

# The Catholic Record.

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

VOLUME XXIX.

LONDON, ONTARIO SATURDAY, MARCH 16 1907

1482

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LONDON, SATURDAY, MAR. 16, 1907.

### PERSECUTION THE CHURCH'S HERITAGE.

The misrepresentation of the Pope's attitude towards the French Republic, and the shameless championing of atheists by Christian editors, reminds us of the words: "If you had been of the world, the world would love its own; but because you are not of the world therefore the world hateth you." It seems, as said Father Oakley, that one of the most striking marks of her truth, in the presence of a noisy and frivolous generation, is the fact that she is the inheritor of the reproaches heaped on her Divine Founder. . . . Just as our Divine Lord was assailed by His enemies with the most contradictory charges, so is His Church. His words are literally fulfilled: "You shall be hated by all men for My name's sake. The disciple is not above His master."

### REPORTER'S STORY.

Our readers should not be misled by the writers who aver that some French bishops are willing to accept the worship associations as planned by Clemenceau and his followers. This is merely a reporter's story. No Catholic prelate can accept these associations, for the very simple reason that they are subversive of the constitution of the Church. The French bishops are as one with the Holy Father: they are united with him and among themselves; despite threats of exile, their ranks are unbroken. They are but menials who sell honor for place or pelf. Their unity has surprised the individuals who give law, but not justice.

"It is not diplomatic nor reasonable," we are told, "this spectacle of a few clerics refusing to accede to the requests of a powerful Government. It is absurd at this age to have bishops who scorn to buy immunity from insult at the price of recalcitancy to principle." And the greatest wonder is to see any Pope at all in the world and to have a Church which, despite centuries of stress and storm, is full of vitality, and is still an uncompromising opponent to the pagan principle of State omnipotence.

### A JUDGE GONE WRONG.

The world-to-day is a publication that poses as an impartial judge of measures and men. In reviewing the events of the religious crisis in France it does not manifest the buoyant mendacity of some of our religious weeklies, but it attempts to belittle the issue; its presentation of facts is not accurate—in a word, it is no judge, but a retailer of the gossip of the anti-Catholic correspondent. It begins by saying that Pope Pius is a man of a lovable disposition—and then hastens to calm his indignant public by remarking that the Holy Father is not a statesman. As proof, he says that the Pope is under the influence of Cardinal Merry del Val. Imitating his example, one may say that the editor is under the influence of preconceived ideas, or of standards of statesmanship which are in honor in ward politics—or he is, perchance, a slave of the pen, paid to listen to his master's voice and to write what it says.

### NOT ACCURATE.

His statement, that the Worship Associations have approved themselves to other religious bodies, is not accurate. According to Archbishop Ireland, although Protestants and Jews have acquiesced in the provisions of the law, they did not do so without complaint or protest. Several of the Protestant consistories condemned loudly the law, and the chief rabbi of France, M. Lehmann, used in its regard the following language: "How could one think, on the one hand, that the State should suppress establishments which had been guaranteed by nearly every constitution since 1791 and protected by every law, and on the other, by means of the same act, should seize the property they have acquired with its approbation." "What we want is that places of worship should belong to those who have built them, and who pray in them, and that every religious denomination should preserve the form of organization which is most conformable to its traditions and aspirations."

### IGNORANCE OR MISREPRESENTATION.

The editor's assertion that "in the process of establishing the new law governing religious bodies, the Vatican found itself related to the French re-

public in just the same way as to the United States," is proof enough that the World To-Day is, despite its pretensions, no enemy to misrepresentation or ignorance.

In the United States the Church is free: in France, Clemenceau and his associates would have it as a slave. In the United States the clergy exercise exclusive jurisdiction in matters of Church government, etc.: in France the laity would rule the Church.

### A REMINDER.

In reference to the "slop over" habit of our Yankee cousins, Mr. J. C. Monaghan remarks in St. John's Quarterly: "A little less conceit on our part and a little more consideration for the feelings of others, would be well worth cultivating. Our ignorance of others, and of what is going on around us, is lamentable."

And, observing that lessons might be learned from Canadian and Chilean cities, he goes on to say: "What they lack is our insolent air of self-sufficiency and patronizing air of superiority."

If we were as far ahead of them as some of us seem to think we are, life in these latitudes would be well worth the living.

### CLEMENCEAU'S FRIEND.

The sham republic of France that is ruled by an oligarchy devoted to the spread of irreligion, has no more ardent champion than the Christian Guardian. To the policy of spoliation and of blasphemy is an "extreme but reasonable measure." It exults at the persecution of Catholics, and seeks to justify its action by misrepresentation and bearing false witness.

We can understand an editor taking issue with us on doctrinal points, but that a man, ostensibly Christian, should praise the atheist and his works, and proffer against monks and nuns charges which Clemenceau and his associates do not use, is a mystery to us.

He sees, in the orgy of iniquity, a proof that St. Bartholomew and the Spanish Inquisition "are not left unavenged." A sorry revelation of his belief that the end justifies the means, and of his ignorance of the writings of reputable non-Catholic historians. Unavenged? We can imagine the editor side by side with another Robespierre in a new sky-blue coat, watching, with face alight, with smiles, the worship of a Goddess of Reason and the expulsion of Christ from France. The Rev. Sidney Smith must have had men of the stamp of this editor in mind when, anent Methodists, he wrote, in 1809, that, "in routing out a nest of consecrated cobblers, and in bringing to light such a perilous heap of trash as we were obliged to work through in our articles upon the Methodists and the missionaries, we are generally conceded to have rendered a service to true religion."

### A TEMPERANCE LESSON.

It is the custom in Maryland for the Governor of the State to pardon certain prisoners at Christmas. The Baltimore Sun, telling of the Governor's visit to the State prison last Christmas, says: "John Stine was next brought in. He is serving a five-year sentence for manslaughter, having been convicted of shooting a man in Charles county during a drunken spree. Stine's case had been before the Governor for some time, and his application for pardon was endorsed by the judge, the jury, the members of the bar and a long list of prominent residents of Charles county. Stine told the Governor he had no knowledge of having killed the man, as both were drunk at the time. "If I let you out," said the Governor, "do you think you could resist taking liquor?"

"This is the greatest lesson I ever had in my life," quickly replied Stine, "and I assure you, sir, that liquor will have no attraction for me in the future." "Will you go home directly to your wife without stopping in the city?" "No, sir, I can't promise that." This took the Governor by surprise; then Stine hastily added, by way of explanation: "You see sir, my mother is sick in Woodberry and I must see her first."

"I will see by to-morrow if I can't arrange to let you see your mother," said the Governor. "Thank you, Governor it will be the best Christmas gift in the world." Another prisoner Thomas Smith, said: "Liquor, Governor is what brought me here, and to that I attribute all the misery I have felt through the long years I have been locked up."

The strongest mind on earth is that of him who will consider naught but himself and God.—Laocordia.

### FATHER PARDOW AT THE CATHEDRAL.

TRUTH'S UNCHANGEABLENESS—A LESSON FROM THE "NARROWNESS" OF THE MAGNETIC NEEDLE, WHICH INSISTS ON ALWAYS POINTING TO THE POLAR STAR.

In the second of his Lenten course of Sunday sermons at the Cathedral, Rev. William O'Bradford S. J., discussed "The Catholic Truth the True Rationalist." He spoke, in substance, as follows:

"We concluded, last Sunday, that unlimited liberty of thought meant and means unlimited folly, and we saw how reason is ever endeavoring to lessen the extent of the territory of debatable mental tenets by increasing that of revealed knowledge. No doubt there will always remain a sufficiently large area of unsettled questions as a practice ground for all who thrive on intellectual gymnastics; but at the same time every position captured from ignorance will be just so much gained for mankind. These outposts to be won over from ignorance cannot always be seized by direct onset. The true rationalist must necessarily admit that there are two perfectly legitimate means of arriving at definite truth, and that these are, first, the authority of evidence, and secondly, the evidence of authority.

Now, not very many things are evident, as every serious student knows; hence the bulk of our knowledge must be acquired through the evidence of the authority that imparts it. Very many persons are fully competent to pass a sane judgment on the authority or on the credentials of the teacher who would not be competent to pass a similar judgment on the matter taught. If there is to call on my doctor, a lung specialist, and ask him to explain rapidly to me all he had learned for the last twenty years about the nature and the various diseases of the lungs, with this proviso, that if I agreed to all he said, I would allow him to prescribe for me, the only reasonable thing for the doctor to do would be to send me away from my lungs and to point emphatically towards the door. But, on the other hand, I would have a perfect right to scrutinize the diploma hanging over the mantelpiece, and to see if the signatures were genuine. It is precisely because the human race is fully aware that people are not ordinarily capable of passing judgment on matters of special research that every State insists on examinations by competent boards.

Now, our Lord Jesus Christ came on earth to teach mankind what He had received from the Father, and in so doing He was to be a true rationalist. He came to speak with authority; He came not to propose, but to impose, the dogmas entrusted to Him by the Father for the salvation of mankind. In accordance then with the laws of reason He was to exhibit his credentials. But he did much more than merely show His papers. He went so far as to say that the people who heard Him would not be obliged to believe His own words, but to believe in Him, who had not done in their midst. He exclaimed, "the works that no other man ever did, they would be without sin." He healed the sick of all manner of diseases, and He raised the dead rotting in their graves. These were His credentials; this was the diploma signed by the Father Who is in heaven. It is not to be denied that our Lord and Saviour could not allow His various points of doctrine to be examined with this condition, that provided the various classes of men and women to whom He spoke saw with their little minds the reasons for such teachings, they would condescend to accept it, but otherwise they would be perfectly free to reject it. Such a condition allied to Christ's teaching would be base treason to the Father. The only question to be considered, once the credentials were shown to be authentic, was "Did Christ really teach this particular doctrine or not?" If He did teach it, then it had to be accepted in all its fullness. It follows from this that any one who admits admitting that the Father's teaching is still rejected a single point of His teaching, was, before sinning against faith, actually sinning against reason and renouncing all claim to being considered a true rationalist. Thus the men spoken of in the Gospel, who, having no fault to find with His divine authentication, still refused to accept His clear statement because they could not understand His "how" this man could give them His flesh to eat, were bidding adieu to their reason. They were the first Protestants; having nothing to bring forward against the proofs of His divine right to teach, liquor will have no attraction for me in the future."

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mathematics or physics or any other branch of knowledge. Reason undoubtedly has discovered many truths that were not known a thousand years ago, but it has never undone a single one of the truths known from the very dawn of time. Nay, I go farther and affirm that it is only because we are perfectly assured that reason never can show to be false what has once been shown to be true, that any progress in science is possible. The human race, clinging of knowledge, resembles a body of workmen carrying beds of bricks up a long and steep ladder. If the ladder keeps sinking into the soft clay at every step the men take on the rungs, it will be a long time before the twenty fifth story of the sky scraper in contemplation is finished. All progress along any lines of thought is due to unchangeable dogma. Hence religion in upholding its own immutable teachings is strictly rationalistic. Judge, indeed, of the utter dismay that would swoop down upon our navy, our merchant vessels and our ocean gray-hounds if one fine day it were discovered that the magnetic needle had suddenly ceased to point to the North Star; that as everything else was changing—so at least say the "rationalists" of our age—the mariners' compass took it into its head to follow suit and be progressive and up-to-date! More necessary than the "narrowness" of the magnetic needle that will insist, in spite of wind and weather, on always turning towards the Polar Star, is the so-called "narrowness" of the Catholic Church. The truths that have been revealed to it by the Ruler of the universe are the truths that are most closely bound up with the deepest interest of individuals and with the very existence of nations. The Church must ever keep proclaiming, "The season and time of seasons." They are the words of God that can never pass away.—Philadelphia Catholic Standard and Times.

### THE THAW TRIAL.

THE AMERICAN PEOPLE ARE BEING TRIED AND THE VERDICT WILL BE AGAINST THEM.

Rev. John Talbot Smith emphasizes the necessity for religion.

New York, Feb. 25.—Rev. John Talbot Smith, of New York City, President of the Catholic Summer school, has given to the press the following commentary on the developments of the Thaw trial: "It is no exaggeration to say that the Thaw trial has astonished not merely the citizens of New York, but also the whole world. Its revelations have astounded the ruling classes. The actual rulers of society, the thinkers, statesmen, governors and chiefs of police, have not been surprised; in fact, could not be, because they have known for a quarter of a century the rottenness which it indicates and has uncovered. It is not simply the trial of one man for shooting another; it is rather the bursting of a volcano, revealing internal fires, stench, horrors, and a surface of society and order from all parts of the nation upon this city.

"Needless to say that neither Thaw nor his wife is on trial. They are merely victims of tremendous forces. Neither is he on trial who went into a dishonored grave through the insane rage of Thaw. He has simply been veiled as the disciple of pleasure, who how to muzzle the press in the one fashion by which it can be muzzled, who could paralyze reformers and District Attorneys through the power of his connections, who could suspend even the law by his use of unscrupulous lawyers.

### BEYOND MANIKINS.

"The trial has gone beyond these manikins. It is the American people who are being tried, and the verdict of the jury will be against them. It is the false leaders of the American people who will receive the sentence of society, no matter what the verdict of the jury may be with regard to Thaw.

"The terrible lesson of this trial is the universality of the corruption eating at the vitals of this nation—a corruption approved either by the common practices of millions or the common lies of a few. For half a century the false leaders and their blinded followers have shut their eyes to this universal corruption. They can do so no longer unless they prefer to perish.

"The first false principle that has been working among us for half a century is difficult to express in polite and decent language, but the substance of it lies in the sentence: 'Fornication is not a crime.' It is expressed by the common crowd in such phrases as 'Nature must be indulged and soothed.' As religion has declined in this country this principle has grown bolder and more violent in its expression. And religion has declined with such rapidity that one-half of our population of 80,000,000 no longer accepts any religion or lives up to the religious standard.

### DARE NOT LIFT THE VEIL.

George Moore, the Irish renegade, and George Bernard Shaw, the literary fakir, both proclaim this virtue. The corruption out of which divorce institutions have been evolved covers the northern portion of this republic from Maine to Dakota. No one dares to lift the veil which at present conceals it.

"Next to it in significance is the case system shily exposed in the city of New York, and then shut out from sight again. There is not a crime on the calendar, from the most frightful known to ancient Athens and modern Paris that is not made known to the children by means of the printed word.

"The disseminators are of all grades of intelligence and decay; millionaires, merchants, poets, statesmen, teachers in college and school. Anthony Comstock and the vice societies have the evidence and the proof. There is not a hamlet in this nation which these agents have not reached. The condition is beyond the power of words to describe. Not a human being in this nation is safe from them, except the babies without intelligence or money.

"At first only the corruption of men was sought for. But the corruption of women means the corruption of many women. And the figures of that corruption may be found in the records by any one who cares to read.

I repeat: Where there is no religion there is no virtue. The illustrations may be found in two nations—the Japanese and the Atheists of France. Among the former sexual morality is unknown; the latter have all but revived the worship of Venus.

"Universal corruption of this kind is simply barbarism. In this nation it means the return to barbarism. All the signs are to be found among us.

### ALL THE SIGNS.

"Here they are in order: "Race Suicide—No longer a disgrace, but a social and economic necessity.

"Divorce—An expression of human love for liberty and immorality.

"Suicide—No longer a disgrace, but a convenience.

"Euthanasia—Easy and speedy death, rather than patience in suffering.

"These are the marks of barbarism. We have them all. Some of them have found their way into custom and law, and all of them will attain that triumph in time. Physicians practise them, because they believe in them and write books in their behalf and defense.

"In fine, there have been two principles at work in American life since the day Emerson left his pulpit: "First, religion is a superstition. Next nature must be indulged. In his day they were theories; in our day they are the very atmosphere. The children are educated under their baleful influence, meeting one in the home and the school, meeting the other in the public market.

"The other principle has been opposed by no one but Anthony Comstock and the societies for the suppression of vice, and by the police, where they were free to fight. And Anthony Comstock has been reviled by the press agents of infamy as if he were a burglar; while the police have been pursued, bribed, punished and muzzled, according as the harpies and their legal advisers found opportunity.

"The American people are on trial in this contest going on before Judge Fitzgerald. Their false leaders, living and dead, will be more scorched, more damned, by the verdict than the accused and the victim. There will be many more trials of this sort, with revelations still more terrible, in the first half of this century. When the rulers will wake from their inaction, when the false leaders, will be hurled into their own muck, when the easy going parents will get a sense of the danger, when our educators will forget their salaries long enough to protect the children, no prophet has arisen to tell us."

### WHAT IS BUDDHISM?

Buddhism, considered as the body of doctrine attributed to Buddha, is not a religion, nor is it in sympathy with religion. Recognizing neither a divinity nor a heaven, it is a system of Oriental atheism; pronouncing man's existence as an evil, and his annihilation bliss. It is, moreover, an embodiment of Oriental pessimism. The sum of its doctrines is, ethical culture without religion. This is the "pure" philosophy of Buddhism.

Buddhism was a modification, or—to use a more modern word—a heresy of the primitive religion of Hindoostan. It sprang out of Brahminism. Brahminism was a religion of great antiquity, some of its standard authorities having been written prior to the time of Moses. The Brahmin creed was a very lofty and pure Monotheism. Brahminism recognized the existence of one supreme, eternal and infinite spirit, and its idea of God was wonderfully accurate. The moral code of Brahminism was lofty in the extreme, and demanded profound admiration. Gradually this ancient and pure faith decayed and lapsed into the worship of God's work—nature. It was about this time that Buddha is supposed to have lived. What did Buddha do? He took Brahminism as he found it and dug from it all its religion; he struck God out of it and made it atheism. In place of the theory of absorption in Brahma, he substituted annihilation. That was how he introduced light. He simply put out the light he found burning. What did he do with its morality? He took its code of morals and struck out of it and made it lawless. He founded a cult of culture without religion, and took the light out, instead of giving more light. That was what the sensual-

ist, Buddha, accomplished for humanity.—Father Hoefler, S. J.

### CATHOLIC NOTES.

Rev. L. L. Conradi, M. D., the heroic missionary, who is now in America collecting funds to establish a colony of lepers in China, has received a check for \$100 that work from a prominent minister of New York, Rev. Leighton Parkes.

Episcopal Bishop Robert Godman of Portland, Maine, authorized the churches of his diocese to offer a special prayer in behalf of the Catholic Church in France.

New York has many Catholic millionaires, says the Irish American, and they are well served by the munificence of the late John Creighton, who has followed up the rich gifts he made to charity while living by even greater generosity in his will. Our eastern rich men are as mean as they can possibly be in this direction.

The death knell of the Irish wake has been sounded. The Most Rev. Dr. Hoare, Bishop of Ardagh and Clonmacnoise, has strongly denounced it, and now the young men and women of his diocese at least must no longer indulge in that form of entertainment. The Irish wake, even in a modified form, as an institution has been gradually dying out except in some of the less progressive parts of the country districts.

The archdiocese of Chicago is the fourth largest archdiocese in the world. Its Catholic population is somewhat more than 1,200,000. The archdiocese of Cologne, Germany, is the largest, with a Catholic population of more than 2,000,000. Vienna, Austria, is second, with about 1,500,000. The archdiocese of New York is third, with 1,250,000. Ten years ago the Catholic population of the archdiocese of Chicago was 600,000. The increase has been 100 per cent. Through natural increase and immigration at least 25,000 Catholic inhabitants are added each year.

The Rev. Ambrose Goulet, whose death occurred at Santa Barbara, Cal., a few weeks ago, at the age of eighty-five years, had been married before he became a priest. On the death of his wife, he studied for the ministry and was ordained by the late Bishop Foley. His only son, the Rev. Ambrose Goulet, also entered the priesthood. Father Goulet celebrated his last Mass on Christmas day.

The Catholic section of the British aristocracy, which is very powerful and headed by the Duke of Norfolk, Premier Duke and Earl Marshall of England, has received a notable recruit in the Hon. Mary Theiger, who has just been converted to the old faith. Miss Theiger is the youngest daughter of the first Lord Chelmsford, a lord chancellor of forty years ago, and aunt of the present baron. She was formerly lady-in-waiting to the late Duchess of Rock.

When Bishop Lillis of Leavenworth read about the bill, introduced in the Missouri legislature, requiring the women to remove their hats in church, he laughed. "That is all that we will hear about the scheme," said the bishop. "It has been the custom in our Church for the women to keep their heads covered, and the Catholic ladies in this country have been the fashion. This bill is not to be given a second thought. If by the most remote possibility it should become a law, it could not be enforced."

A dispatch to the *Esclair* from Rome, published 25th Feb. affirms, apparently on the authority of the Vatican, that it is the intention of the Pope to send a communication to the Hague Peace Conference regarding the expulsion from France of Msgr. Montagnini, the secretary of the Papal Nunciature at Paris, and the rupture of the concordat.

Owing to the enthusiasm aroused by Dr. Hyde's lecture in Milwaukee, the study of the Gaelic language is to be revived at Marquette College. A class of thirty-five members has been formed under the tutelage of Rev. Patrick Murphy, S. J. In a few months the College will become a University, and the faculty, following the popularity of the study will increase, intend to add Michael D. Rohan as an assistant to Father Murphy.

Notwithstanding the fact that the Bishop of Tarbes, under whose jurisdiction is the famous grotto and sanctuary of Lourdes, has recently turned over all the property connected with the sanctuary to third parties in order to prevent a seizure on the part of the French Government, M. Briand, the Minister of Worship, ordered the prefect of the district to seize the property.

The Catholic Club of New York is rejoicing in the possession of a large painting, "The Death of Leo XIII." This work contains a dozen life-size figures, each a portrait, among the figures represented being Cardinal Merry del Val and Dr. Lippmann. All are grouped about the simple little iron bed on which his Holiness passed away.

The governor of Tabasco, Mexico, has forbidden the holding of spiritual exercises in that State, alleging them as immoral and unnecessary. He is a Freemason and a Liberal.

The postoffice at Liverpool, England, recently received a letter upon the envelope of which was written a childish scrawl in lead pencil which read: "To the Dear God in Heaven." Inside on a tiny slip of paper was written: "Dear God! Please make mother better. She is Mrs.—of Huskisson street." The child who wrote the letter was six years old. We doubt not that in some way the faith of that little girl was honored and her prayer was answered.