political parties in England with indifference. They endeavor to make us, poor Irish people, mere pawns in their political game, and that is a thing we must guard against. If they do any good for the country here, all right, we will help them; but if we find that our position in the future is to be the same as in the past—that is to say, that we are to be governed, not by the king, lords and Commons of England, even, but that we are to be governed by a small clique here in the north of Ireland, the predominant body here—predominant, not in numbers, but influence—if we continue to be governed by them under Liberal Government as well as Tory Government, our only chance is to fight around us, and to strike hard to the right and to the left as long as we find anyone to hit that does not sympathize with Ireland and is not prepared to act honestly by her. Father Earnshaw, I am afraid you have drawn me into a whole lot of things that I will get a good deal of abuse and a good deal of censure for, by mentioning in your address the educational struggle in England. But I may end as I began, by assuring you that among the Hierarchy of Ireland and among the people of Ireland, and I believe, among our Irish people, there is a thorough struggle for justice and fair play in the matter of the education of the Catholic children of England, you can always count upon the sympathy and the support and the assistance of the Catholics here in Ireland.

### LEARNING THE GREAT TRUTHS.

Educated Catholics often say that although they know the great truths of their religion, they have not a thorough insight into its spirit. They are strangers to what is generally called the philosophy of the Catholic religion. The Sunday sermon must be adapted to the capacity of the entire congregation, and such is the intrinsic power of Catholic truth, so overwhelming is the cumulative force of its appeals to all the faculties of the human soul that the vast majority of Catholics eagerly embrace it without any inclination to give an explicit account to their own minds of the reasons for their convictions. But those who mingle freely with non-Catholics and those whose course of reading has familiarized them with the objections of heretic and infidel to the claims of the Church feel the need of a deeper study of their religion. Moreover, every Catholic who has traveled much has had experience of the intense interest and curiosity manifested by non-Catholics in regard to our faith. Except among shouting Methodists, Calvinistic Presbyterians and professional A. P. A.'s, prejudice against Catholicism is fast disappearing. The religious nature of man is never absolutely dormant, and the non-Catholic world is rapidly awakening to a recognition of the fact that the only form of Christianity that is worthy of serious consideration is that which Jesus Christ Himself established, namely, the Catholic Church. Now, one of the clearest evidences of the divine origin of our religion is the adaptation of its doctrines, worship and moral principles to every grade of mind, from the old woman in her mountain sheeling to the profoundest philosopher.

Our purpose in writing this editorial is to direct the attention of educated Catholics to certain works that may be easily procured in which the philosophy of the Catholic religion is admirably and clearly set forth. Cardinal Newman's "Apologia pro vita sua," besides being one of the most fascinating books in the English language, is one of the most convincing dissertations on the Catholic religion ever written. Father Dalgarno, who, like Newman, was a distinguished convert, is the author of a work on "Holy Communion," which is a marvelously clear study of the great doctrine of the Real Presence in the light of the various systems of philosophy. The "Essays of Domso Cortes" are too well known in this country to need any commenda-

tion, but the apologetic works of Mr. Wilfred Ward, the present editor of the Dublin Review, are not so generally read by educated Catholics in this country as they deserve. One of his books, "Problems and Persons," should be in every Catholic library. We are confident that any intelligent Catholic who familiarizes himself with the books we have mentioned will have a thorough insight into the spirit of the Catholic Church and will have a new delight in life by the agreeable surprises which will meet him at every step as he discovers the wonderful harmonies, the sublime significance, the practical value of all the parts of the great system of Catholic truth. — The New World.

### FATHER VAUGHAN ON SOCIAL LICENSE.

The Rev. Bernard Vaughan, S. J., concluded his series of sermons on "The Sins of Society," which have been bringing immense congregations to the Church of the Immaculate Conception, Farm street, London, on Sunday, July 29. After a startling picture of the misery of the lost woman of Mayfair, this for the present, said Father Vaughan, was his concluding discourse on the sins of society, and he would direct his congregation's attention to a few points. In the first place he found fault with the up-to-date parents, who gave their daughters liberty to go where and with whom they chose. Was it prudent or right or even fair for parents, after an elaborate dinner and an adjournment to a somewhat questionable play, and a supper at some restaurant, to allow their daughters to be driven home by young men who had been paying their attention during the evening?

"Human nature," he said, "being constituted as it is, these tremendous liberties between young people that are now countenanced by the smart set are fraught with consequences that are only too often as shocking as they are inevitable. It is no easy thing to keep modest and clean and good when shielded from harm. What then must happen to the bloom and beauty of our country when they are tossed into the arms of men whose passions are raging like a mob?"

"Not only in London but in country houses also, parents are to blame. Ought not young ladies to retire to their rooms when their mothers bid the company good night? Surely the horse-play and bear fighting between men and girls at bed time that has sprung up of late years in some fast country houses can end only in the same disastrous way as the home drivings after supper to which I have referred. I venture to hope and pray that this coarse romping, and these illicit intimacies between the sexes may be stamped out of existence, and denounced unmercifully by both host and hostess in every Christian home in England. Thank God, nothing that I have here condemned have I ever seen in the typical homes of the best people in this dear, dear land."

Father Vaughan concluded with the remark that he was gratified to notice that the energetic and enterprising Bishop of London was making use of his great and responsible position to denounce the life of irreligion, luxury, and frivolity that characterized a section of the great Protestant community of England. He hoped that from every Christian pulpit in the land a crusade might be preached against the self-centered materialism of the day.

### FATHER VAUGHAN'S TRIBUTE TO THE IRISH PARTY.

Father Bernard Vaughan, S. J., lately in Ireland, giving a retreat to the Bishops and clergy of the diocese of Sligo, preached in the cathedral, dealing with Christ as the Saviour of Society. He gave an address in the Public Hall on "The Irish at Home and Abroad." In the course of it he mainly referred to the Irish Party in the House of Commons. He said it had been his privilege more than once to raise his voice in praise of that splendid body of men who on the floor of the House of Commons had made such a noble act of faith. During the present session the Irish members had stood before the whole world as uncompromising Catholics, forcing their Catholic principles to go in the very teeth of their Liberal interests, and to assert themselves in the cause of the Catholic Education in England. Not Catholics only, but Protestants, who wanted a definite form of religion for their little ones, had been all put under a lasting debt of gratitude to the Irish members as a party, but notably to Messrs. Redmond, Dillon, and P. O'Connor, who had watched the Bill day by day at no small personal inconvenience and had made themselves not only heard but felt by the whole House. Nor could he fail to mention the name of his dear friend, Tim Healy, as he was familiarly called, for his eloquent act of faith before a House held spell-bound by fervent advocacy of Catholic education for Catholic children.

### A Distinguished Southern Convert.

Among prominent Southern converts to the faith is Judge Walter Acker, of Lampasas, Texas, who was recently received into the Church and baptized. Judge Acker is one of the foremost lawyers of Texas. He served as judge on the Supreme bench of the State, and has been mayor of Lampasas for a number of years. The coming of the Dominican Sisters to Lampasas has done much to disarm prejudices against, and destroy ignorance of the Church, and the first fruit of this enlarging liberality and knowledge, is the conversion of the city's mayor.