

The Catholic Record.

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

VOLUME XXVIII.

LONDON, ONTARIO, SATURDAY, FEBRUARY 3, 1906

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OUT OF DATE.

We are glad to notice that the "good fellow" who is a fool as a rule is going out of fashion. From any point of view it is unprofitable to be classed with the men who frequent the road houses and who seek enjoyment in the turning of themselves into receptacles for rum. This type of man is out of date. He is not wanted—either in the factory or office or the family. If wise he will adjust himself to present conditions: if not he will remain where he is—among the gentry of aromatic breath who are cyphers in the community. Time was when advocates of temperance were dubbed cranks, but that time is passed. To-day the individual, knowing that to keep pace at all with the age, he must have brain undimmed and nerves tense, recognizes that temperance is an essential condition of success. However capable, the drinker cannot ordinarily win over the total abstainer. He may outstrip him for a lap or two in the race, but in the home stretch the blood tainted by alcohol tells and cries out "Victory."

"A MORE DECENT METHOD OF GAINING A LIVELIHOOD."

The Catholics who make a living by drink are wont to resent anything that may tend to lessen their income. But the saloon keeper should not lose sight of the fact that he is not so potent as formerly. He should remember that he has been exhorted to adopt if he can "a more decent way of gaining a livelihood," and he is warned that if by his fault or co-operation religion is dishonored or men are led to ruin, he must know that there is in Heaven an Avenger who will surely exact from him the most severe penalties. These facts, together with the knowledge that his business draws curses from children and wives, and that in his particular bar room many a young man has learned the way to destruction end hell, should assuredly trouble his peace. As he counts the contents of the cash drawer he should remember that these dimes and dollars represent suffering and poverty for others. For him they mean a comfortable home, silk attired daughters and wives, but they are burdened likewise with disgrace and shame for himself and family. For the God-fearing citizen and the man addicted to drink know that the drink dispenser who batters on the community, who gives it neither the help of hand nor of head, and who lives and dies in an occupation over which hangs a heavy cloud of religious and social disgrace, is entitled to little respect.

Saloon keeping is in itself a legitimate business. Of course! But if the saloon keeper find out what safeguards are indicated by the church as the only means of keeping it legitimate, he must have a very perturbed conscience. If disposed to cavil at our remarks, let him ask himself if wives and mothers have no voice in this matter. If they tell us they have contributed generously to charitable purposes we may rejoice that, with saloon keepers in another line of business, we should have money and to spare for all worthy objects. Schools would be the gainers and orphanages would have less children dependent on alms. And the church of Christ—the church of the spirit and of self sacrifice—would not have so many Catholic drunkards and would be able to show the unbeliever, the cynical, the non-Catholic, a membership-roll undefiled by the name of any saloon-keeper. Let us remember that Bishop Watterston decided some years ago for his diocese, Columbus, that saloon-keeping is as a rule an evil occupation; even the ideal saloon keeper cannot rid himself of its shame; and upon him, as upon his whole class, the church frowns in anger and sorrow, and from Catholic gatherings and organizations she bids him retire to corners of silence and obscurity.

TOO MANY SALOONS.

In addressing the grand jury at the opening of the court the Hon. Mr. Justice Teetzel referred to the Larocque murder trial, and said it was another instance of the baneful effect of over-indulgence in drink. It was a lamentable fact, he said, that out of ten cases of homicide he had tried seven men on trial were in that position through drink, and in two or three other cases the victims had been intoxicated and had brought the attack on themselves. He was pleased at the sentiment expressed throughout the

province in favor of a reduction of the number of licenses. That, as he declared, almost every city has more licensed places than are necessary, is due to our mind to the indifference and neglect of the citizen. The liquor men are organized, with lawyers to warn them against every obstacle; we have no unity, no compactness, and are handicapped by adherents whose hearts are better than their heads. While we take vocal exercise the liquor men who control vast interests and pull the strings of a hundred bar rooms are watching, and contravening when possible, every move of the lawmaker. And, entrenched behind the law and money-bags, and donations to this and that, always as a matter of business, they ask the few indignant citizens: "Well, what are you going to do about it?"

Resolutions are of no avail, and the fiery eloquence looks pale by the sheen of the dollar. The first and most necessary step toward reform— we quote Archbishop Ireland—is to reduce beer and whiskey men and their friends to obscurity, to wrest completely from their hands the helm of government in village, city and state. This will be done when Catholic and non-Catholic stand in this matter on a common platform. And the first plank in that platform should be: Vote for the men who promise to hold above party cries the welfare of Canada and its citizens.

A DUTY.

We are sure that in every city and hamlet the citizens, if so minded, can express their disapprobation of the liquor traffic in no unequivocal manner. They are not obliged, for instance, to sign liquor licenses. Why should they sanction a traffic that is, as we are told, ruining thousands of young men in Ontario? Why should they look with favor upon the establishment of a business that will be a menace to the health, happiness and morality of hundreds of their fellow-citizens. Why should they permit the saloon-keeper, whose business is responsible for nine-tenths of the misery of the working classes, to prey upon the community? Why, if conscious of our duty towards our brethren, should we not bid the prospective dabbler in rum to earn his bread in manlike fashion? At all events, every citizen who wishes to see man and God honored, and every wife and mother who pales at the thought of son or husband bearing the brand of the drunkard, should never sign a liquor license. They should bear in mind that, as a former superintendent of the New York police department said:

"If we cannot hunt Vice and Crime to their lair we will be pretty sure to find them in the gin-mill."

Are we then going to sign licenses for gin mills?

THE OTHER SIDE.

The prosperous drink dispenser sighs whenever he hears what he terms a fanatical talk about his business. Not that it harms it, but he regrets to hear a clergyman adopt the language of un-wisdom. The clergyman, however, has many opportunities to visit the slaves of drink at close quarters. He sees them in back street and squalid alley. He notes the poverty of wives and children—the children who are flung at an early age into the world to fend for themselves. He beholds the roses leave the cheeks of the girl who was married but yesterday, and despair peeping out of eyes that were a short while ago the homes of hope and happiness. He is no stranger to the fact that hundreds of men come yearly from the saloon with the diploma of bad health, physical and moral. He sees the agony and tears of wives and mothers. And, observing all this, is it any wonder that impassioned denunciation of the traffic should fall from the lips of those who labor to save men? Is it any wonder that they should use the times language intemperate of you like to shake the rum seller out of his self-complacency and to make him think? Let us remark, by the way, that the saloon keeper insists upon his sons taking the pledge. Strange, is it not? What would happen to him if the sons of other people did the same? In such a case there would be no gaudy mirrors, no benefactions to this and that, a death of silks and satins for the family, but a Catholic who would live in peace, and die untroubled by visions of ruined lives and wrecked homes.

Which, then, is better—to be a saloon keeper or "to adopt a more decent way of gaining a livelihood"—to be guided by his own opinions, or to heed the admonition of his spiritual

chiefs who wish him happiness, here and hereafter?

DOES THE MODEL SALOON PAY?

The gentlemen who mix drinks are not well versed in the history of heroes. But concerning them they are not in total darkness. They know something about the Manichaeans, who asserted that some of God's creatures were bad in themselves. Hence they can scent heresy afar off, and with skill not unworthy of a grand inquisitor detect the taint heterodoxy in an apparently innocuous temperance discourse. In answer to a question which they might propose we say that intoxicating drinks are not bad creatures in themselves. In return let us play the part of interrogator and plead for an answer to the following: Does the saloon, conducted in a decent manner, pay? By "a decent manner" we mean the saloon that closes its doors on Sundays, and does not sell to minors and frowns upon obscenity and blasphemy and denies drink not only to those who are likely to become intoxicated, but to those also who may not drink to intoxication but whose intemperance inflicts suffering upon their families.

While waiting for an answer we may note that some years ago a would-be model saloon keeper announced his advent in Detroit. He posted up over the bar rules which were to regulate his saloon. In less than a month he closed his doors. The saloon conducted on a decent manner does not pay.

For the above fact we refer our readers to Archbishop Ireland's "The Church and Modern Society" (page 266).

THE POWER OF CONSCIENCE AS A FACTOR IN NATIONAL REFORM.

SERMON BY ARCHBISHOP GLENNON. Western Workman.

Public opinion, coupled with adequate legislation, will fall to cure the national corruption exposed last year unless they are based on a properly trained individual conscience, declared Archbishop Glennon in his sermon at the Cathedral Chapel yesterday. The Archbishop took as his subject, "Conscience," and reviewed the history of the year 1905 and its ethical effects on individuals and the body politic.

The Archbishop's sermon follows: "With the close of the old year we naturally bring up in review the story of its achievements, its promises and failures, the good and the evil of it, and then, if we can, we strike a balance."

"And here we most of us disagree. Different values are placed on certain events. With some these events are regarded as vital and representative. Sociology is not an exact science, and so we come to different conclusions concerning ethical values of current events."

"We are surely progressing," some will say, "and the measure of our progress is greater every year. We are advancing onward with an energy ever becoming more intensified. Knowledge increases; science broadens and deepens our view; our faith in humanity grows stronger, and all creation moves onward and upward with a restlessness, nervous force. Through rifts of cloud and roll of waters, through flash of lightning and sweep of changes, humanity ever moves onward to the beckoning future, each year holding out stronger lights to follow and higher planes to attain."

"The people who so philosophize we call 'optimists'—and, of course, optimists are very good people (their very name implies that), and we all have the greatest respect for them, especially when they are sincere. At the same time it is not an exact science, and so we come to different conclusions concerning ethical values of current events."

"We were to take last year's history as it was written on the front pages of our daily press, we would be compelled to believe that the promised reign of anti-Christ had begun—crime rampant, homes destroyed, institutions wrecked, revolutions inaugurated. Then the great war was ended, but not until it had proven itself to be the bloodiest war in history."

"These are not satisfactory items on which to reach conclusions favorable to humanity's steady onward march, and still we must take them in our accounting, even though we can well understand that daily papers to day feature up crime and criminals, not because of their relative importance, but because it will help to sell the papers."

"Perhaps the most remarkable feature of the shady side of last year's chronicle was the evidence presented of widespread corruption in almost every walk of life—in every phase of activity. You needed only an investigating committee to find that almost every commercial body you touched was corrupt, while of the political world, it might well be asked if there were any just men left among them."

"In this regard we have the consolation that, with the increasing publicity given to these conditions, there has also been created a force, almost irresistible, making for their correction. Agitation follows agitation, until even

those heretofore most indifferent are compelled to take sides, and now the entire moral force of the nation is aroused to battle against the national enemy.

"Nor has this agitation been commenced too early, for in this struggle is involved not alone the integrity of our commercial and political institutions, but the well-being, nay, even the life, of the nation itself. It is a well known fact of history that nations date their decline and fall from the day when corruption gained the ascendancy and dishonesty dethroned the law of God. When the Romans of old forgot their citizenship, and instead of thirsting for justice sought only 'bread and games,' and rested satisfied then, even when they knew that their bread was stolen from the Egyptians and games were bought by the blood of the gladiators, then came the end of the world empire and the complete degradation of the people."

"With the lessons of history before us, it may be asked, have we a means at our disposal to offset this rising tide of corruption? Is there a sure and safe means wherewith to cure the body politic and commercial of this dangerous disease?"

"Some say yes—public opinion, coupled with proper legislation. Now, my brethren, I agree with those who hold that public opinion is a mighty force, and that where its white light is concentrated it is difficult for evil long to dwell, and I further admit that there is no law of conscience which adequate laws may not be set on the statute books; yet both of these concurrent remedies will fail if they are not based on, and rise from, a properly trained individual conscience."

The public opinion created by the crater, the press, and, sometimes, the pulpit is often mere froth and foam, capable of producing a lynch mob or some deed of violence than subsiding and permitting as its reaction greater evils than it first sought to correct; while we all know that laws directed against these evils either remain inactive or only necessitate a slight change in the form of the crime."

"In a democracy, above all, where all power is with and of the people, and where all law rests with them eventually for its execution, the law of conscience must be set as the court of last appeal, as it also is the source of all the laws set on the statute books. If there is no law of conscience, if there be no informing conscience at the back of natural life, then the wells are poisoned, and the nation so cursed must inevitably fall."

"And this leads us another step. You cannot legislate a conscience into a nation. You cannot teach it through any secular influence, for it comes from, and with, the soul that God gave us, irrespective of laws or flags, or constitutions, and it is developed through religion, which has to deal with the evolution of conscience and the salvation of the soul. Without religion, conscience becomes atrophied and gives place to mere expediency and the ethics of the struggle of life."

"Conscience, then, is the law within the law, and he is the best supporter of democracy who reverences his conscience as his King, for in this case, at least, 'such a King can do no wrong.'"

"And his conscience is best informed who reverences the author thereof, who recognizes his will as the supreme conscience, and who knows that he alone is great and his empire alone is lasting."

RETURNS ST. PATRICK TO THE PAPISTS.

In the November Catholic World Dr. James J. Fox writes an interesting paper on the noteworthy "Life of St. Patrick," by Prof. Bury, of Trinity College, Dublin:

One day a worthy Fellow of Trinity, Dr. Fodd, as if struck by the idea that it were a pity to leave the record of Trinity incomplete, resolved to rob the Irish Papiests of their sole possession, so he wrote a learned life of the saint, the Apostle of Ireland never was a Roman Catholic, but a true-blue Protestant born, like St. Paul, a little out of due time.

Now another and a more distinguished son of Trinity has, with a graceful apology for the mistake of his reverend predecessor returned St. Patrick to the Papiests. If one could, by any stretch of the imagination, associate Trinity with the idea of shame faced sorrow, we might fancy her making the act of restitution in a spirit of tardy repentance. It would, however, be more consistent with her character, though not with the honorable fashion in which her present representative has fulfilled his task if she returned the stolen property only because she found that, to use a stock phrase of the inquirer after missing goods, it is absolutely valueless to anybody but the rightful owner.

However sharply one may feel prompted to animadvert on the foregoing imperfections, he will find that their presence affects only slightly his general appreciation of Prof. Bury's work. Its excellences compel us cheerfully to turn away our eyes from the faults. The biography is a splendid piece of work. It is admirable alike for its method, for the highly artistic quality of the narrative, for the acute, judicial criticism which fills its extensive appendices and for the wide and sure scholarship which has focussed upon this obscure and, in many places, perplexing subject, every scintilla of knowledge that could be brought to bear upon it.

At this point arises the question of whether or not Patrick was a Roman missionary, and whether, consequently, the ancient Irish church was Roman

Catholic or—heaven and Dr. Todd know what. If any one, after having read the present volume, can still retain the shadow of a doubt concerning Patrick's quality of Roman missionary, we must cherish him as a valuable illustration of the influence exerted by the will over the intellect. The opinion of Todd could be entertained only in a mind that ignored the entire historical conditions of the day as well as the considerations which all round common sense suggests on the problem.

Prof. Bury, indeed, maintains that the story of Patrick's consecration by Celestine—a story invented to add a halo of dignity to the national saint—will not hold water. Nevertheless, Patrick's credentials and authority were derived from Rome. "The essential point," Prof. Bury emphatically adds, "is that, by the sending of Palladius, Ireland had become one of the western churches, and, therefore, like its fellows, looked to the See of Rome as the highest authority in Christendom. Unless, at the very moment of incorporation, they were to repudiate the unity of the church, the Christians of Ireland could not look with other eyes than the Christians of Gaul at the appellate jurisdiction of the Roman Bishop, and the moral weight of his decretals."

WHEN IGNORANCE IS COMPARATIVE BLISS.

Some years ago a Congressional legislator, more honest than the greater number of those who oppose the right of the Indians to be Catholics if they so desire, declared flatly that he would rather see an Indian damned than see him a Catholic. The gentleman was too vehement, probably, to perceive that his alternative was the strangest possible testimony he could bear, by implication, to his own prejudice and the superiority of the system he hated. Now we find in the Baptist Standard a similar piece of unconscious admission of Catholic influence. The writer, D. L. Hamilton, is describing the noble efforts of a Mrs. Z. C. Taylor to make the benighted Baptist system evident to the benighted Catholic children of B'bia by means of a school she has established there on the most approved commercial principle. (Although the writer declares the enterprise to be at once "a uniform and a growing success," the marvelous thing, he intimates, is a want of immediate cash help) He says:

"The imperative need of education in mission fields has come to be a matter of general acceptance. It is also well known that the greatest aid to evangelization lies in primary education. It is a dangerous thing to allow the children of Christians to grow up in ignorance; but it is more dangerous to allow them to be brought up in Catholic schools. The only remedy, therefore, is to maintain schools under evangelic influences."

Now, here we have the kernel of the public school question. The danger of allowing children to grow up in ignorance of religion is admitted. But, to point out Catholic instruction in situations that, in the smart days, studied the country. One day the reign of the cloister will return. The overwhelming majority of Glasgow Catholics, and in a slightly less degree, of Edinburgh's 62,000, are from St. Patrick's Land of Eire by birth or by extraction: and love of the cloister has been ever a tradition with the Celt. Meaning it is the reign of the Hearth.

TWELVE REASONS WHY I AM A MEMBER OF THE CATHOLIC CHURCH.

For the CATHOLIC RECORD.

1. Because she was founded by our Lord Jesus Christ.

2. Because she was built by Him upon the foundation of the twelve Apostles.

3. Because from those twelve Apostles He selected one to be the rock upon which all the rest should repose, and which should maintain them in solidity and unity; for to him He said "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it, and I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven;" and He commissioned him to feed his flock with divine doctrine.

4. Because in accordance with this injunction, St. Peter exercised this power committed unto him, for he was the chief spokesman after the descent of the Holy Ghost at Pentecost and on other occasions mentioned in Holy Writ particularly at the Council of Jerusalem, when, after he had spoken, all the multitude kept silence, ceased to dispute and submitted themselves.

5. Because from that time to this day, there has never been wanting a ruler to preside as the successor of St. Peter and to govern the church in the name of Christ.

6. Because in accordance with His promise, Jesus Christ sent the Holy Ghost upon His church at Pentecost, which was to abide with her forever, in fulfillment also of the words of the prophet: My spirit that is in you shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, forever.

7. Because she declares unto men through the mouth of the holy Father and from him through the Bishops and pastors of the church, not only the commandments, but the whole counsel of God: as saith the book of Ecclesiastics: "The words of the wise are as goads, and as nails driven by the masters of assemblies which are given from one shepherd."

8. Because our Lord Jesus Christ has committed unto her the ministry of reconciliation, in the words "Whose sins ye shall forgive, they are forgiven, and whose sins ye shall retain they are retained;" and as one of the Apostles

has proclaimed, He has appointed them and their successors to be "stewards of the mysteries of grace."

9. Because she is the only living, definite and infallible witness of the divine mission of our Lord Jesus Christ, and she proves her divine origin by certain outward marks; e. g., by her unity of doctrine and government, by her unbroken descent from the Apostles themselves; by her catholicity or universality (for she is the mother of, and embraces all nations) and by the conspicuous holiness of her children manifested in all ages of her history.

10. Because, through the intercession of those of her children whom she has formed into Saints, she manifests in herself the abiding presence of her Divine Founder, who still to-day works many mighty miracles upon her afflicted children; for by Him the blind are still made to see, the lame to walk, the deaf to hear, and the dumb to speak, just as was the case when on earth in human form He walked the streets of Judea and Galilee.

11. Because she is the mystical body of Christ; and being a living body, she has, as it were, a memory and an intelligence of her own; she has preserved her own records of the past, and therefore she knows her history infinitely better than any of those numerous historians who have endeavored to overthrow her and to prove that she is not what she purports to be.

12. Because she teaches her children to honor not only God their Heavenly Father, but also the Blessed Virgin, the Mother of their Redeemer, of whom they are members, for she is consequently their mother also.

GODFREY F. FERRIS, The Monastery, St. Anne de Beaupre, Q. Jan. 25, 1905.

CATHOLICS IN SCOTLAND.

MORE THAN A HALF MILLION, MOST OF THEM IRISH BY BIRTH OR EXTRACTION.

According to the new Catholic Directory for Scotland, Mother church can claim a half million of children in that country, with a handful over. Of these 380,000 belong to the Archdiocese of Glasgow. Thus almost exactly three-fourths of the Catholics of "Alba" are dwellers by the banks of the Clyde and the subjects of Archbishop Maguire. In 1878, the year of the Restoration of the hierarchy, there were but 300,000 lieges of Rome in all the six dioceses of Scotland. There were then 272 priests in the country; now there are 525, well nigh double that number.

The figures given for the missions reveal an increase of ninety in the twenty-eight years. They now stand at 230. But the total number of places that are followed by "the clean oblation offered in My name" is larger than this by 150, as in some parishes there are several "stations" having each their weekly or monthly Mass. Of religious houses Scotland possesses sixty five, and of these, fifty-two are occupied by nuns. Far less than a century ago there was not a religious house in the land. Yet the remaining thirteen do not favorably compare in situations that, in the smart days, studied the country. One day the reign of the cloister will return. The overwhelming majority of Glasgow Catholics, and in a slightly less degree, of Edinburgh's 62,000, are from St. Patrick's Land of Eire by birth or by extraction: and love of the cloister has been ever a tradition with the Celt. Meaning it is the reign of the Hearth.

CATHOLIC NOTES.

The decree of beautification of the Venerable John Duns Scotus is expected to appear in May.

A Catholic cathedral is to be erected at Tokio on a site given by the Mikado.

Mr. Henry Harland, author of "The Cardinal's Snuff Box," "My Lady Parson's," "My Friend Prospero," and other stories, died in Italy on December 21. He was a convert. May his soul rest in peace!

Mr. Marion Crawford, Count Edorado Soderini, and Professor Giuseppe Clemente, are compiling the life of Pope Leo XIII. from unpublished documents, which the late Pontiff entrusted to the count before his death.

The funeral of P. J. Kennedy, senior member of the well known Barclay street firm of Catholic book publishers, P. J. Kennedy & Sons, New York City, took place Jan. 7 from the church of the Blessed Sacrament, Seventy first street and Broadway, New York City.

In addition to appointing Lord Ripon as a member of his cabinet, the new English Prime Minister has given office to other two Catholics, in the persons of Lord Granard and Lord Acton, who have been appointed as Lords in Waiting in the Royal Household.

The Very Rev. Gilbert Francois, the Superior General of the Congregation of the Holy Cross, arrived last week in this country. He will visit all the educational institutions of the order in Canada and the United States. On account of the persecution of the religious orders in France it is now the purpose of the Superior General to live in this country permanently, making his headquarters at the University of Notre Dame, Ind.

Mr. William Campbell, K. G., of Glasgow, who was lately appointed Dean of the Faculty of Advocates, is the first Catholic to fill that office. "Notwithstanding the comparatively little time that outside his professional duties he has at his disposal," says the Observer, "Mr. Campbell made it a point to associate himself with every Catholic movement of importance in the city."