

The Catholic Record.

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

LONDON, ONTARIO, SATURDAY, MAY 30, 1903

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VOLUME XXV.

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THE PRESS.

Some time ago contemporaries of Ontario sounded a warning note about the dangers of the "yellow journal" of the United States. Their conferees patted them on the back for it. Then from under the driving pen came a nice little manifesto to the effect that they intended to give the public a clean newspaper that might be read by young and old, and with profit. Forthwith "constant reader" sent in the modest need of admiration. Then the editor smiled at his "easy" public, and kept on "doing up" Catholics and printing any old thing fished from the sewers of the divorce court. Now if they must regale us with this stuff, with accounts of murders which happen across the border, why not obtain their information from the conservative newspaper. But why should they print it at all? Are nauseating details of the latest crime legitimate news? Or are our editors following the methods of the United States press, which, according to Bishop Spalding, furnishes a half-mortal and half bestial broil and grog mixture that falls like a milderow upon the mind and conscience of the people, taking from them all relish for literature, all belief in virtue, all reverence for God and nature, until we may doubt whether we have not lost the power of intellectual and moral growth.

"ENLIGHTENED" SPECIMENS.

The laundry of Time seems unable to get the dirty streaks out of the editors who cater to the Orangemen of Toronto. They are always in warlike attitude, but their weapons are not those used by honorable combatants. When they talk about Catholicity we hear the same old rubbish that has been retailed in the lodges for ages. For arguments we get offensive epithets and exhibitions of ignorance. At present they are exhausting their yellow vocabulary against the French religious who are coming to Canada. They are Romish members of a secret order, destined to become a foreign garrison in our midst, and such like artless twaddle. This is, of course, all terrifying—but Orangemen are handy with bricks and can be trusted to "kill Rome" with their mouths. But stuff like this is a severe jolt to the idea that we are becoming enlightened.

SUNDAY KEEPING.

Every now and then sundry good people become much exercised over the proper observance of the Sunday. Rushing around with petitions and drawing up rules for man and beast may denote energy, but the surest way to kill a good cause is to make it ridiculous. Rusklin has a few words which are worth quoting—

"What a trouble there is just now in peoples minds about Sunday keeping. Just because these Evangelical people will swallow their bits of texts in an entirely indigestible manner without chewing them. Read your Bibles honestly and utter, my scrupulous friends, and stand by the consequences if you have what true men call faith. In the first determine clearly, if there is a clear place in your brains to do it, whether you mean to observe the Sabbath as a Jew, or the day of the Resurrection as a Christian. Do either thoroughly; you cannot do both. If you choose to keep the Sabbath in defiance of your great prophet St. Paul, keep the new moons too," etc.

OUR SOCIETIES.

Were we to give full credence to the reports of our various societies we might imagine their efficiency was beyond doubt or cavil. Allowance being made for the obstacles in their path, we may say that the reports, if not altogether in consonance with facts, are not destitute of foundation. But to say they are far from perfection will not grate harshly on the ears of their most enthusiastic admirers. We are not going to state the causes which to our mind retard their progress. We merely want to ask why the Catholics of leisure and education do so little for them. If these societies are allies of the Church, and their members seek to teach and uplift themselves, why are they denied attention by those who could help them? Would a heathen say after a sojourn amongst us: "See how these Christians love one another." We do not think so. Have we built the walls of caste so high that we cannot see our brethren, and has the following after non-Catholic society led us far from the ways frequented by members of the household? Be that as it

may, some of us—and we speak from experience—have asked for sympathy and co-operation and have received ignorant criticism and prehistoric platitudes. And more than this, we have found in time of need the non-Catholic reader to help us more than our own people.

The Catholics we have in mind are distinguished for their benefactions to the building funds of churches. But he who aims to raise up the right kind of men to fill our churches is our greatest benefactor. A chapel with whitewashed walls—which, by the way, are more pleasing to the eye than walls ornamented with the bizarre fancies of some artists—and with intelligent worshippers, is a more inspiring sight than a cathedral thronged with non-educated Christians.

THE DIVORCE QUESTION.

We have received a copy of an address of Episcopal Bishop Tatterslee on the divorce question. He deplores the prevalence of the evil and says other things devoid of the flavor of originality. The Episcopalian bishops tried, it is true, to put a brake on divorce, at their Convention, and it is also true that the Deputies put a brake on the Bishops. Then these prelates had an opportunity of showing their mettle. When their authority was contemned, and the man from the mart and stock-exchange sat in judgment upon them, they had an unique opportunity of displaying their independence and their care for national morality. A word of protest would have been a rallying cry; it would, moreover, have pleased those who regard divorce as the destroyer of the very foundation of social conditions, and convinced them that the Bishops were men who had the courage of their convictions. But no word came; they swallowed the rebuff with an amazing cheerfulness. They suffered laymen to teach them. The law of the Lord in this matter, which is for all Christians, was interpreted for them and for other Episcopals by men who had a regard for expediency, but for nothing else. The prelates were dominated by adherents whose friendship they could not afford to alienate, and so put themselves on record as amiable, cultured gentlemen who, though they can grace university commoements and wax eloquent over civic occasions, are discreetly silent when something—divorce, for example—passes by. So wherein is the use of uttering commonplaces on the subject. If divorce should be attacked, why not attack it without more ado, and according to some definite plan? Why not, for a beginning, denounce the prominent Episcopals who take kindly to divorce? We do not say the prelates would succeed in arresting the evil—for this belongs to a Church with a Divine commission—but in withholding their approbation from such people, and in refusing incidentally to be awed by money bags, they would remove all doubt as to their sincerity.

A move in this direction would conduce more to the moral well-being of the community than any expenditure of energy in securing a pure administration. And the need of it is becoming more and more apparent. Even secular editors who are not over-sensitive in these matters view with alarm the ever-increasing tide of legalized adultery, and tell us that between the simultaneous polygamy of Utah and the consecutive polygamy of Newport and New York there seems to be nothing to choose except in matters of taste and convenience.

"The Utah plan has the advantage of avoiding scandal. On the other hand, the Newport plan of one wife and one understudy at a time is more conducive to peace in the family. But the idea that Newport has any advantage over Salt Lake in point of morals would make Senator Smoot laugh. In fact there is one point in which Salt Lake has distinctly the advantage of Newport. There is polygamy there but not polyandry."

The Sacred Heart Review informs us that Dakota has divorce mills working overtime. It stands aglacial at the evil, and says in those days of greed the example is catching, especially among the ruder and uncultivated States of the far West. But the East, we believe, has work, and to spare, to cleanse its own doorsteps without troubling itself about the West. Culture is no barrier to the tide of human passion. The university graduate, with time on his hands to look around for new afflictions, has figured not unfrequently in the divorce court. If immorality were not glossed over or condoned or regarded as a pardonable weakness, and if the defiler of the marriage bond were denied

good standing in his conventicle and ostracized by his social equals, there would not be so many contemptible exhibitions of impudent sensuality. The Church, however, keeps watch and ward over society. And for this men who know on what depends the vitality of the State are thankful.

WHAT A RIGHT MINOED WOMAN MAY DO.

A CATHOLIC SOCIAL SETTLEMENT. The Pall Mall Magazine contains an interesting and remarkable article from the pen of Dowager Duchess of Newcastle, a pious and philanthropic lady who had devoted her life—since widowhood—to the service and uplifting, socially and spiritually, of her poorer co-religionists in the slums of London. In 1836, Cardinal Vaughan founded an organization of ladies styled the Catholic Social Union, intended to provide means of co-operation amongst Catholic females of all classes for the common good. Of late the title referred to has been dropped, and the system of work amongst the poor, created by the Social Union, is now carried on by its members in conjunction with and as a part of the women's branch of the Society of St. Vincent de Paul. The objects which the Cardinal-Archbishop of Westminster had in view in calling the Catholic Social Union into existence are well described by the Duchess of Newcastle when she tells her readers these were to preserve the faith and to arrest the dangerous leakage which takes place when the Catholic children, leaving the school, have to go to work in the factories and workshops. There they find themselves in an atmosphere of indifference or unbelief, and if left to themselves and no longer in touch with any Catholic element, are easily led away to think lightly of the obligations imposed on them by their faith, and drift unconsciously into the easy-going ways of those around them.

"If," so thought the Cardinal, "all these Catholic girls could be brought together at the end of their day's work under some Catholic influence, they would then form a Catholic social element in which the needed recreations would be offered to them, unattended by any danger to their faith."

The end aimed at was a high and holy one, and, although the system pursued towards its accomplishment has undergone some alteration, the object originally sought is being gradually attained. To no one more than the self-sacrificing Duchess of Newcastle is this result due. The gracious heroine, in a quiet way, has made her home among the poor, and forsaken all luxuries which wealth and rank would have led her to in order to help them in all their needs.

The Duchess of Newcastle describes how she was asked to open a club or reading room for Catholic women in that most forsaken portion of the slums of London, to-wit, Whitechapel, which at the time possessed a peculiarly unsavory reputation, owing to the then recently perpetrated atrocities of Jack the Ripper. After brief practical experience of the difficulties of her self-appointed mission, the duchess came to the conclusion that the only way in which she could fulfil them with satisfaction to herself, or with benefit to those to whom she desired to help, was by taking up her residence in the heart of that district. This decision, which she has never regretted, has been blessed by Providence. The Duchess of Newcastle is engaged in linking the West End with the East End, and is engaged in raising up the most impregnable barriers to the agents of anarchy and socialism, who find the most fertile breeding spots for their subversive, anti-Christian theories wherever poverty, suffering and crime abound.

As might have been expected, Lady Newcastle finds that the exiles of Ireland constitute the majority of the Catholic population of Whitechapel, and that these maintain nobly the olden reputation of their race for morality, religion and courtesy. We find her writing, for instance, as follows: "The surrounding district of London are not without interest. The Catholic church in Great Prescott street was built some thirty years ago in honor of the English martyrs who gave their lives for the faith on Tower Hill. The very spot of their execution is marked by a stone, and is only a few minutes' walk from the church dedicated to their memory. The tower itself is included here, and is quartered there, they are happy to see their hand to the 1030 Mass on Sunday, filling the church with a brilliant blaze of scarlet. Unfailing sympathy and curiosity greet them Sunday after Sunday, and the street is lined with men, women and children eager to see the stalwart figures of their countrymen marching past as they return to their dwellings."

squaror of East London. We, therefore, take our mothers and girls down to Woodford, where I myself have a house, and where they spend the whole day. They dine and have tea on the day, and dance with great 'entrain' their Irish jigs to the sound of a barrel organ, Benediction and a short address in the Franciscan church which adjoins the poor weary workers always look forward with great expectation. It is easy to imagine what such a happy break in the dull monotony of Whitechapel existence means for those who enjoy it."

DEVOTION TO THE CHURCH. It is not, however, merely in the passages we have quoted that we find the Duchess of Newcastle bearing testimony to the good qualities of the exiles of Ireland. We read as follows: "One of the most lovely traits of the Irish Catholic is their untiring devotion to the Church. To them the Church is the highest interest in life. Their homes may be squalid, but to the Church they will give their last penny, and in it they feel at home, for all can point to some part—pulpit, statue or altar—which was given by them and paid for with their hard-earned and badly-needed pennies. Moreover, they widow who used to go without her breakfast in order to be able to give a penny to the collectors (chosen men who go round every Sunday to collect for the church and schools. 'Many a shilling have I given toward building of that church,' another will say; or sometimes, 'I have given many a hard-fought for that church.' Moreover, they never forget to bless the hand that gives to them in time of need: 'May the Almighty reward you!' or 'May God love you!' are phrases that follow everywhere on your errands of mercy."

No thoughtful reader of the Duchess of Newcastle's charming article will lay it down without being impressed with the idea that she has discovered the only true solution of the social problems which vex the souls of reformers and which vex the Irish poor of London, and especially the Irish poor of London, and she records the same opinion which has often been expressed before by equally capable observers, when she asserts that amongst them "there are real saints; men and women who endure the hardships of daily life, or perhaps some terrible disease or heart-rending bereavement, with words of praise and perfect submission to God's holy will on their lips; others who go through the drudgery of work, work, and hardly any recreation, with the heroic patience of martyrs, ever ready to help each other, to give without expecting anything in return. How often do such examples shame those whose lot is cast in a pleasanter path? The East can learn from the West; yet I say again, the West can learn from the East a daily lesson of courage and confidence in God."

EXPLAINING THE CHURCH TO PROTESTANTS.

REV. XAVIER SUTTON CONDUCTS A NON-CATHOLIC MISSION IN PITTSFORD MILLS, VT.

Pittsford Township has about two thousand inhabitants. Pittsford Mills is situated in a pretty valley at the foot of the Green Mountains. It is an old town, but only within a few years have the Catholics grown to a fair size in that town. In 1827 Father Fitton, from Boston, said Mass for a few Catholic families; but priests followed at intervals, until the Catholics had grown to such an extent that a resident pastor was located here some ten years ago.

The non-Catholic mission, however, has become an event in the history of our congregation. Fathers Xavier Sutton and Alexis first conducted a mission to the Catholics. Father Sutton was not a stranger. We seemed to know him, as we had followed his work elsewhere for non-Catholics as it was reported in the Catholic papers.

The mission to the Catholics was a great spiritual revival. The interest was such that the men walked five miles each morning to be present at the 5 o'clock Mass, afterwards going back to their work. But the non-Catholic mission was the grand climax.

Personal invitations were sent to every non-Catholic in the township, the Catholics were told to talk it up among their neighbors and friends, and the town hall was secured for a week. There was considerable uncertainty as to the attendance, as it is difficult to obtain a hearing for the Catholic Church in rural towns. Every one acquainted with the conditions of society in the New England States understands that the religious status of the people in the large cities is quite different from that of the rural towns. In the cities people become better informed, are broader in their views and less hampered by what others do or say than in the smaller towns.

Another feature noticeable in New England towns is that religion has very little hold on the masses. Not one in seven is a Church member, and in small communities this is more apparent and more injurious to society than in the large cities where one's religion is not known. However, whether they are members of any particular Church or not, they seem to have a fear and distrust of the Catholic Church. Very few among Catholics can be persuaded to enter a Catholic church, no matter what the occasion.

Pittsford is no better and no worse than any other Vermont town in this regard. The people are reser and dignified, but withal rather friendly with Catholic neighbors; they are kind in a neighborly way, but on religion they stand apart from the Catholics.

There was, in consequence, much speculation as to how these lectures would be attended. But the invitation were so fair and courteous, asking them to "come and hear the other side," that it was hard for the non-Catholics to find an excuse to stay away.

Sunday night opened with a good attendance; the hall was about two-thirds filled and on Tuesday night every seat was taken, and this state of affairs continued until the close of the mission. The Catholic people could hardly get over their surprise on seeing so many non-Catholics present.

In his lecture on "Can Man Forgive His Sins?" Father Sutton said: "Last week six hundred people in this town went to confession." This seemed to startle the non-Catholics. "What," they said, "six hundred Catholics going to confession? Why we have only three hundred voters in the town, the Baptist church has been closed for several years, the Methodist church is about to close, as the oldist church is about to be a minister, members cannot support it, and only a few people are seen to go to the church; the Congregational church is also poorly attended; but let the Catholics are thriving, vigilant, active! What does it mean? Are we Protestants dying out? Is our religion departing from a land where it was once so strong? We seem to have no life, and the Catholic religion, which we have been in the habit of looking down upon as a dead, fossilized religion, seems to be the only religion with life and prosperity. What does it mean? Well, my dear friends, those who attended the lectures were much pleased, and many of them expressed their satisfaction to Father Sutton after the lectures were over. To their non-Catholic neighbors they were more free in expressing their feelings of pleasure."

One typical old Vermonte said to a friend, a non-Catholic, as he was leaving the hall: "This priest is an all-fired smart man." His friend answered him: "I'm not surprised at it; in fact a Catholic priest is a far better educated man than our ministers." Only one dissenting voice seems to have been raised against the lectures. A prim old minister said she considered an unbecoming impertinence for Catholic to invite Protestants to hear their priest lecture. Outside of this little squeak no other unpleasant comment was made.

As far as we can gather, the actual result of the mission at present stands: Eight persons baptized as Catholics and were instructed for confession and Communion, and three non-Catholics are under instruction with the pastor. These lectures have produced another effect very perceptible to those who mix with non-Catholics; this is, an interest has been aroused on the subject of religion. Points of doctrine and the different views of Protestants and Catholics are being discussed everywhere. Many are asking themselves why they are Protestants. One bright young man said, "Well, I am going to ask our minister to explain our religion to me. I know nothing about it. I just fell in line with my parents; went to the same Church they belong to and never asked the reason why."

The questions seemed to be of the usual order. After each lecture Father Sutton distributed his little book, "Clearing the Way," about two hundred copies being given out to non-Catholics.

Sunday night, when the lectures came to an end, brought out the largest crowd. The hall was filled to overflowing. During the evening Father Sutton read this question: "You said in your lecture on Confession that Catholics did not pay to have their sins forgiven. There is a girl in this town who says she paid \$8 to the priest to forgive her sins." Father Sutton in answering this question said: "I have made inquiries as to the fact stated. The girl is now in the hall. I have been speaking to her. She has been only a short time in this country and can either speak her own language or English very well. I succeeded in making her understand what has been said of her. She denies ever having said that. I am sorry, my non-Catholic friends, that I must bring this matter before you, as you have been kind and courteous to me. I leave to your own judgment to form an opinion of these people who presumed on the ignorance and simplicity of a Polish girl and went out in this community and calumniated her religion."

The non-Catholics feel indignant at the parties who acted in this way. After the lecture Sunday night many of them came forward to speak to Father Sutton.

MAGNIFICENT GREETING TO MGR. FALCONIO.

Sacramento Record-Union, May 18. The special programme at the Cathedral yesterday in honor of the visit of His Excellency, Most Rev. Diomedeo Falconio, Apostolic Delegate to the Catholic Church in the United States, drew out great concourses of people to each service. During the afternoon Monsignor Falconio, accompanied by Bishop Grace and the local visiting clergy, visited the Catholic churches, schools, and other institutions. The services at the Cathedral commenced at 9 a. m., when after a Mass celebrated by Father Galeo, Monsignor Falconio made a short address in the Italian language to the Italian people, and afterwards gave Benediction. After Mass Father Galeo introduced the Apostolic Delegate, and said that he was glad to meet and know the great Apostolic Delegate to the Catholic Church in the United States, Mgr. Falconio, sent to repre-

sent the head of the Church and bring a blessing to the people. Father Galeo said that he, too, was an Italian, being born in sunny Italy. Never before, Father Galeo said, had an Apostolic Delegate visited the Capital City of the great State of California, and he was therefore highly pleased to introduce to the people the representative of Pope Leo.

Mgr. Falconio spoke in Italian. He was happy to see so great a number of Italian people present. Wherever he had gone on his Apostolic mission, and especially in the United States, he had found great numbers of Italians who were industrious, frugal and true to the Faith as exemplified in the Catholic Church.

In his travels as Delegate he visited all the churches, religious institutions, colleges, private schools, etc., and was proud to report that they were progressing rapidly, and growing in numbers. In the name of great Imperial Rome he had been sent by the Pope to the United States to meet and encourage the people in the Faith of the Church, regardless of nationality. Referring to the seat of the Church, Mgr. Falconio said that the world had produced and given to the world many great and illustrious men, past and present, whose names had come down through history. They were known to all educated people in America, regardless of nationality, and in the line of brilliant and scholarly attainments no nation ranked higher. The world recognized that Italy was the home of the masters of science and art, and the cradle of the Catholic religion, which from the days of St. Peter had been there established, and which has stood the test of time, and was now flourishing and moving onward in its march of progress all over the world.

Mgr. Falconio also exhorted the people to stand firm in the faith which was the foundation of Catholicism. He told them the story of Thomas who doubted, and urged them to accept and abide in the faith, which was the foundation-stone of the structure of Christian religion. He urged the Catholic people, and particularly the Italians, to send their children to school, educate them properly and bring them up in the Catholic religion.

In conclusion, Mgr. Falconio gave the Papal Benediction. The people came forward, one by one, and kneeling, kissed His Excellency's ring. The music was solemn and soul-inspiring. Father Quinn preached a short sermon on Prayer.

The Pontifical Mass was in the presence of the Apostolic Delegate, and was sung by Right Rev. Bishop Grace, Rev. Fathers Brady and Father Coleman of the Mass. Rev. Ellis was assistant to Bishop Grace, and Fathers Hunt and Greeley were deacons of honor. The Apostolic Delegate occupied the throne, with Rev. Father Cyprian, Visitor-General of the Franciscan Order, and Father Galeo as attendants. Very Rev. Ch. Lynch of Grass Valley was assistant priest to the Delegate.

The Cathedral was filled to its utmost capacity at Vespers, which were sung by Rev. Father Quinn. After Vespers Father Quinn presented the new sanctuary lamp which was suspended before the altar, and begged the Delegate to bless it as a memorial of his visit to Sacramento.

The Apostolic Delegate replied as follows: "I wish to thank your good Bishop, his priests and you, kind people, for this demonstration of faith and mark of your great reverence for our Holy Father, offered to me, his representative. Your lovely State, with its Italian skies and the fruits and flowers of my native land, has won my love and charmed me beyond expression. The zeal, earnestness and self-sacrificing spirit of its Bishops and priests have inspired me and will, when the Holy Father hears my report, give him much consolation and joy."

"The Popes of Rome conquered the proud Emperors and won the reverence of the ancient nations. By the power of Christ they brought gospel light into pagan lands, and by force of love welded peoples of conflicting natures, instincts, habits and language into the one grand Christian Church from which all divine inspiration and foundation of the restless stream of humanity as it ever onward rushes to eternity."

"A Christ so willed when He said: 'Thou art Peter and upon this rock I will build My Church and the gates of hell shall not prevail against it.' The Popes, the ever enduring rock, have withstood all storms, and Leo to-day, not less than Peter, firmly sustains the Church of Christ. Empires rise and fall, but Peter's rock is neither moved, nor shattered."

"As the Father sent me, I send you," said our Lord, and the world now knows that these words were not vain; for men have been made better, nations have been blessed and the whole earth changed by the faithful labors of the Roman Pontiffs. You therefore justly reverence and love our Holy Father, Leo, because, through him the benediction of God has been made manifest in a most glorious way during his reign of more than twenty-five years."

"May God keep you strong in the Catholic faith! May Christ watch over your Bishop and his noble priests! May all stand firm on the rock of Peter, fearing not shipwreck in the blessing of Leo, Christ's Vicar on earth, rest upon you, your children and their children! May peace and prosperity rest forever on your fair city and may it ever be worthy of the Blessed Sacrament!"

After the Mass Father Quinn preached a sermon on the subject of the Catholic Church in the United States, and urged the people to stand firm in the faith and to support their pastors and their fellow Catholics.