

The Catholic Record.

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

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WHY WE DO IT

Some journalists are astonished at our protest against Nathan's appointment as Italy's delegate to the Panama Pacific Exposition. They seem to regard it as an exhibition of puerility, and out of the garnered ignorance of years read us a lesson. Religion may be of trifling importance to these journalists, and, perchance, from much hearing of sermons and addresses on up to date creeds, are inclined to consign it to the regions of fog and doubt. But with us the matter is altogether different. We value our faith more than anything in the world. It is not our's but God's and we have but to live and profess it. To the Church that cradles us and follows us through all the vicissitudes of life and beyond the grave we yield loyalty in thought and deed. She is our mother whose compassionate heart broods over us always. They without the household may not understand the strength and tenderness of our love for the Church, but they should be able to see why we resent any insult to her. They who would guard the fair fame of their own mothers should evince no surprise at our protest against anyone who would defame the Church, our Mother. And such a man is Nathan, ex-mayor of Rome, and reviler of the Holy Father and the Church. Is it any wonder that Catholics refuse to accord him a welcome? Can any reasonable citizen who believes in loyalty and love to her own blame us for protesting against this individual who has ridiculed all that we have enshrined in our hearts as objects of reverence. We hope that our brethren over the border will give no support to the Exposition. Nathan is now in the United States, which house 16,000,000 Catholics, and he should be taught by them that they do not forget that he went out of his way to insult Pius X. and to vilify the Church.

LET US HAVE IT

We wonder why the Federation of Catholic Societies of Canada is not an actuality. Prominent clerics are in favor of it and laymen, many of them, would give it enthusiastic support. It would neither interfere with the constitutions of societies already established nor would it be tinged with any political hue. The benefits it could confer upon the Catholic body will amply compensate those who undertake to draw the scheme out of the regions of theory and make it a fact. It would help us by the interchange of thought and aspiration and enable us to do business "with a punch" through our concentration and unity. It could be made an effective barrier to evils, social and otherwise, and would undoubtedly be a potent factor in the formation of public opinion. Energy now frittered away on trifles could be directed into helpful channels to the furtherance of beneficent activity. A Federation would harness our forces and set them turning the dynamos of noble endeavor.

A PLEA FOR VISION

To content ourselves with saying that all is well, to plod along in the old rut, may be a sop to indolence but it will never serve the cause of citizenship. Secluding ourselves within our own precincts, uncaring of the world without, will not prove that we do acknowledge that each one is his brother's keeper. We are of the opinion that commingling with those without the fold will dissipate many a prejudice and the application of our principles to present-day problems may convince them that the Church is neither a worn-out organism, nor an enemy of social well-being. We should remember that many non-Catholics are the victims of education and environment. The drippings of prejudice fell upon them in their most impressionable years and became hardened in the course of time. The phantoms evoked during the bitter past haunted them and though these disappeared before the dawn of enlightenment they still exert an influence. Clerical fire-brands stir up the turbid waters of dissension; and the claims of that

society which yearns but little after the things of the spirit are acknowledged in some measure. Then, also, illogically we know, the Church is judged by its unworthy members and they point to them as conclusive arguments that it does not exercise the sway of which it boasts. This is not true of discriminating Protestants, but they are few, while those who are affected by this method of argumentation are many. Now we are of the opinion that a Federation playing a part in the world, dealing with the issues that concern the common weal, found wherever possible on the same platform with our separated brethren would be a magnificent sermon. It would mean Catholicism on the firing line—an antidote to false principles and a generator of enthusiasm.

SOURCE OF LEADERSHIP

A Federation would, we think, breed leaders. The interchange of aspiration and thought would tend to make those who depend on others for mental food independent thinkers. This has been and is true of the German Federation. Fused into unity and tempered with high resolve and indomitable resolution, they, when their great leaders passed over the borderland, had others to replace them and continue their work. We surely have among us material for leadership. There are college graduates and men of wide experience and acknowledged ability, who have won their spurs in the "University of Hard Knocks," who are capable of being our standard-bearers. There is work for the layman who has his role to play in the salvation of the world, and to give an object lesson of truthful, honest, courageous, in a word, of sanctified citizenship. Such men can show the world that "a State is what the lives of the people make it." An attempt, said Leo XIII., must be made to bring them to think and act like Christians, not less in public than in private. And he also declared that of those whose principles are sound, there are many who, through a misplaced timidity, are frightened, and have not the courage to speak out their opinions boldly far less to translate them into deeds.

VERY OLD THEORY

The theory that one religion is as good as another is advocated by some novelists and indifferentists who on this matter are carried away by mushy sentimentalism. It will not stand the test of common sense. They who uphold the theory would not hold in equal reverence what they believe to be true with what they know to be false. They do not have the same respect for the views of a social agitator as for those of a sagacious statesman. Nor would a scientist show the same courtesy to a mere speculation as to a fact of science. Sensible people do not believe that two contradictories can be at the same time true. And to say that God is indifferent as to whether we believe in the necessity of Baptism or deny it; as to whether we extol Christ as Divine or give Him but the title of the world's best benefactor; as to whether we bow down before the supremacy of Peter or treat it with scorn—to say this is to proclaim that God is indifferent to truth.

Our Lord's commission to His Apostles was so definite as to permit no calling it into question. He bade them teach not anything culled from philosophers—not conceits that might flatter the popular taste, but all things "whatsoever have commanded you." They were not to pick and to choose doctrines that might seem more important than others, but they were commissioned to preach every truth, "all things," and that disbelief carried with it the penalty of condemnation. Hence we hear the Apostles denouncing those who disputed their teachings as "wandering stars to whom the storm of darkness is reserved forever, as lying teachers . . . bringing upon themselves swift destruction." St. Paul struck with flaming intensity the men who were perverting the faith in Galatia. He did not view them complacently, thinking the while that their opinions were as pleasing to God as the doctrines he defended, but he called them perverters of the gospel of Christ and warned the faithful that

though we or an angel from heaven preach a gospel to you besides that which we have preached to you let him be anathema. The early fathers of the Church had no sympathy with the theory that all forms of Christianity are equally good before God. Let one testimony suffice. St. Cyprian says: "If it were possible for anyone to escape that was not in the ark of Noah, it shall likewise be possible for him to escape who is not in the true Church."

ARE CATHOLICS STUPID?

For a publicist who is not (as yet) a member of the Church, Mr. Gilbert K. Chesterton is doing about as effective work in Catholic apologetics as any writer whom we can at present recall. The disgruntled Mr. Dell, having stated that "a man becoming a Catholic leaves his responsibility on the threshold and is converted to be saved the trouble of thinking," Mr. Chesterton declares that the assertion constitutes "a very thoughtless and threadbare argument." Continuing in his characteristically Chestertonian style, he says:

Mr. Dell must know better. He must know whether men like Newman and Brunetiere left off thinking when they joined the Roman Church. Moreover, because he is a man of lucid and active mind, he must know that the whole phrase about being saved the trouble of thinking is a boyish fallacy. Euclid does not save geometers the trouble of thinking when he insists on absolute definitions and unalterable axioms. On the contrary, he gives them the great trouble of thinking logically. As the dogma of the Church limit thought about as much as the dogma of the solar system limits physical science. It is not an arrest of thought, but a fertile basis and constant provocation of thought. But, of course, Mr. Dell really knows this as well as I do. He has merely fallen back (in that mixture of fatigue and hurry in which all facts are made) upon some journalistic phrases. He can not really think that men joined the most fighting army upon earth merely to find rest. It is on a par with the old Protestant fiction that monks decided to be ascetic because they wanted to be luxurious. I should keep out of a monastery for exactly the same motives that prevent me from going into the mountains to shoot bears. I am not active enough for a monastery.

It will be seen from the foregoing that as usual, the paradoxical non-Catholic apologist of the Church quite covers the case. If Mr. Dell has not lost the capacity for blushing he should blush for the assertions which Mr. Chesterton has shown to be so ridiculous.—Ave Maria.

PRAYS BESIDE INJURED AUTO DRIVER

While eyes were glued to the track at the Indianapolis speedway, quite recently; while eager ears were listening for word from the opposite side of the course, where lay the unconscious form of Joe Dawson, one of the most striking scenes of devotion among "pals" was witnessed by the few persons congregated about the form of the race driver. Damon and Pythias could not have shown more devotion for each other than was shown by the "pal" of Joe. The story is being told to-day by one of the spectators.

The car had just stopped rolling when an excited young man with black hair rushed into the small crowd, passed the guards and jumped to the side of the injured driver. At that moment it seemed Joe had only a few moments to live, and every one seemed dazed by the crisis which had arisen. The face of the visitor blanched for a moment, his voice started and then broke, and then, falling upon his knees, he pulled a rosary from his pocket and began uttering prayers in a voice which could be heard above the rattle and roar of the cars. The friend of Joe seemed wholly unconscious of his actions; it was a prayer of natural instinct. Joe is not a Catholic, but the friend happened to be, and later he said he did not remember what he was doing, but he felt he just had to pray.

As his prayers seemed to gain more fervor, the silent crowd of men about the form of the driver knelt one by one and bowed their heads. Then the ambulance arrived and Dawson was carried to the hospital, followed by the boy who loved him, and several hours later, faithfully camping at the spot, stood the silent sentinel endeavoring to obtain a word of the faintest hope.

As he sat there, the word finally came. It was that there was not much hope, and again the hand of the young man sought the rosary. This time, he parted the cross and the chain of beads, and handing it to his informer, begged him to place it in Joe's hand.

"It was a special blessing for a happy death and I have unbounded

confidence in it," he said. The messenger again returned to the hospital and later returned with the surgeon. "We can not grant the request, for we do not want him to know there is danger of his death when he recovers consciousness and the cross might give him this impression," said the surgeon, as he patted the back of the boy. "But just keep on praying," he added, "for you have been raised in our estimation a thousand times by your courage in kneeling down before that crowd and in that time: your faith must be whole," he said.

While the name of the friend of Dawson can not be told, it has been learned that during the conscious moments of the driver a request has been made by Joe for his faithful friend. And still camped within a safe distance is the boyhood "pal," praying for the recovery of his friend.—The Indianapolis Sun.

POOR SUBSTITUTE FOR RELIGION

Some Protestant churches have devised a new method for winning Heaven. People are no longer to gain it by having their slumbering consciences awakened by sermons on the heinous character of sin and the punishment in store for sinners. That was the old way. But in these days, when faith is sick almost unto death and the chief aim of life is to get as much pleasure out of it as possible, entertainments must take the place of the preaching and of the prayer meetings that formerly were the chief reliance of Protestant ministers in their efforts to fill their churches. The new departure inaugurated by up-to-date ministers will be better understood by furnishing a concrete sample of it.

Here in New York City there is a Methodist Church, of which the Rev. Dr. Christian Reiser is pastor. As the preaching of Gospel truths failed to fill the Church in his charge, the Reverend Doctor hit upon a new plan for increasing his congregation. We find in one of the New York dailies a description of how he proceeded to carry it out. A band concert was given. This was followed by a military drill and a sham battle. A newspaper account of this unique Church "service" thus describes it:

"More than 5,000 persons heard the concert and partook of lemonade, peanuts and popcorn which were on sale. Company K. Seventy-first Regiment drilled, after which they divided into two 'armies' and gave an imitation of war, blazing at one another with blank cartridges."

We are told that Rev. Dr. Reiser was delighted with the success of his plan, believing, "that by entertaining the people he can greatly extend the influence of his Church." He is one of those Protestant ministers who believe in making their churches attractive.

Converting a place for religious worship into a species of vaudeville show may succeed in temporarily filling a church with persons desirous of being entertained but eventually it will not promote the cause of religion. Undoubtedly it was the realization of this fact which led the trustees and congregation of Christ Church, South Norwalk, Conn., to make it so uncomfortable for the Rev. J. Hyppin Brown that he has handed in his resignation. Like the Rev. Dr. Reiser, who got up that sham battle entertainment, the Pastor of the South Norwalk church was looking around for a "drawing card." A murder trial in New York which resulted in the conviction of a police lieutenant and four gamblers had been just concluded. Jack Rose, professional gambler who had testified against his fellow gamblers and who thereby had secured immunity from a murder charge, was a conspicuous figure before the public. The Rev. J. Hyppin Brown thought he saw a chance for utilizing Rose. He, therefore, took up the New York gambler to the disgust of many of his congregation who could not be convinced that the method employed by their pastor to advertise their Church, was one which would advance the cause for which Christ Church of South Norwalk was founded.

The Rev. Reisers and Browns have become so numerous in the Protestant churches that they are attracting considerable attention. Serious minded Protestants stand aghast at indecorous methods adopted by ministerial Barnums to draw a crowd. The Biblical World, a Protestant organ published in Chicago, in its May number scores these clerical Barnums when it says: "A religion that overlooks men's sins, men's sufferings and men's death is only a diversion. It does not save men—it hardly keeps them out of mischief." The writer then goes on to state that the attempt on the part of Protestant churches to out rival the vaudeville theatre is doomed to failure. We are told that if entertainment be the chief function of a Protestant church then that church "is already outgrown for it cannot complete with commercialized amusements . . . and rightfully outgrown, for it will have ceased to do the thing which as a church it ought to do; bring men and God together."

There was a time when there was no need for warning Protestant churches against making entertainment their chief function. It was when faith in the fundamentals of Protestantism had not been undermined to the extent it has been in recent times. Finding among the members of their congregation a lack of interest in the eternal truths, which once formed the staple of their sermons, Protestant ministers in recent years have been in search of attractive novelties which will enable them to hold their congregations together. Their doing so is, in itself an indirect acknowledgment on their part that they are not so sure of the doctrinal ground on which they stand as their predecessors in the ministry were. This uncertainty bodes ill for the future of the Protestant sects.—New York Freeman's Journal.

and religious well being of the worker should take precedence of everything else and that with the effort to ameliorate the condition of the worker should be conjoined a love for justice and the employment of legitimate means to establish harmony and peace between the different classes of society.—N. Y. Freeman's Journal.

A "BLACK LIST" FROM AMERICA

During the first weeks following the Caldey conversions, the Guardian published some paragraphs from an American source, stating that during the last ten years twenty Catholic priests had become Protestant Episcopal ministers. It was not an alarming counterblast—two apostasies per annum—and the present writers communicated with the Rev. Edward Hawkes, of St. Edward's Rectory, Philadelphia, with the object of testing the bona fides of these alleged accessions to the Anglican body in the United States. Father Hawkes, about seventeen years ago, was an altar server at the Ritualistic Church of All Saints', Clifton, Bristol. Removing to the States he became an Anglican minister, and instructor of the ultra-High Church Seminary of Nashotah, Wisconsin. He, with fifteen others, submitted to the Church in 1908, and nearly all of these converts have become priests. Father Hawkes is now in a parish of eight thousand Catholics, of which a goodly number are milk-hands from Lancashire and Yorkshire.

Well, Father Hawkes has given us a searching analysis of the careers of the twenty apostasies, including full names, dates, etc. Five have Irish names, and the remaining fifteen, Italian or Spanish. Since their entrance into the Protestant ministry nearly a third of them have been "deposed" by their bishops for grave offences, and the major portion of the lot, after a year or two of service in the Episcopal body, have disappeared altogether from the official directories. Father Hawkes, alluding to the fact that most of the unhappy men are Italians, adds: "These are the dregs of an overstocked priesthood who come over here without papers, and on being refused work, they 'turn an honest penny' on their own account. They will do more harm than anything else to Protestantism. What you say of England is true here—no one of importance leaves the Church." Long ago the witty Protestant Dean Swift said: "Whenever the Pope cleans up his garden he always throws his ill-smelling weeds over our wall." He was not quite correct in putting it thus—the misfortune is that when our bad priests are thrown out of the Church simple-minded Protestant societies rush to pick them up, and persuade themselves that they are respectful with the beauty of holiness, and give forth the odor of sanctity!—The Second Spring.

PIUS X. TO THE CARDINALS

The allocation delivered by the Holy Father at the Public Consistory of May 27 laid great stress upon the vital importance of maintaining Catholic doctrine in all its integrity. It was pointed out that it was the glory of the Church in all the centuries of her existence that she, in the midst of dangers of all kinds, ever preserved her doctrines unshaken. Never was a more urgent need for her to keep a jealous watch over these doctrines than at present.

The Holy Father reminded the assembled Cardinals that they are living in an age that readily accepts teachings which, whilst in conflict with Christian doctrines, are productive of far-reaching consequences. These teachings not only enfeeble faith, but destroyed it. "It is not unusual," said the Holy Father, "to meet with persons, who whilst expressing doubts about Catholic truths and obstinately adhering to manifest errors many times condemned, have convinced themselves that they are still within the pale of the Church because they have not abandoned certain Christian practices." Continuing the Holy Father reminded the Cardinals that they are the foremost defenders of the faith, and as such it is their solemn duty to make known the instructions of the Holy Father and see to it that they are carried out. They were urged to impress all under their jurisdiction with the importance of preserving union in matters of faith.

Referring to the social question the Holy Father said: "Repeat incessantly that the Pope lovingly approves of Catholic associations that aim at promoting material welfare. He has always taught that the moral

and religious well being of the worker should take precedence of everything else and that with the effort to ameliorate the condition of the worker should be conjoined a love for justice and the employment of legitimate means to establish harmony and peace between the different classes of society.—N. Y. Freeman's Journal.

FUTURE OF RELIGION IN FRANCE

Catholics the world over are being lighted up with the hope for the future of religion in France. This does not arise from any sign of relenting on the part of the persecuting government, but rather from plain evidence of revival in religious belief and practice among all classes of people. Fettered by no slavish union with an infidel state, the Church is now free to approach the people, and to address them directly upon their eternal welfare: to speak of the rights of Christ and of God, and to claim the training of the children in the way of salvation. In all cities an immense increase of religious fervor is manifested, and it may be said that in many places the people who go to Mass and frequent the sacraments are double the number that practiced their faith previous to the recent persecution.

We are assured by a Protestant observer resident in France, and writing to a journal of his own faith in America, that a fundamental change is coming over a large percentage of the best of the younger generation of France, and this change is in the direction of a sincere sympathy with the Church and its teachings. The very persecution and spoliation of the Church by the anti-clerical politicians of recent times, has gained it adherents from those who had fallen away.

"The younger generation of France continues this impartial witness," have not failed to connect present conditions with their contributing causes, the negations of the science of the past generation, its denial of the supernatural, as the term is popularly understood, and its consequent disdain of the Church. The contradictions—they have come to believe—are not between the sophisms of free thought and the health of France. Consequently, as serious men, they are becoming more and more defenders of the national religion.

It is not hard to forecast what this awakening of the perverted religious temperament of the great French nation will mean for missions, in all meetings of the term. It will result in a new era of conversions in all parts of heathendom.—The Missionary.

A CONVERT'S STORY

Dr. Albert Von Buville, professor of history in the University of Halle, has written the story of his conversion. He calls it "Back to Holy Church."

He traces the course of his religious convictions from his childhood when he was brought up as a Lutheran, to the days of his mature experiences when he was troubled with pantheistic and atheistic misgivings. Then materialistic science opened the way back to faith.

A study of the teachings of Har-nack led to the conviction that Christ is not only the greatest of human prophets, but also that He is divine. Then he writes:

"Next I argued if Christ is divine, if He possessed divine wisdom, He must have founded a Church which teaches His truth with infallible certainty. In examining the various churches and different creeds of Christendom I found only one Church professing to teach with absolute certainty. And thus I was led, step by step by a logical and reasoned method to the very door of Catholicism."

"But I shuddered at embracing the religion of Rome. All my ingrained Protestant prejudice rose up in rebellion against the Mass and the confessional and the invocation of the saints and the Blessed Virgin Mary. This I believe is the supreme trial of converts—to overcome prejudice."

"I feel confident that many a non-Catholic is mentally convinced that the Catholic Church is the true Church established by Christ, but prejudice inherited and ingrained prevents them from acting as their reason would direct. And these prejudices are based upon traditional lies and misrepresentations—they are based in the last analysis upon ignorance of the true meaning and significance of Catholic ceremonial and Catholic doctrines."

However after he had considered thoroughly the teachings and practices of the Church and found them, when understood, to form a logical union, he willingly, asked to be received as a convert.

And now, content and at peace, he desires to draw others to the same certitude and happiness. His doubts have disappeared. His joy abounds. He cannot thank God enough for the grace of his conversion.

CATHOLIC NOTES

Lieutenant Ralph Fane Gladwin, Scotch Guards, has been received into the Church at the London Oratory by Rev. Sebastian Bowden.

In May, 1915, will be celebrated the centenary of the solemn entry into Rome of Pope Pius VII. after his captivity by Napoleon in 1805.

Another Anglican minister has been received into the Catholic Church,—the Rev. H. A. Burrows, who had been attached to St. Alban's, Upton Park, and subsequently to St. Hugh's, Southwark. The ceremony of reception took place at St. John the Baptist's, Brighton.

The little painting of the Infant Jesus and His Mother by Fra Angelico which has been presented to the Museum of Fine Arts by Mrs. Scott Fitz, is an art treasure of great value. This picture was painted nearly five hundred years ago by one of the saintliest of the monks of medieval times in Italy and one of the Italian painters.

Rev. Mr. Ludlow Methodist minister of Castlebar, at the close of an entertainment there gave an answer to those who attack Catholics in the South and West of Ireland on the ground of intolerance. Mr. Ludlow said the spirit of the West had proved to be an exceedingly generous spirit, and he had proved how absolutely fair-minded and innately tolerant the spirit of the South and West is. "Wherever I go," he said, "I shall sound abroad the praises of your Christian courtesy and tolerance."

For the first time in England (since the Reformation) a Lord Mayor took part in a procession of the Blessed Sacrament on a recent Sunday. This was Lord Mayor McCabe of Manchester, who attended in state at the evening service of St. Mary's, Mulberry street, and joined in the procession of the Blessed Sacrament, which was held in connection with the Forty Hours' devotion. St. Mary's Church is within two hundred yards of the Manchester Town Hall, so that the Lord Mayor, in his official capacity, may be said to be a parishioner of St. Mary's which is also the oldest Catholic Church in Manchester.

Among thirty-seven theologic students who were raised to the rank of subdeacon and deacon by Most Rev. E. F. Prendergast, D. D., in the chapel of St. Charles Seminary, Overbrook, was Rev. John C. P. Ewens, formerly a curate at St. Clement's Protestant Episcopal Church, Twentieth and Cherry streets, Philadelphia. For the last five years Rev. Mr. Ewens has been studying for the priesthood at St. Vincent's Seminary, Germantown. He embraced the Catholic faith in 1908, after serving eighteen years as a minister of the Episcopal Church. He is now fifty years old. Next year he will be elevated to the priesthood.

Five Redemptorist Fathers from Mexico, belonging to the Spanish Province of the Congregation of the Most Holy Redeemer, are temporarily stationed at a house of the Order in De Soto, Mo., awaiting orders from Spain to return to their mission in Monterey, Mexico, whence they were forced to flee by Villa and Carranza, who closed all the churches in Mexico, ordering the priests to pay heavy fines to help the rebels carry on the war. There are five Redemptorist houses in Mexico—the one at Monterey, and the other four, from the members of which no word has been received yet, at Vera Cruz, Mexico City, Cuernavaca and Wachaua.

Rev. Father Frederick Odenbach, S. J., professor of astronomy and physics at St. Ignatius' University in Cleveland says that, "it is as easy to learn to walk with perfect equilibrium in water as easily as it is for one on dry land." Father Odenbach explained that the human body will not sink in water because it is one eleventh lighter than the water it can be forced to displace. "Just as easily as we learn to walk on stilts or ride a bicycle we may take a position and maintain it in water for any length of time desired," he added. Demonstrations were made by Father Odenbach to prove the soundness of his discovery. Proper and scientific balancing of the head, hands and arms permitted him to walk through the water in a large swimming pool.

Miss Jessie Southwell, who has for the past two years acted as Zanzibar as Secretary to the "Universities" Mission to Central Africa, has been received into the Catholic Church. Miss Southwell accompanied the Bishop of Zanzibar upon his journey from Africa, but whilst Dr. Weston came to England, the lady made straight for Rome. She was there instructed by the Sisters of a convent in the Via San Sebastiano, and was subsequently received into the Church by Father Hinde (late of Brighton), of the Academia de Mobilis Ecclesiastici. Last month the Bishop of Southwark confirmed forty converts at St. Gregory's church, Earlsfield. The godfather, Mr. Burgess-Bailey, was at one time, Anglican curate at Raynes Park, Wimbledon. Fifteen persons are under instruction at Clacton-on-Sea, as the result of a mission to non-Catholics.