

# 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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### SOME CAPTAINS OF INDUSTRY

There are Captains of Industry whose exploits are recorded in the daily press and whose money bags are the envy of all who have lost sense of the true values of life. But there are also financial magic-workers who evoke the wonder of those who note their progress. Earning a moderate wage they have the comforts of the affluent; they are decked in goodly raiment and are members of two or three organizations. Some of them we know, pardon us the word, "sponge on" their families. They must have money for drink and the theatre though parents may be in want of necessities. They must fallow in self-indulgence forgetful of the debt they owe to those who are nearest and dearest to them. The mother must be content with anything, but he must be up-to-date in sartorial equipments. She must plod along the path of toil while he looks on complacently, unwilling to smooth the way or to do ought to give rest to the tired feet. He has no compassion on her gray hairs because selfishness has killed filial love. Boastful perhaps of his accomplishments, he is, in the eyes of all decent men, a very ignoble and withal a very pathetic object. Ignoble because he is blind to the elementary duties, and pathetic for he will not see that one of the parent joys this side of heaven is within his reach. For what greater happiness can a man have than to minister to those who gave him the gift of physical life, who for his sake trod the way of labor and self-denial? He has the power to make music in the mother's heart and to prove to her that he loves her. He can bring gladness to her eyes and youth to the body burdened with the years. He can bring the smile to her lips and cause her declining years to be but a song of praise to God for his blessings. And what more precious memory can a man have than that of loving tenderness to his best friend. The years may pass, but the mother's face shall be in his heart of hearts, and her words shall comfort him, and for ever and aye he shall treasure the knowledge that he played his part as a true son. The "sponger," however, may live to regret his baseness. But when death summons his mother he will weep for appearance's sake and deposit on her coffin a floral emblem from "her beloved son." What a mockery it is! The daughter who cared not whether the mother lived or died, who forgot her and left her dependent on the charity of strangers, who never sent her a letter, will lament and talk endlessly about the dear departed. And she and her brother "sponger" will forget her ore the clouds of earth cease falling on her remains and will fail to see that they did what they could to compass her death.

### ANOTHER TYPE

Another type of young man depends upon gambling to increase his income. He plays a few games with the "boys." He may, and does oft-times, spend whole nights at the gaming table while his blind parents dandle the delusion that he hardly knows one card from another. To get money he borrows with lies of wondrous ingenuity. He goes on always hoping that something may relieve him of the burden of debt. As his plight becomes more desperate he borrows from the funds entrusted to his care. And when fortune eludes him he falsifies his accounts, perjures himself and comforts himself that his fraud will be undetected. But the exposure is inevitable, and we have the young man, who began innocently enough, revealed as a thief who has sacrificed ruthlessly all that a man should prize. We are well within the bounds of propriety when we say that the gambling spirit is steadily growing. Business men are averse to employing those who have a fondness for cards. The applicants may be very capable, but the employer does not care to take any chances with men who are possible candidates for the penitentiary. They have worries enough without being obliged to watch those who, because of the gaming table,

may be tempted to "cook account" and make false entries. And while the way of the gambler is ever downward there are men who pretend to ignore it and to harbour the notion that they can do with impunity what may destroy others. It is quite true that they may not find themselves behind prison bars, but it is also true that card-playing begets inattention to business and is the forerunner of failure. It fosters a flabbiness of soul that means moral deterioration. It blurs ideals, alters standards of conduct and turns an erstwhile reasonable man into a blind and oft-times incurable fool. It destroys the peace of families and invites bankruptcy. We are surprised when a citizen, prosperous to all seeming, is sold out by the sheriff, but these who know are aware that his downfall began at the gaming table, and that none can fritter away hours in this fashion without paying the penalty. We are not averse to amusement, but we have no words—none rather that our editor will not censor—to express our contempt for any method that kills time and is a menace to true manhood.

### PLEASED

We are pleased to see Catholics taking a more prominent part in civic work. As we remarked before, it tends to dissipate prejudices and divests as of the modesty which is not commendable in citizens who ought to contribute their quota to the commonwealth. And we are gradually getting away from the custom of the opening of public meetings by ministers who either pray at us or for us.

### MAN-FASHION

Men do not whine about their rights. If a little of the energy we expend in resolving with a business end to it there would be very few grievances. If "Spouters" were eliminated or at least muzzled time would not be wasted, and clear-visioned, well-balanced men would give us the benefit of their counsel. And it happens not infrequently that the talkers with the big-sounding words and vehement professions are, when any cause of the brethren is at stake, not on the firing line but in some secluded spot grinding their own axes. Within our halls they long for battle; outside, however, they are so tame as to eat out of any politician's hand.

### THE TALKERS

Brotherhood is a big sounding word. It has a sonority when enunciated distinctly, and for this reason, we presume, is in honor with some public speakers. When thundered forth it has for many the force of an argument. When a man gets red in the face while depicting the glories and benefits of brotherhood, we are, without any desire to be cynical, disposed to laugh. For though we insist upon brotherhood we reap little from our labors. We talk about the helping-hand and yet see it not so often as we should wish. We dream the dreams of the idle-selfish and all the while our brethren are without our doors, stumbling along under their burdens, in misery and suffering, their children undisciplined and immature, beginning life only to be broken on the wheel of labor. We cannot do everything. We can, however, sing the praises of Lady Poverty, even if we refuse to have intercourse with any of her votaries. A cowed and sandalled monk or a St. Joseph Labre might fare badly at the hands of the talkers of brotherhood. But it is soul-soothing to exude pleasant words which are vague, tenuous and as destitute of nourishment as a desert. Sometimes when a brother makes a bid for success we endeavor to render his efforts unavailing. We either put obstacles in his way or let him trudge on without our company. Let him as a lawyer or physician appeal for support and we forget that he is a brother. We are generous indeed with criticism, which, however well-intentioned, will not pay his bills. Many a Catholic who has achieved success owes it not to those who prate about brotherhood, not to the co-operation of those of the household, but to the kind-hearted, fair-minded men who did not strive to

kill the enthusiasm and ambitions of youth but rather to help them to fruition. And many a one has gained the victory despite the meanness which dogged his steps because of his determination to work and to stick. And when he is out of the rack, in the broad open spaces where there is plenty of room, we are apt to refer to him as a product that we in some mysterious way helped to fashion. These talkers have, we suppose, some mission in life. In our youth they make us angry; when time mellows us they seem but people who drift along thinking by proxy and wrapped up in their own petty concerns and interests.

### OUR DUTY

No Catholic, says an eminent prelate, who has any influence, position or opportunity should neglect to forward the interests of Catholics who are seeking situations, looking for employment, or struggling to make a living. To push forward those who are unfit would, it is needless to say, be wrong and often unjust to others. But men and women who are in earnest in imitating their Saviour's compassion will not shrink from the trouble that is involved in helping the needy and yet doing no injury thereby to any man.

### THE LAYMAN'S WORK

The laity are bound to interest themselves in the means of promoting God's glory, furthering the interests of our Saviour's passion and saving the souls for whom He died. These things are not by any means exclusively the business of the priest. No one can be a thorough Catholic who is not animated with this zeal for souls and ready to make sacrifices in the cause of the great Shepherd of souls. To wrap oneself up in one's money-making, in one's family, in one's comforts, and take no share in saving the souls of the children of poverty is to be a poor and contemptible Catholic.

### WOULD LIKE TO BE A CATHOLIC

We note that a concerted effort is being put forth by a portion of the Protestant Episcopal Church in this country to have school histories altered so as to show, if possible, that the Anglican Church was not founded by Henry VIII. The purpose is, of course, to bolster up the claim that the Episcopal Church in this country is a branch of the Catholic Church; and not a Protestant sect. It is rather late in the day for Protestant Episcopalians to become ashamed of the first part of the name which they voluntarily adopted as their legal title in America. "The Protestant Episcopal Church of America" was the name chosen for the organization by its own members. It has been going under that name for about one hundred years. But since the name was adopted, some of the clergy discovered that they wanted to be Catholics—without taking the trouble of "going over to Rome"; so now they want to call the quondam Protestant Episcopal Church the "American Catholic Church." It's just a matter of changing a name—and it's done; quite easy! They find that all histories agree in stating that a new church—and all the while our brethren are without our doors, stumbling along under their burdens, in misery and suffering, their children undisciplined and immature, beginning life only to be broken on the wheel of labor. We cannot do everything. We can, however, sing the praises of Lady Poverty, even if we refuse to have intercourse with any of her votaries. A cowed and sandalled monk or a St. Joseph Labre might fare badly at the hands of the talkers of brotherhood. But it is soul-soothing to exude pleasant words which are vague, tenuous and as destitute of nourishment as a desert. Sometimes when a brother makes a bid for success we endeavor to render his efforts unavailing. We either put obstacles in his way or let him trudge on without our company. Let him as a lawyer or physician appeal for support and we forget that he is a brother. We are generous indeed with criticism, which, however well-intentioned, will not pay his bills. Many a Catholic who has achieved success owes it not to those who prate about brotherhood, not to the co-operation of those of the household, but to the kind-hearted, fair-minded men who did not strive to

with a few intermissions—until the middle of the eighteenth, the legal penalties for assisting at Mass and the destruction of every object of Catholic veneration, show the character of the state Church of England during that period. It was then frankly Protestant and out-spokenly anti-Catholic.

But a change has come over many Anglicans and Episcopalians since the Fractarian Movement. They would now be Catholic again. But it is too late to claim Catholicity for a Church which has been Protestant for so long. It has lost irretrievably its orders and whatever vestige of Catholicity it retained under Henry VIII. These cannot be taken up by the Anglican Church, any more than a dead branch can again unite itself with the tree and live again. Some of those who are so anxious to deny that the Anglican Church is Protestant would do well to explain why it is that the head of that Church, the King of England, is required to swear to uphold the Protestant religion as by law established in England the established church is still the Anglican Church; and the vast majority of the members of the Protestant Episcopal Church in this country have no liking for Catholicity.—True Voice.

### TO THE UNKNOWN GOD

ANOTHER PAUL IS NEEDED—WORK FOR THE CATHOLIC LAYMAN

The Apostle Paul, when he came to Athens, found there a large number of men who had been carried away by materialism, the form which paganism has assumed in these latter times.

These men accepted materialistic views of life because they were the children of men and women who, living only for the pursuit of material good, wealth, pleasure, worldly success, had completely lost sight of the spiritual. They themselves were brought up in an atmosphere of little else than money and how to get it; at school, no word of God or man's duty to Him was heard; success, as the world reckons success, was ever kept before them, made an end in life, the supreme good. Naturally they became materialists.

But intelligence revolts at such a doctrine, when once it is understood, and to-day we find a host of men rebelling against materialism. Their spiritual nature, which, though atrophied, still remains, seeks an object worthy of itself; it seeks God, the Creator. But like the Athenians they know Him not; they need another Paul to come among them and preach "God, who made the world and all things in it." But who is to be their Paul? Not the clergy; for these men shut up like claims in the presence of a priest; they shun him; and with prejudice they refuse to listen to anything he may say. They take it for granted that the priest, whose business is religion, is a sharp salesman, trying to palm off superstition upon them. Who then is left? The answer is plain; our Catholic laymen must do the work which circumstances have made impossible for the priest.

But are our laymen equipped for such a work? Many are at least so far as knowledge goes. They know God, His existence, His power and love; they have been experiencing it all their lives. Any man who knows his little paper-back catechism can give an earnest searcher after truth enough to make him think for weeks. To do this work is the God given mission of Catholic laymen. Are they doing it? Some are, but their number is small. The majority shrink timidly before loud-mouthed blusters, sound-makers with nothing back of their noise. This is not to be; Catholics have nothing to fear in answering these men. A little experience will convince them of the truth of it. Just challenge every assertion and demand real proof, not the wild assertions of some magazine or newspaper, and you will find out that these talkers do not know what they are talking about. Such has been the experience of the men who belong to the Layman's Retreat League. Get in touch with some of

them; there are plenty of them in Cleveland; better still, make one of the annual retreats; join one of the study clubs. You will find yourself better prepared and readier in answering men who attack the faith without knowing what they are attacking. You can be a Paul to many of your fellow-workmen or clerks, if only you have the enthusiasm of a real apostle.—Cleveland Universe.

### FATHER FRASER'S MISSION

On March 1st the editor of Notes and Comments gave a summary of an interesting letter from Father John M. Fraser, the Canadian missionary to China.

There are but 2,000,000 Catholic Chinese in a population of 400,000,000. The recent mighty revolution has broken down the old superstitions and prejudices, and now the fields are white with the harvest. Catholics of Canada have the opportunity and privilege of sharing in the great work of the conversion of China by helping spiritually and financially their fellow-Canadian, Father Fraser, whose missionary work has been signally blessed by God.

The CATHOLIC RECORD gladly accedes to the request to receive subscriptions, which will be duly acknowledged and forwarded to Father Fraser.

Here is an opportunity to discharge the duty of aims-giving, participate in a great spiritual work of mercy, and help to bring the Light of the Gospel of Jesus Christ to those who sit in darkness and the shadow of death. Do it now, in the name of God.

### REMITTANCES

Previously acknowledged.....	\$888 00
Angus McNeil, Old Bridgeport	1 00
Reader, Durham.....	2 00
A Friend, Harrison's Corners	1 00
C. A. S. McGuire, Vancouver	5 00
Subscriber, St. Johns, Nfld.	2 00
Mary McNamara, Madoc.....	50
J. P. Collins, Chicago.....	1 00
A Friend, Perth.....	1 00

### OUR RELIGION OF THE FUTURE

Many indifferent Protestants, Unitarians and others of no creed are much concerned to-day about the religion of the future.

Ex-President Eliot of Harvard university makes bold to declare that "in the future religion there will be nothing 'supernatural' and that 'it is not bound to any dogma, creed, book, or institution.' He bases his prophecy upon 'the revolt against long-accepted dogmas, the frequent occurrence and sometimes over the churches, the effect of modern philosophy, ethical theories, social hopes and democratic principles on the established churches and the abandonment of churches altogether by a large proportion of the population in countries mainly Protestant.

It is comforting therefore to note that so distinguished a woman and literateur and convert the Catholic Church, Maria Longworth Storer, takes issue with him and those of like connections. Mrs. Storer is the daughter of one of the Longworths, the original Longworth having been one of the earliest settlers and afterwards the wealthiest citizen of Cincinnati, O.

Mrs. Storer has written an article on "The Religion of the Future," in which, among other things, she says: "I have heard a great deal of discussion and inquiry as to what is Unitarianism since President Taft's address, or rather 'sermon,' delivered in taking leave of the church which he had attended in Washington. The president said: 'It has always been a wonder to me why all the world is not Unitarian. All the world is veering in that direction.'"

"The president, of course, meant by 'all the world,' all the Protestant world of the United States, because the Catholic Church admits no variance in matters of creed and dogma, and its members must submit absolutely to ecclesiastical authority in the belief and practice of their faith, and because Unitarianism is distinctively an American religion.

"The Imperial dictionary defines a Unitarian to be 'one who ascribes divinity to God the Father only.' It divides Unitarians into two classes: (1) The conservative or orthodox Unitarians, who accept the general articles of the Christian creed (with the exception of the Trinity), such as the Resurrection of Christ, miracles, and the plenary inspiration of Scripture. (2) The liberal or progressive Unitarians whose creed is purely rationalistic. They consider Christ as a mere man, inspired as other great men are, though in a greater degree; they reject the doctrines of original sin, eternal punishments, the belief in miracles and generally the whole supernatural element of Christianity. This latter class forms the majority of the body in numbers, in intellect and in position. There seems to be no doubt that the elasticity, in matters of faith which is permitted in the Protestant

Episcopal Church as well as in other denominations (and in a rather less degree in the Anglican Church) has tended to make many of its 'liberal' members appear to belong rather to the 'orthodox' Unitarian than to the Episcopal persuasion with regard to religion. President Taft is therefore entirely justified in asserting that 'the one trouble we suffer from—if it is a trouble—is that there are so many Unitarians in other churches who do not sit in the pews of our church. But that means that ultimately they are coming to us.'"

Mrs. Storer dwells also upon the apparent impossibility of a union between the Greek and Anglican or Protestant Episcopal churches. She quotes Bishop Raphael on the subject as follows:

"I am convinced that the doctrinal teaching and practices as well as the discipline of the whole Anglican communion are unacceptable to the holy Orthodox church. I make this apology for the Anglicans, whom Christian gentlemen I greatly revere, that the loose teachings of a great many of the prominent Anglican theologians are so hazy in their definition of truths, and so leaning toward pet theories that it is hard to tell what they believe. The Anglican church as a whole has not spoken authoritatively on her doctrine. Her Catholic-minded members can call out her doctrinal world that those who would extend a hand of both Christian and ecclesiastical fellowship dare not without distrust grasp the hand of her theologians; for while many are orthodox on some points they are quite heterodox on others. I speak of course from the holy orthodox eastern Catholic standpoint of view.

"I do not deem it necessary to mention all of the striking differences between the holy Orthodox church and the Anglican communion in reference to the authority of holy tradition, the number of general councils, etc. Sufficient has already been said and pointed out to show that the Anglican communion differs but little from all other Protestant bodies and therefore there cannot be any inter-communion until she returns to the ancient holy orthodox faith and practices and rejects Protestant omissions and commissions.

"I, therefore, as the official head of the Syrian Holy Orthodox Catholic Apostolic Church in North America, and as one who must give an account (Hebrews 13:17) before the judgment throne of the 'Shepherd and Bishop of Souls' (1 Peter 2:25), that I have fed the 'flock of God' (1 Peter 5:2), as I have been commissioned by the holy Orthodox church, inasmuch as the Anglican communion (Protestant Episcopal in the United States) does not differ from some of the vast array of Protestant sects in things vital to the well-being of the holy Orthodox church, direct all my ministrations of the sacraments, and rites from any clergy excepting those of the Holy Orthodox Greek Catholic Apostolic Church, for the apostolic canons command that the orthodox should not commune in ecclesiastical matters with those who are not of the same household of faith' (Galatians 6:10)."

This is rather a powerful denunciation of the claims of the Episcopal church to Catholicity, and the discomforting to the more alarming of the Episcopalians, or at least ought to be, inasmuch as of recent years frequent attempts have been made to establish an organic union between the Russian Greek church and the Episcopal church of the United States. The Episcopalian Bishop of Fond Du Lac, Wisconsin, was especially active in that direction.

### ARE THEY CHRISTIANS?

The spring meeting of the New York Presbytery held recently "discussed" (as reported in the Sun) "Four Union Theological Seminary students desiring to become Presbyterian ministers who admitted upon examination that they wanted more evidence before they could credit the virgin birth of Jesus Christ and the authenticity of the Pentateuch, three who doubted the canonical standing of John's Gospel and two who were uncertain on the Resurrection. Nevertheless," the report continues, "when a vote was taken all were admitted, the vote being 71 to 10."

Manifestly the reporter was surprised. No wonder. The Presbyterian claims to be and proclaims itself a Christian Church. Are they Christians who do not believe in the Resurrection of Christ? Are they Christians—71 of the New York Presbytery—who admit such unbelievers to be teachers in their church? The ordinary man will have no difficulty in correctly answering these questions or in forming the correct moral thereof.—N. Y. Freeman's Journal.

### CATHOLIC NOTES

That monstrosity, the new "Republic" of Portugal, has officially abolished Christmas, substituting the human family, at whose disintegration its laws are directed.

In the German Reichstag a majority consisting of the Centre party, Poles and Socialists carried all three readings of a motion in the form of a law repealing the remaining clauses of the Jesuit law.

The government will make Georgetown University a special station for observation purposes. The Rev. Francis H. Tondorf, S. J., scientist and seismist, has been appointed special observer.

By entering a convent and devoting herself to a religious and charitable life, Lord Lovat's youngest sister is following the example of a large number of ladies belonging to the Catholic families of the English aristocracy. There are many instances in the ducal family of Howard.

The Archbishop of Malta has written to John Redmond, inviting him to attend the Eucharistic Congress. Mr. Redmond has replied that he felt highly honored by the kind invitation, but to his regret found it impossible, owing to his public engagements, to be present.

In the whole of Spain—according to the latest available returns—there are only 30,856 persons, not professing the Catholic religion of the country. Of these, 6,654 only are Protestants of various sects, and these, of course, not all of Spanish extraction.

Were it not for the Catholic Church in New York City, observes the New York Sun, life would not be worth living. It does infinitely more than any other agency to preserve law and order, and to bring contentment into the lives of the people.

Cardinal Farley, in order to give prompt assistance to the Dayton sufferers, telegraphed \$5,000 to Most Rev. Henry Moeller, D.D., Archbishop of Cincinnati, in whose diocese Dayton is located, and appointed a Sunday March 30, as the date for a general diocesan collection for the same purpose.

Commander Humphreys Page, whom the Pope has appointed to accompany the Papal Legate, Cardinal Ferrate, to the Eucharistic Congress at Malta, is an English convert who held the position of judge in India for years, as well as that of chief magistrate in Tasmania. His eldest son is a member of the Society of Jesus.

The Archbishop of Birmingham, England, attended a meeting of 600 Catholic laymen, who pledged themselves to propagate and defend the faith, to offer their services for any work, to help Catholic men by example and otherwise by information on Catholic subjects, and to wear a small badge denoting their fellowship.

The Archdiocese of Liverpool is increasing rapidly in many ways. Archbishop Whitehead says 27,000 more people assist at Mass now than ten years ago. The evening devotions show a like increase. More than 33,000 is the increase in Easter Communions, and other Communions have increased by more than half a million.

If Julian Hawthorne, writer and mine promoter, is released by the president it will be because his sister, Mother Alphonsa, who was formerly Rose Hawthorne Lathrop, pleaded for her recreation at Washington recently to plead for the release of her brother from the Atlanta penitentiary, where he is serving a term of one year and one day for his part in mining frauds.

Much indignation has been caused in Catholic circles in Edinburgh recently by the flagrant acts of proselytism undertaken by the Edinburgh Protestant Ladies' Mission. The very poorest Catholic families are visited and if offers of free clothing and food are accepted, these follow invitations to tea parties, tracts, Protestant meetings. At the Bible and prayer meetings. At the annual meeting of this society held recently in the Scottish capital, it was reported that some 200 Catholic families has been visited and bribed to give up their faith during the year. But the proportion of actual successes achieved was not reported.

The Pope recently received in audience Bishop Beja of Portugal, who presented the reply of the President of the Republic to the recent petition of the episcopate for a settlement of the troubles between the Church and the State in that country. The President said he was favourably inclined toward a solution of the Church and State crisis and suggested that there should be an appeal to Parliament. He said it would be the happiest day of his life when the republic was reconciled with the Church. The Pope was greatly pleased over this communication and it is likely that he will initiate negotiations toward a solution of the trouble based on the separation of the Church and State.