

The Catholic Record.

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

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M. SABATIER AGAIN.

The Montreal Witness informs us that a very significant lecture was recently delivered before the Pasmore Edwards settlement on the Modernist movement in the Catholic Church. M. Sabatier drew attention to extraordinary conditions within the Church itself and the contrast between the reprobation of honest historical enquiry and the approval of behavior such as that of Mgr. Montagnini, whose papers revealed an underhand and misrepresenting correspondence with secret agents throughout France.

We admit that M. Sabatier has a certain reputation in the world of letters, but this should not blind us to the fact that special pleading, resting on no foundation of fact, should not be given access to the editorial space of a reputable newspaper. But of late the Witness editor seems to have lost his judicial calm. Owing to this he is neither accurate in his statements nor fair in his treatment of Rome. When he regains his poise he may see that the Holy Father condemns neither historical enquiry nor favors methods of espionage. And to hasten his return to mental health the Catholic subscribers to the Witness should ask him, with due deference, of course, to leave pre-judiced inspired articles to the scribes who make a specialty of this kind of thing.

WILL NOT BE THANKED.

We do not think the French authorities will thank M. Sabatier for his remarks on the Montagnini episode. They do not wish to remember to what depths of baseness men who quarrel with God can descend. We mind us that they promised to publish a part of the documents found in the Pontifical archives in Paris which would disclose a plot against the Republic. We waited for the information. The correspondents were expectant. The editors who referred to blasphemous as "not very sensible remarks" sat with bodies tense and pen in hand, writers restocked their vocabularies in order to deal with Roman subtlety.

The world implored M. Clemenceau to reveal the dangers that menaced the existence of the Republic. And he, after his blustering and raiding, that was an outrage on international honour, admitted that he could not find a scrap of paper which compromised the Holy See in any way. He was ridiculed for the fiasco, and as Frenchmen, even when dead to all sense of public honour, do not like to be ridiculed, M. Sabatier may, when he encounters Clemenceau, pass a bad quarter of an hour.

DREAMS AND VISIONS.

M. Sabatier affirmed that the Curia was already embarrassed because the lists of those suspected of Modernism had reached a length that was terrifying; that everywhere in the Roman Church there are souls in anguish, longing to prostrate themselves before the Pope, confess their mental troubles and be comforted.

We are not so conversant with the Curia as is M. Sabatier, but we might be if we had his imagination. This writing about the Curia is, to our mind, a waste of ink and paper. That here and there are Modernists we do not deny; but to affirm that their system is far reaching and that souls in anguish refrain from approaching the Pope because he would not understand them, is flimsy, rant, in a word, sentimental rubbish. And why, may we ask, this anguish of individuals who are so hard to understand and who take themselves so seriously? Is it because the Holy Father has warned us against those who undermine the divinity of Christ, subvert the divine constitution of the Church and tear the Bible to shreds. If they grieve because the Papal thunderbolt has struck their pride, misused scholarship, we have no sympathy for them; the best we can offer to them is our prayers. Their anguish may possibly be due to nerves or liver, and in this case a physician may stand them in good stead. If, however, a draught of the modern spirit has made them see fantastic visions they should "leave over four anchors from the stern and pray for daylight."

The thoughtful, however, say with Professor Peck, that when doctors of divinity devote their energies to nibbling away the foundations of historic

faith, and when the sharpest weapons of agnosticism are forged on theological anvils, there is something reassuring in the contemplation of the one great Church that does not change from age to age; that stands unshaken on the rock of its convictions and that speaks to the wavering and troubled soul in the serene and lofty accents of divine authority.

THE PLAGUE OF BOOKS.

We think it was Carlyle who spoke of works that bear no stamp of authenticity or permanence of worth more than a day. And after describing how paper, compositors, printers, devils and hawkers pass on these books to oblivion, he says that this kind of literature is for the many who read merely to escape from themselves, with one eye shut and the other not open. Some of these books are the veriest trash. Many of them deal with human nature unhampered by the commandments. Others are in the way of preachments on some thing or other, and these, as a rule, by young men who do not condition themselves by the facts of human nature and by men who are not young in order to gain either the plaudits or the money of the unthinking. Certain it is that if we wish to have a taste for wholesome literature we must bar the door against prurient publications and books which seek to lessen the hold of the Church on the loyalty and love of her children.

THE CONGO AND HYSTERICS.

An exchange informs us that England is at last aroused over the Congo atrocities. The United States and France, also, are both emphatic in condemnation of the horrors that have been revealed.

But let us not wax hysterical on this point. We hold no brief for King Leopold; but we have a suspicion that the speeches and publications of the Congo Reformers are of the literature of Pharisaism. If we long to wage war against abuses we have enough—and these well defined and certain—at home to occupy our attention. Before we echo the cries of capitalists in search of a new market or become the dupes of writers of fiction, we can train our guns against the atrocities within our own gates. We can help the people of the tenements who are harried to death by inhuman landlords. We can help the girls who work for a starvation wage and incidentally save some of them from a fate worse than death. In a word, we can become the exponents of Canadianism that knows no discrimination in civil and political matter on the lines of creed or race, and frown upon the irreligious follies that so often embitter social relations.

But if we must sweep foreign streets why not use our broom in the region in which, according to Herr Dornburg, the German colonial secretary, 75,000 blacks starved to death during the Herero war.

PROOF WANTED.

We are, of course, as willing as our contemporaries to condemn rapine and bloodshed. But we must have something better for our wrath than declamatory utterances on Belgian atrocities. We do not impugn the motives of some of the reformers, but we cannot help smiling when we are told that the agitation is in the interests of humanitarianism. In this prosaic age it is consoling to know that some of us are willing to rescue our black and brown brethren, but it would be far more consoling if we were certain that the agitators are not puppets in the hands of capitalists who are good judges of rubber and who are in quest of a new market for liquor.

WHAT SOME EXPLORERS SAY.

In his book, "The Truth About the Congo," Professor Starr, who writes to do justice, not to a party by which he is bought, but for and in the interests of simple justice, does not bear out the intemperate charges of the Congo Reformers. The motive, he says, underlying attacks upon Leopold and the Free State, which he established, is not humanitarian. The laudable impulses and praiseworthy sympathies of two great people are being used for hidden and sinister ends of politics. The Congo Free State during its twenty years of administration has taken possession of a vast area of land, 800,000 square miles in extent, and dominated it. It has most skillfully developed the waterway. It has put

an end to tribal wars, to execution of slaves at funerals and festival occasions and to cannibalism in all these districts to which its actual authority extends.

He quotes an extract from a lecture given in London, by Dr. A. Henry Savage who gained his knowledge from personal experience to the extent that the Belgium Congo is kept in excellent order; that the natives are quite happy and well cared for. Many of the statements, popular in this country, he said, are grossly exaggerated, if not unfounded altogether.

"THE LORD'S DAY."

VERY EXPLICIT AS TO HOW IT SHOULD BE OBSERVED—THE WHOLE TIME IS GOD'S NOT HALF—CATHOLICS SHOULD FOLLOW THEIR LEADER.

RE. REV. CHARLES H. CALTON, D. D., in Federation Bulletin.

When we consider that there are seven days in the week, and that God asks man to give Him only one of them—we must admire His goodness and generosity, and should show our gratitude by compliance with His wish. God's being contented with so little is a par with the little he exacted from Adam and Eve in paradise, permitting them to eat of the fruit of all the trees but one, and yet the punishment demanded by His infinite justice for their violation of His command should make us fear that He will deal proportionately severe with those who do not keep holy His appointed day.

God's right over man as his Creator demands that He require homage from him. God can not yield this right, and man must satisfy it or in some way pay the penalty. It is inherent in our human nature to give homage to some being that is considered by it as a creator or benefactor of one or other kind, and revelation and reason teach us that man has been created by an all-powerful, all-wise and an infinitely good God, and to Him he should give the homage of his being.

God recognizing this law existing in every human heart, for He placed it there, does not command, but merely appeals to the exercise of it, and says: "Remember thou with what the Sabbath day." Man's proneness to forget to fulfill his duty was often seen by God before He gave the commandments to Moses, and so in the third commandment of the ten He proclaimed He recalls man to a sense of duty, and says: "Remember, keep holy the day which He Himself sanctified by resting on it after creating the world, and which is the new law the Church, inspired of the Holy Ghost, transferred to the first day of the week, and which she called the Lord's Day for that was the day of His triumphant resurrection over sin and death, and on which He was honored by the coming of the Holy Ghost on Pentecost, as promised by our divine Lord.

OUR DUTIES.

We know that it is a man's duty to know the Lord's Day, and we see that those who pretend great love of God are ever faithful in keeping the Sunday holy. But it is not with what the best among our separated brethren do that we are to concern ourselves, apart from admiring them for their noble spirit; but it is with what we Catholics do ourselves to honor the Lord's Day. Holy Church prescribes the duty of hearing Mass on that day as the highest act of worship that can be offered, and this she commands under pain of mortal sin. It is not left to our pleasure or to our convenience to be present or not at the offering of the all holy and all-merciful sacrifice, but it is compulsory, and herein is seen the wisdom of the Church, or the light of the Holy Ghost guiding her. If it would have been left to man's sense of duty to attend Mass, many would fall in this most important obligation toward God, as in other things. Our churches would not be filled several times over, as they are on Sundays, but would be sparsely attended but once or twice a day, as is the case with those outside the fold. But is our duty fulfilled as regards our keeping Sunday holy by satisfying the obligation of attendance at Mass? Surely not. That, indeed, is the great act of homage; but as the whole day is to be sanctified, the awe, the recollection, the piety, the fervor, the union with God, in a word, which we enjoyed at holy Mass is to remain and to influence our whole day. Here may be said to be the great line of demarcation in the matter of Sunday observance. Some follow up the morning services with attendance at Vespers and Benediction and keep the day in a quiet and decorous manner, which is in accordance with the strict letter of the law as written in the Old Testament, which prescribed a general abstinence from the things done on the other days of the week, resting even the going away from one's home to a short distance, in better to keep the soul pious and prayerful; others pass from the hearing of Mass to make the day one of pastime and pleasure, led to do so largely by the example and influence of many who make no religious observance on Sunday either because they are lax and indifferent Christians, or worse yet, infidels and unbelievers. Sunday is a day of rest and relaxation, to be sure; but it is primarily the day of the soul, when by freedom from earthly things which weigh it down on other days, it may be free to unite itself entirely with God. It was chiefly for this that Sunday was instituted, and Christians should be glad to recognize this and avail them-

selves of the opportunity it offers to do so.

AMUSEMENTS ON SUNDAY.

It is surely a great perversion of the day, the passing of most of it in "pleasures of an excitable or boisterous character, such as field sports, and in a deprecation of the day to pass it in the saloon or concert hall, which are questionable resorts at all times, but immeasurably so on Sundays. What of the abominable practice in some cities where theatres and opera houses are open on the Lord's day? Catholics ought to denounce it by rigidly staying away on that day. It is a parody on law that permits them; but because it is allowed, it is, nevertheless, unbecoming. It is pandering to the infidel, who is ill at ease because of the day's order and quiet. If he must have it, let him have it all to himself; he can, but no one calling himself a Christian, much less a Catholic, should help him dishonor the day, by contributing by his presence to make a success of so reprobativ a practice. Because the occasion is there one is not to fall into it. Because temptation is present, one is not to sin.

A thousand times no. Let no one calling himself a Catholic have part in deprecating the Lord's day. There are allowable and even commendable practices that may be enjoyed on Sundays after one has fulfilled the obligation of Mass—such as visits to relatives and friends, or occasionally the taking a quiet stroll in the country, or a sail on the river; but these should be rather short than long, in the spirit of denying something to self that the more may be given to God. The good, thoughtful Catholic, having begun the day with God by attendance at Mass will not break this union with Him, but pass the rest in a creditable manner.

We sometimes hear it said that we should adopt here in America what is called in Europe the continental Sunday, which permits a general opening of places of refreshment and entertainment shortly after the noon hour. What may not be an abuse there, would be one here. Conditions are different. In those older countries people live in the one village or in the one section of the cities, and are under close surveillance and control of their spiritual guides, who there practice religion; but then there are oftentimes abuses from the lax and the unbelieving that go to excess in the liberty allowed them. Our country has been built up on a different basis, and it is better to keep to the ways of the founders. A proposal to let a certain writer remember the remark of his Belgian professor of moral theology, of thirty and more years ago, saying, with all due respect to the customs of Europe, he would always hope that the Sunday in America would be observed as it is to day.

FULL OBSERVANCE OF THE LORD'S DAY REQUIRED.

The chief purpose of Sunday is adoration, a day's recollection of the majesty and glory of God. To give Him our full thought, and to make up on that day for the other days of the week, when by the noise, bustle, the din and distraction of the world's affairs, we can not give to God the consideration that is His due. Hence, all things should be secondary to adoration on Sunday, and in no way should this spirit be retarded. God does not deal with us by halves. He loves us in fact and blesses us from the fullness of His bounty. So we should not give Him a half, but a whole day on Sunday. We should have Him in our thoughts, and on our lips as well, telling Him of our love and professing to Him our loyalty. No one should be so cowardly or filled with human respect as to be afraid to acknowledge and confess his God on His own appointed day. It is of such that the Lord expressed his threat when He said: "He who will not confess Me before men, I will not confess him before My Father, Who is in heaven." There are so many who care nothing for God, who deny Him, who hold His name in contempt, who despise His Church, and would, if they could, drive it from the face of the earth, that we who believe ought to be all the more pronounced in our faith and give expression to it by the fervent observance of its services. We should strive to make up to God by extra fervor what He loses from the indifference of others and the indifference of large numbers of professing Christians, among whom they are not a few children of the Church.

FEDERATION SHOULD LEAD.

In all this the members of the Catholic Federation are supposed to be leaders, and when we look over that magnificent body of men we find that they are so. That is the chief reason for the Federation of Catholic Societies, that God be adored and His Church respected as His representative. The efforts made by the individual societies in their respective centres receive a thousandfold strength by their union with kindred societies existing in the country over. To nothing more important can they put forth their efforts than to the preservation and observance of the Lord's day. As God is the centre of all Christian thought and action, Sunday which stands for Him and the honor and homage due Him, must be preserved at every cost. It is for the stronger among us to lead the weaker ones. The member of a Catholic society is looked up to by the whole community in which he lives, and his action will have an influence. If he observes the Sunday will be taken as a standard by all the rest; by those without the fold as well as those within. It is wonderful how much men are unconsciously led and influenced by one another. The good man is the leaven that leavens the whole mass.

"For God and our neighbor" is a grand motto, and your national union to defend gives the members of the Catholic Federation unsurpassed facilities for accomplishing great things for both. What we do for God reacts and does good for our neighbor as well as for ourselves, for men never will do more good to their fellow-men than when they are striving to love and serve God. It is by the sweet influence of the services of the Church on Sundays, or rather by the union we enjoy with God every time we go to church, through our Lord's presence in the Blessed Sacrament, that we are drawn more and more to Him ourselves and help others to be drawn to Him by our association and influence. Thus strengthened by His blessing we go to the outside world the stronger, to repel its contamination, as regards our own souls; and the sinner as regards our neighbor, by the force of our example; for let us remember we are our brother's keeper; for it was the Lord Who said: "Let your light so shine that others seeing thee may glorify thy Father Who is in heaven." Long live the Catholic Federation of America!

DEPENDS MEMORY OF NEWMAN.

IMPORTANT LETTER OF POPE PIUS X. TO BISHOP OF LIMERICK.

One of the most important results of the agitation on Modernism following the Pope's encyclical is the letter, just made public, which the Holy Father has written to the Bishop of Limerick, Ireland, in warm approval of an able pamphlet written by the latter to defend the integrity of the faith of Cardinal Newman.

The Pope's letter completely disposes of the efforts of some of the Modernists to identify the learned and illustrious English cardinal with their views and to condemn the attempt to dignify with his great name errors which he would be the first to repudiate. The following is a translation of the Papal letter: To our Venerable Brother, Edward Thomas, Bishop of Limerick.

Venerable brother, health and apostolic benediction.

We would have you know that your pamphlet in which you show that the writings of Cardinal Newman, so far from differing from our Encyclical letter Pascendi, are in closest harmony with it, has our strongest approval. You could not indeed have done better service alike to the cause of truth and to the eminent merit of the man. There appears to have been established amongst those whose errors we have condemned by that letter, as it were, a fixed rule that for the very things which they themselves have invented they seek the sanction of the name of the most illustrious man.

Accordingly they freely claim that they have drawn certain fundamental positions from that spring and source, and that, for that reason, we could not condemn the doctrines which are their very own without at the same time, nay, in priority of order, condemning the teaching of so eminent, and so great a man. If one did not know that a power the ferment of a purified spirit has of overwhelming the mind, it would seem incredible that persons should be found who think and proclaim themselves Catholics, while in a matter lying at the very foundation of religious discipline they set the authority of a private teacher, and though an eminent one, above the magistristerium of the Apostolic See.

You expose not only their contumacy but their artifice as well. For if in what he wrote before he professed the Catholic faith there may perchance be found something which bears a certain resemblance to some of the formulas of the Modernists, you justly deny that they are in any way supported thereby; both because the meaning underlying the words is very different and the author himself, on entering the Catholic Church, submitted all his writings to the authority of the Catholic Church herself, assuredly to be corrected if it were necessary.

As for the numerous and important books which he wrote as a Catholic, it is hardly necessary to defend them against the suggestion of kindred with heresy. For amongst the English public, as everybody knows, Henry Newman, in his writings, unceasingly championed the cause of the Catholic faith in such a way that his work was most salutary to his countrymen, and at the same time most highly esteemed by our predecessors. Accordingly he was found worthy to be made a Cardinal by Leo XIII, undoubtedly an acute judge of men and things, and to him therefore throughout all his life he was deservedly most dear.

No doubt in so great an abundance of his works something may be found which may seem to be foreign to the traditional method of the theologians, but nothing which could arouse a suspicion of his faith. And you rightly state that it is not to be wondered at if, at a time when no signs of the new heresy had shown themselves, his mode of expression in some places did not display a special caution; but that the Modernists act wrongly and deceitfully in twisting those words to their own meaning in opposition to the entire context.

We, therefore, congratulate you on vindicating with eminent success, through your knowledge of all his writings, and at the same time and with man; and at the same time on having secured, as far as in you lay, that amongst your people, especially the English, that those who have been accustomed to misuse that name already cease to deceive the unlearned.

And would that they truly followed Newman as a teacher, not in the fashion of those who, given up to preconceived opinions, search his volumes, and with deliberate dishonesty extract from them something from which they contend that their views receive support; but that they might gather his principles pure and unimpaired, and his example and his spirit.

From so great a master they may learn many noble things—in the first place, to hold the magistristerium of the Church sacred, to preserve inviolate the doctrine handed down by the Fathers, and, what is the chief thing for the preservation of Catholic truth, to honor and obey with the utmost fidelity the Successor of the Blessed Peter.

Moreover, venerable brother, we give thanks from our heart to you and to your clergy and people for your faithful zeal in coming to the aid of our poverty by sending the usual donation; and in order to win for you, and for all of yourself in particular, the gifts of the Divine bounty, and also to testify our good will, we most lovingly impart the Apostolic Benediction.

Given at Rome, at St. Peter's, the 10th day of March, in the year of 1908, the fifth of our Pontificate.

PIUS PP. X.

HOW TAFT REBUKED A BIGOT.

When Secretary Taft was in Philadelphia, some time ago, a dinner was given in his honor, the chairman being a prominent business man who had the usual "Anglo-Saxon" notions about the Philippines and its people. In introducing Mr. Taft, this ill informed gentleman thought to pay the Secretary of War a compliment by saying: "We want Mr. Taft to tell us all about those unfortunate people who know so little of Christianity until recent years—the poor benighted Filipinos." He followed this up with the usual twaddle about Anglo-Saxon civilization and American religious ideas being a great blessing to the unfortunate islanders. When Secretary Taft rose he looked rather amused and said:

Gentlemen, when I look at the card I see I was put down to talk on the Economic Conditions in the Philippines. Now, unless I am mistaken, the chairman desires me to talk on a very different subject. I will address myself to the subject assigned me, but before doing so, I want to make it clear that I don't share the expressed views of your chairman on the subject he alluded to. I hope you will not overlook the fact that Christianity was introduced into these far distant islands about 300 years ago.

And then Secretary Taft went on to thank the Spanish friars for their great work.—Sacred Heart Review.

WHAT BISHOP CANEVIN SAID.

A few weeks ago the Associated Press reported that Bishop Canevin of Pittsburg has issued a pastoral letter in which the following law was promulgated:

"Parents and guardians are forbidden under pain of mortal sin to send their children to any non-Catholic school, and confessors are forbidden to absolve those who do not obey."

We had some doubt about the correctness of the dispatch at the time. It requires that what the Bishop really said was:

"Parents are bound to send their children to a Catholic school, if possible, and to provide for them good books and good companions, guard and defend them from all evil, and to insist that their children be obedient, and punctually perform those duties which the laws of God require from them. Parents sin when they willfully fail in any of these duties; and they sin grievously if they confide their children to schools without religion, to teachers destitute of faith and who are capable of perverting young minds by their false principles of belief and morality, or by their impious example of doubt and indifference."

This, it is needless to remark, applies to other dioceses besides Pittsburg. It is a law of common sense that prudent Catholic parents observe everywhere.—True Voice.

CATHOLIC NOTES.

A few days ago newspapers printed a freeland, Pa., dispatch stating that Rev. William Healy, assistant to the pastor of St. Ann's Church, at Freeport, was organizing the boys of his parish to fight the cigarette habit. The item caught the eye of President Roosevelt and he so warmly endorsed the movement that he addressed a letter to Father Healy encouraging him in the work and suggesting that an effort be made to permanently extend it.

Pius X. has expressed a desire to meet Prince Egon von Hohenlohe-Schillingfurst, son of the late German chancellor of that name. The prince is at present a student in a seminary in Rome, and upon graduation he will be appointed parish priest somewhere in Transylvania, Hungary. With the addition of Prince Egon to the priesthood, the number of princes and princesses in the Church will be nineteen. They come mostly from German and Austrian families.

It is with regret we chronicle the death of James Jeffrey Roche, which occurred April 3rd at Barne, Switzerland, where he was American Consul. Mr. Roche was one of the most gifted of the later day literateurs of New England. Born in Ireland, he was brought, when a few weeks old, to Prince Edward Island, where he grew to manhood, receiving his education in St. Dunstan Jesuit College.