

The Catholic Record.

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

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ALL ALONG THE LINE

While a babble was on General Phil Kearney once said to a recruit solicitor to give his services to the best advantage: "Get in anywhere: there is fighting all along the line." To the layman who is conscious of his responsibilities and willing to acknowledge them in a practical manner we give the same advice. There is work to be done single-handed or with any of our organizations. There is success to be achieved if we are ready to pay its price. And the price consists of self-sacrifice, not to the extent of being martyrs but to show that we realize our obligations, and that we are not going to be placed among those who are wrapped up in their comforts and money-making, oblivious to everything that does not, as they see it, concern them intimately. Such a life has the brand of ignominy upon it. We may ignore our obligations towards those of the household, but they remain, nevertheless, and never cease in attempt to attract our attention. They obtrude themselves even on those who think of their duty at intervals only, and their supplication is for the weak and unprotected, the poor and the sinful. We confess that sometimes we are affrighted at the welter of wretchedness round about us, but, snatching victory out of defeat, and, despite the warnings of the prudence of the world, writing a record of accomplishment upon life's page is the reward of those who trust in God. That is the secret of those who work for the extension of the kingdom upon earth. So get in anywhere: there is fighting all along the line.

THAT EMPTY PEW

Writing on "the empty pew," a writer, who is a member of the Anglican Church, ascribes it to the spread of materialism, and to the theories broached by ministers who seem to be obsessed with love of notoriety. These are factors in the lessening of church attendance, but the chief cause is the weak and compromising manner in which the sects hold all truth. This is especially true of Episcopalianism, which has inherited the weaknesses of Anglicanism. It has been always compromising, following the line of least resistance and admitting as adherents people of contradictory and mutually incompatible opinions. It is as the advocate of good breeding, and considering that anyone can do anything in it—done decorously—it has always appealed to rich worldlings. At one time a celebrated financier was "its lay pontiff in America, and on a certain occasion had a regulation drawn up and approved by its bishops recinded." The Episcopal Church is as uncertain in doctrine as it is feeble in action. For instance, in 1785 the Virginia Convention expressed a preference for uniformity of doctrine and worship as far as such uniformity might be consistent with liberality and moderation. Just now some of its divines are talking about unity and have even formulated plans as to the best means to attain it. It is a good sign that they recognize the chaos and religious anarchy at their doors, but to achieve unity without authority is an impossibility. And to ask thinking men to stake their hopes of salvation on a creed laid down by divines, who may be mistaken, is to subject human credulity to a very severe test. If they divested themselves of the trapping of prejudices and went forward with open minds to the problem they might give serious attention to the claims of Peter and discover why he houses millions of human beings and impresses upon them unity not made by man but by God. One told and one shepherd means unity; the speculations of divines, however learned, may effect an armed truce but can never mend the rents in the vesture of Christ. Pews are empty in Episcopal churches because the pulpit is not authoritative. Essays, garnished with quotations from Browning, may please those who think not of eternity, but they are poor nourishment for the doubting and sinful.

THE "CRITICS"

The "critics" who echo the sentiment of publishers have a pitying condescension of manner for the old-fashioned people who frown upon the unclean and suggestive. They cry out in unison about lessons and culture and art as if all these things were sponsored by the authors whom they are commended to praise. A mess of corruption may please them, but not those who have fitting standards of dignity and worthiness and who are not deterred by cant or ignorance from designating properly books that are born of eroticism and placed on the market for the purpose of extracting coin from the morbidly curious. If they teach anything it is the Gospel of the Devil. But unfortunately there seems to be readers enough to make this purveying of filth a paying business. And as a consequence we have scribes tearing the sixth commandment to tatters and scribes extolling their artistry and pointing out to the world the beautiful lessons taught by them. But we are of the opinion that the lid will be put on these streams of corruption before many moons. They have not the power to astonish and thrill as heretofore, because everything, as a writer says, is "on the loose." The newspapers, many of them, impart information on topics that were not so long ago reserved for clinics and dissecting rooms. Female attire is very conspicuous by a certain lack of eugenics is the topic of conversation; and acrobatic dancing is the chief amusement of many. The advertising pages of magazines are filled with pictures that might well bring the blush of shame to the cheek of a self-respecting pagan. Perhaps, then, the gentry who must write will turn their attention to the multitudes of men and women who reverence purity and pass their days in orderly fashion. But this will be done only when writers, recognizing their responsibility, affix their names to books that purify, ennoble and strengthen the souls of men.

A CONFESSION

We confess to a liking for speeches at convivial gatherings. Oratory blooms, blossoms and gives an abundant fruit of cadenced and sonorous periods. While we are not disposed to play the critic we are not so optimistic about our progress as are some of the orators. We are moving, but not in any startling manner because we have the habit of standing idle and expecting miracles to happen. It seems to us that if Catholics were resolved not only for themselves but also for their fellow countrymen they could restrict the circulation of papers and magazines that defame and calumniate the Church and revile things and persons dear to every Catholic. Recently a publication, which tells its readers that the Church approved the murder of President McKinley, and from cover to cover is filled with the old accusations, was hawked through the streets of a city by children. Catholics purchased it and contented themselves with saying that its intemperate tone deprived it of the power to do harm. Then they forgot all about it as if it did not concern them in any manner. If publications devoted to revilement of any of the sects, to insulting their ministers, were put on the market or sold on the street corners there would be a strong and energetic protest that would be heeded. But we do nothing, hoping that the tide of bigotry may be stemmed in some way that will not demand any energy on our part. This policy is masqueraded under the guise of prudence. Others give it a name that would not look seemly in our columns. And this publication is designated by a Vancouver professor, who must have had his brains improperly exposed at the time, as a candid and clear arraignment of the monstrous claims of the Papacy.

THE ORANGEMAN

The stern Ulsterite is put upon a pedestal by sane individuals. They give him a halo, many estimable qualities and bless the indomitable fortitude with which he confronts the advocates of Home Rule. He will never surrender but will die in the last ditch for conscience's sake. On paper he seems a very present-

able personality. They who seek him in his native haunts and know him as he is tell a different story. The Times of England refers to "his unsympathetic materialism, the drab ugliness of a life which finds its chief recreation in religious strife and much of its consolation in strong drink."

In the London Daily Chronicle a writer says in regard to one type of Orangeman that "he is a man whose picture of heaven is a pocketful of iron nuts, the shelter of a side street and a Papist procession passing. The rebellion he launches will last as long as the supply of nuts, bolts and whiskey holds out." Another type is the man who is so saturated with prejudice as to believe any statement made by the clerical rant.

MONTH OF THE SACRED HEART

Long before the time of Blessed Margaret Mary there existed devotion to the Sacred Heart. From the time of St. Peter and St. John there existed a devotion to the love of God, which the Sacred Heart symbolizes. But it was not until the sixteenth century that the specific worship began to materialize in the quiet of Benedictine and Cistercian abbeys. Christ's heart, pierced by the spear, became a type of his wounded love. About the sixteenth century, reverence for the heart of Jesus became more common. The symbol began to appear in churches, and it became a custom of the Jesuits to place the image on the title page of books they published. To Blessed Margaret Mary came the inspiration of spreading the devotion. Her death came at the end of the seventeenth century, but the devotion continued to develop, until in 1899, by what Leo XIII. called the "great act" of his pontificate, he formally consecrated all mankind to the Sacred Heart of Jesus.

Now, in approving devotion to the Sacred Heart, the Church did not trust to the vision of Blessed Margaret Mary, but examined the worship in itself. Margaret Mary's visions could be false, but the devotion would not on that account be any the less worthy. Attachment to this form of worship was found valuable for several reasons. First, it emphasized God's love for man, reminding us that this love was not returned, created an answering love, and desire to make reparation.

It was right that this love should be emphasized. Love is the dominant note of the New Testament, it was the motive of all that Christ did and suffered. But every one knows that he himself as well as the world generally, responds quite inadequately to this love.

"What will one do who begins to realize this unrequited love through devotion to the Sacred Heart? His own love for Christ will not only increase but she will want to know more of the personal life of Jesus and how He particularly showed His love for men. While this love is manifest in every act of Christ it shines out most brightly in the Incarnation, Passion and Institution of the Eucharist. But while the person of today has no opportunity really to repair the wrongs done to Christ on earth, she can make amends to Him in the Eucharist. Frequent Communion, Communion on the First Friday, the observance of the Holy Hour offered to God in reparation for the outrages of His love, are the natural expressions of this devotion to the Sacred Heart.—New World.

ANGLICAN CONVERTS TO ROME

The number of converts to Catholicism from the ranks of the High Church of the Anglican Communion is constantly on the increase. It looks very much like a second edition of the Puseyite movement, which gave us Cardinals Newman, Manning, Faber and others of illustrious memory. It is decidedly a Romeward tide. Two members of an Anglican religious community—Society of the Divine Compassion—were recently received into the Catholic fold. Their names are Father Dunstan and Brother Francis.

America has this comment upon the event and other phases of the Anglican movement towards Rome: "The society had also a branch house in the parish of St. Clement, City Road, London, one of the most extreme ritualistic churches. This is the house of which Father Dunstan was local superior. He received his training for the Anglican ministry at King's College, University of London; he has been in Anglican orders four or five years, and as a religious has had considerable experience of apostolic work on almost the same lines as those of the Franciscan Order.

"So the Anglican Religious Orders keep sending converts to the Church both in America and in England.

The submission of the entire Society of the Atonement, consisting of Friars and Sisters, took place some four years ago. Rev. Father Sargent of Hackensack came from the Holy Cross Order, whilst Father McGarvey and almost the whole of his Society came in the Church. In England the way was led by Fathers Rivington and Maturin of the Cowley Fathers, followed by Rev. Mr. Alexander last year. The Mirfield Fathers of the Resurrection gave Monsignor Benson to the Church, and the conversion last year of practically the whole of the Anglican Benedictines of Cadeby Abbey and St. Bride's, Milford Haven, shows to how great an extent the Catholic leaven is working. Some few years ago the whole of the community of St. Katherine's Convent, London, came into the Church, and now the Society of the Divine Compassion has given its quota in Father Dunstan and Brother Francis.

There is much significance in these conversions. It has been truly said of the High Church party: "Oh, so near, and yet so far." Many High Church people, the best of them, are recognizing this to be a fact, and they are getting inside the gates, to be not only near, but in the one fold with the one shepherd.—Intermountain Catholic.

CAUSES OF LEAKAGE

The two chief contributory causes of what has come to be described as "the leakage" when reference is made to our numbers—the falling away from the Church of very considerable proportions of her members—are, as is only too well known—"mixed" marriages in long settled and thickly populated lands and regions and lack of facilities to practice their religion in parts where they are few in number and scattered in locality.

But there are others of which little if any account is taken. One of these is the negligence and indifference of Catholic young men in large cities to which neither of these considerations apply. They do not go to Mass on Sundays, and they eat meat on Friday. Their other sins of omission and commission may easily be imagined.

Another cause—and one which has perhaps never been mentioned before—is signaled by a Jesuit Father who is not a dweller in this country, but who is laboring in a portion of the Vineyard where there are parish schools like ours. Speaking of the reception of Holy Communion by the pupils he makes these significant observations: "The little ones have too often been accustomed to receive Our Lord in His Holy Sacrament, not of their own accord, but only when they were sent, not by their parents, but by our zealous school teachers. One result of this has been that, on leaving school, when (unless they became members of a sodality or guild) there was practically no longer any one to send them, large numbers of them either dropped the practice of confession and Holy Communion altogether, or at least quickly fell into careless and irregular habits."

FOG, PHYSICAL AND MENTAL

After all the time and money expended in the investigation of the sinking of the Titanic and the making of solemn recommendations how to avoid such catastrophes in the future, down goes the Empress of Ireland as she lies still, calmly awaiting the lifting of a fog over the St. Lawrence River—down to the bottom within a quarter of an hour after being hit in the middle by a big Norwegian collier, the Storstad. It does seem the very irony of fate that when one large vessel, out of fear of doing damage to other shipping by stopping her engines and lying still, should be cut into by another that had continued on her course disregarding the fog! Would it not seem to any prudent sailor absolutely necessary to come to a standstill when a fog so dense as that particular one was settled down all of a sudden over the vast sheet of water that makes the mouth of the St. Lawrence? If the rule of standing still were compulsory as regards all big steamships, there could be no such frightful catastrophes.

In several respects the catastrophe on the St. Lawrence was far more terrific than that of the sinking of the Titanic in midocean. In loss of life it was less, but in the time afforded to passengers to prepare to meet death and judgment it was immeasurably more heart-crushing. Many of the unfortunates must have gone to their watery grave without being wakened from sleep, so large was the vessel, so swift the fatal blow, and so difficult was it in the night time to realize what had happened to make the great ship suddenly reel over and begin to fill with water. The Titanic did not sink until more than an hour had elapsed after she had met the berg, and if there had been a sufficient number of boats on the deck—as there ought to have been, under the law—every one might have been gotten off in safety. Here now, with that awful

lesson quite fresh in the public memory, is a vessel going down because her commander did in a fog what the Titanic was blamed for not doing—slowing down when the fog came to make navigation dangerous.

There is one lesson that such tremendous disasters teaches us, and it cannot but be taken to heart even by the most reckless. It is the terrible imminence of deadly danger at every hand's turn, whether on land or sea, in this age of speed and bustle. Truly, in such a frantic age, we, in the midst of life, are in death, and it behooves every one who cares for the soul's salvation to have the conscience clear and the soul ready to render a suddenly-demanded reckoning.—Philadelphia Standard and Times.

MIRACLE OF ST. JANUARIUS

LIQUEFACTION OF BLOOD TOOK PLACE IN TEN MINUTES

Naples, May 9.—Twice a year the miracle of St. Januarius takes place at Naples—on the saint's day, September 19, and on the Saturday preceding the first Sunday in May. Last Saturday as usual, the imposing procession, which takes place before the miracle is accomplished, passed out from the doors of the cathedral, composed—as Naples is still a very distinctly Catholic city and very disrespectful to their own saint would be the most terrible of heresies—not only of the cathedral chapter but of the most distinguished representatives of the town. First, at 12 o'clock exactly the image of the saint was carried in solemn procession from the Chapel of Treasure, or of San Gennaro, to the neighboring Church of Santa Chiara.

The streets were lined with huge crowds. In the picturesque procession before the bust of St. Januarius, which was draped in a richly jeweled cope, were borne seventy statues of solid silver, representing saints, to whom the Neapolitans have erected sanctuaries.

This is not an unusual custom in Italian cities, of transferring a holy possession of one church to another for a short time on the day which a celebration takes place. At Subiaco, for instance, St. Benedict's first resting place, a miraculous picture of Our Lady is carried down from a church at the top of the town through the narrow stepping-stoned lanes which form the town's streets to the cathedral right down below in the gorge of the Anio, and is solemnly returned to the church its owner on the following Sunday. That takes place in August at the Assumption.

At Naples the translation is not for so long. The second procession, with the relics of the saint and the phial containing his congealed blood left the cathedral at 5 and the miracle of the liquefaction of the blood took place at the high altar of the church of Santa Chiara after only 10 minutes' exposure.

Then the cannon on St. Elmo's castle boomed out and was answered by all the bells of the city while the ships in the harbor ran up strings of gay bunting. Universal rejoicing was to be seen, for a quick liquefaction is taken as a good sign for the coming year.

The third ritual procession restored the treasure of Naples to its home, under triple lock, under the altar of the saints chapel at the cathedral, where the phial will rest undisturbed till September.—Catholic Press Association.

A HEALTHFUL REACTION

Excess of all kinds is followed by reactions. Some of these are bad; some are healthful. In the latter class is found one that is just now occurring. Not long since sex-hygiene and eugenics were considered of such importance to the welfare of the race that a man who questioned their efficacy was considered an enemy of human progress. Ethics and religion were to give way before them. Superstition was to be banished by the light shed from the faces of itinerant "uplifters" who preached sex-hygiene and eugenics that bordered on the shameful. A reaction had to come: it is coming.

The Medico Psychological Association, a society eminently qualified to pass judgment on such matters, has put itself on record as opposed to laws requiring "a clean bill of health and evidence of normal mind before the issuance of a marriage license." This is a decided victory for morality. Men can not be dragged into obedience to law. The power of law lies rather in the esteem that citizens have for it. Men of to-day have no esteem for laws enforcing eugenic marriages. They fairly hate and curse the details involved in at least one law already passed. Why expect men and women of dignity and decency to stand before a petty clerk, or a State-appointed physician, and answer impertinent questions about most intimate, personal or family matters? Apart from all other serious considerations, whence, too, the right of the State to impose such an odious obligation? Men will not abide such treatment. They will re-

fuse to be tabulated, classified, tagged like animals. Acute, self-respecting men will deny the binding force of such enactments; craven men will ignore the law. But the number of their offspring will not be fewer for that. And the last evil will be worse than the first.

The Medico Psychological Association is right. Conscience, not an ill-framed statute, must rule in this matter. By all means try to prevent the evils arising from ill-advised marriages; but make the trial in the proper way, not by civil statute, but by renewing in the souls of our citizens the spirit of Christ, and by giving matrimony its proper place, as a Sacrament instituted by Christ, sanctified in His Blood, a holy lifelong union between one man and one woman, whose chief justification is the procreation and proper education of children for the glory of God and the good of the State. This accomplished, some men will not marry because they should not marry; others will marry because they should marry, and legislators will cease their bungling interference in a sacred matter. This is the only eugenics needed.—America.

HAPPY CHANGE AMONG SOME NON-CATHOLICS

Once it was the custom of our non-Catholic friends to underrate in every possible way the Blessed Mother of Our Redeemer. They seemed to feel that reverence shown to her detracted in some way from the adoration due to her Divine Son, says The Republic. The Scriptures were searched for arguments against honoring her; and there is at least one passionate mistranslation in the King James Bible, in its account of Christ's miracle at the wedding feast of Cana, to try to prove that Christ Himself showed extraordinary harshness in His manner to His Mother.

Such an unholy and unnatural condition could not, of course, persist among those who claimed the Christian name, and were of a thoughtful disposition. English poets who were not Catholics kept Mary's name in love and honor increasingly from Milton's time until now, although her intercession could not be invoked, nor her picture shown in the churches of the new religion. Later, at least Longfellow and Holmes took up the sacred strain of praise in our own land.

Then, men began to ask, Dare we attribute unflinching conduct to Christ? Could we think to honor Him by showing disrespect to His Mother?

And at last, a few venturesome preachers began to hold up the name and example of Mary in the pulpit. This naturally came sooner among the Anglicans and the Episcopalians. Then, afterwards, though at a long distance in time, came an occasional Congregationalist clergyman. Some time in the 90's, we remember the admirable sermon of one of these on the Annunciation.

On the recent Mothers' Day in Boston, the Reverend A. Z. Conrad, preaching in the Park Street Church, said:

"One of the most beautiful devotions to Mother is that of Jesus. He could not suffer—so much on the Cross but that He remembered His Mother. He was subject unto His parents. The things which His Mother had in her heart were things such as only a mother has. He did not forget her, but committed her to the care of John. This is the beautiful flower written in the Revelation."

"Jesus it was Who taught us the kindly regard, the tenderness, the love and the devotion for mother, until to day the whole world is glad to do her honor."

The Reverend John E. Briggs, D. D., of the First Baptist Church, Washington, D. C., in a recent sermon similarly spoke of the Virgin Mother as the highest type of mother, and dwelt on the love given her by her Son and Saviour.

This was a most remarkable happening in a Baptist house of worship. As the Ave Maria says: "It would be interesting to know what percentage of the congregation did not resent Brother Briggs' remarks."

More, we should venture to answer than could be numbered twenty years ago. The growing prominence of women in important places, and even in political life, has sent many among them to an extremely favorable consideration of the influence of devotion to the Blessed Mother, as practiced in the Catholic Church, on the elevation of women. We think this moment of an assembly room of woman suffragists in a great eastern city in which the most conspicuous adornment is a splendid picture of the Virgin Mother of Our Redeemer.—Intermountain Catholic.

We may leave our children houses and land; we may endow them with a good education; we may train them to be keen business men of notable housewives. Better than these things; we may bring them up healthy of body and mind. But best of all; let us train them in Christian principles of conduct, habits of virtue and self-restraint, and a spirit of loyalty towards home, and Church, and country.—Catholic Citizen.

CATHOLIC NOTES

Dante, the great poet, whose seventh centenary will soon be celebrated, was a Franciscan Terziary.

The ancient Chapter House of the Benedictine Priory at Birkenhead, England, 763 years old, has recently been restored.

In Cairo, Egypt, the Sisters of St. Vincent de Paul have 800 orphans in their orphanage, and the Jesuits have 350 students in their college.

In the Church of Notre de Poissy, France, stands the Baptismal font at which St. Louis IX, King of France, was baptised. St. Louis was born there on the 25th of April, 1215.

There were 890,000 Communions at Lourdes during the year 1913. This in itself is an eloquent testimony to the sanctifying effects of pilgrimages to that great and world-renowned shrine.

Five hundred converts received in to the Church last year in the Archdiocese of Westminster alone clearly indicates the proportions of the "back to Rome" movement that is under way in England.

Poor boys in Philadelphia who desire to study for the priesthood will be benefited by the will of Wilhelm Kralle, who died recently leaving the greater part of an estate of \$9,700 in trust, the income to be used in assisting poor Catholic boys.

The first native American Indian girl of British Columbia to be professed as a nun was recently received into the convent of the Sisters of the Holy Infant Jesus at Vancouver. The new religious is a full-blooded Shuswap, and among those who witnessed the ceremony were several Indian chiefs.

Katherine Wong Him, a Chinese convert of San Francisco and a member of the Third Order of St. Francis introduced the "Good Friday observance" on board the "Siberia," the vessel thought to be lost in the recent storms on the Pacific. Miss Wong Him, with her father Dr. Wong Him, was a passenger on the "Siberia."

Misses Mary and Katherine Chisholm, daughters of J. A. Chisholm, K. C., late mayor of Halifax, have left for "Kenwood," Albany, N. Y., where they are to enter the novitiate of the Ladies of the Sacred Heart. Miss Katherine has just finished her studies at the Sacred Heart Convent, Halifax, where she won the Governor General's medal, and Miss Mary graduated in the same institution a few years ago, after a brilliant course, and she studied later at Roehampton, England.

What is said to be the largest stone ever cut by human hands lies in an abandoned quarry near the ruins of Baalbek in Syria. This mammoth obelisk is about 75 feet long, 18 feet high and 15 feet wide. Its weight is estimated at 1,500 tons. High up in the wall of an old castle at Baalbek are other stones nearly as large. No one knows when the massive blocks were quarried, or how they were moved from place to place and hoisted into position, for the face that hewed them into shape carries no inscriptions or memorials upon them.

The Catholic lawyers of Massachusetts are forming a league to discourage divorces in the Old Bay State. In the call sent out by State Treasurer Mansfield for the initial meeting, he says: "If every Catholic lawyer in Massachusetts will join this proposed league and pledge himself not to take any new divorce cases until to contest them on behalf of the libellee or co-respondent, or in order to safeguard the rights of the libellee as to the custody of the children or in regards to the alimony, I think a long step will have been taken toward the eradication of divorces in Massachusetts."

The Tombs prison now has one of the prettiest Catholic chapels in the city of New York. It is the one pleasant and inviting spot in the gruesome pile of gray stone and iron bars. When that portion of the Tombs was rebuilt some twelve years ago a large room on the fourth floor was set aside for Catholic worship, but little attempt was made at that time to beautify it. Mass is celebrated in the chapel every Sunday morning at 8 o'clock for the Catholic prisoners and the average attendance is 150. Also on Sunday mornings from 10:30 to 12 o'clock catechism classes are held in the chapel for all the boys in the prison from sixteen to twenty-one years of age.

Holland has a Catholic president of her second chamber, a sure sign of the remarkable Catholic advance in the Netherlands. It is the custom for the president of these second chamber to be chosen from the largest group of the party in majority, the crown making the choice. A vacancy occurred owing to the sudden death of Baron Schimmelpenninck. It has been filled by the appointment of Baron Voorst tot Voorst, a member of the Guelder nobility, and Catholic Senator for southern Holland. It is a fact that the Catholic group is now larger than the two other Christian groups of the majority put together. The late president was a Protestant.