

# 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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LONDON, ONTARIO SATURDAY, MAY 3, 1913

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### NOT SURPRISED

Not a few Presbyterians in Halifax, N. S., are amazed at the manner in which the Bible is being treated by some of its professional exponents. We did not hear the lectures which occasioned the comment. That they have grated harshly on Presbyterian ears is evident, but after all Halifax cannot claim immunity from the higher critics who are waxing numerous and outwining one another in spectacular arraignment of the Bible.

Higher criticism disputes the authenticity and credibility of almost every book in the Bible. It is neither a new nor an isolated movement. It permeates the Protestant body, and, so far as we can see, does not, with the exception of some hopelessly out-of-date people, arouse the antagonism of the orthodox. Block after block of Holy Scripture is being pushed into the seething waters of hostile public opinion by critical analysis. It is dissected in reviews, pruned of exorcises and made over to suit the times. It is set forth that the books of the Bible are of various and dubious origin: that the Scriptural writings were ascribed, as a rule, to men who never wrote them; and that it is preposterous to ask humanity to stake its hope of salvation upon such a book. These statements reach the man on the street and convince him that the Bible, to whose infallibility he had pinned his faith, has been questioned and discredited by his own leaders. The result is that Christianity as a supernatural revealed faith is becoming more and more shadowy. True, indeed, that the critics look with pitying condescension upon those who view them askance, but it is also true that, after having stripped their hearers of what religion they had, they turn them out to brouse upon the fields of Agnosticism. It is no wonder that Huxley, Draper and others regarded Protestantism as of little account in retarding the progress of infidelity. But, surveying the Church in its compactness and unity, they averred that she only was able to oppose their teachings with any measure of success. And what are our friends going to do? They may discipline the critics and thus proclaim to the world that Private Judgment, whose praises they have chanted these many moons, is a thing of the past. We admit that these critics are "advanced," but Private Judgment carried to its legitimate and logical consequences means rationalism. The seeds of dissolution which Luther and others sowed centuries ago have germinated and produced the criticism which is discarding the fundamental principles of Christianity. Hence many devout Protestants, aghast at the spectacle of religious anarchy, are saying with Von Hartman: "If there should be really a Church which leads to salvation, no matter how, then at all events I will search for an immovable sovereign Church and will rather cling to the Rock of Peter than to any of the numberless Protestant sectarian churches."

### BUILT ON SAND

It was admitted years ago that the Protestant church, taking Scripture alone as doctrinal basis, is built on sand. But, despite the admonitions of some of their eminent writers, our separated brethren continued to preach the sufficiency of the Bible, to assert that it is our warranty that everything which it says is true and that it is the basis of authority. Their leaders have destroyed it as the foundation, and they have asserted, and rightly, that it does not give us the sum total of apostolic instruction. They have, so far as they are able, shorn it of prestige and influence and have thrown their readers, who were wont to boast of the "open Bible," into a state of bewildering scepticism. And the end is not yet. Their disintegration is but a matter of time. But one thing certain is that the problems of the soul cannot either be solved by "smart" preachments nor the wants of human nature be satisfied with sweet nothings about the oversoul and the kingdom of God.

### THE BETROTHAL

In reply to a subscriber we beg to say that, concerning the betrothal or matrimonial engagement, which is a promise of future marriage, the Church has decreed:

"Only those are considered valid and produce canonical effects which have been contracted in writing, signed by both parties, and by the parish priest or Ordinary of the place, or at least by two witnesses."

It begets a grave obligation of marriage with the person to whom the promise has been made, and by canon law there results from a valid betrothal an impediment called that of public honesty. It need not be said that for the reception of the sacrament of matrimony there should be prayerful preparation for direction and for God to bless the union. Where there is no Christian preparation, but in its stead a flippancy, levity and worse, marriage is frequently a curse. When two young people are allowed to attend entertainments and dances, and to spend the greater part of the evening alone at home they are far away from the courtship approved by the Church. And they may be near the point where the honor of the family is in danger of being stained. It is said, we know, by parents, that their children are pious, impeccable and competent to guard against wrongdoing. But experience warrants us in declaring that some fathers and mothers are rudely awakened from the dream of the innocence of their offspring when it is too late. When courtship means being alone at all times, and devises means for secret meetings the words of Scripture find an application: "A daughter causes secret vigils to her father and the care of her robs him of sleep."

And the distinguished Fenelon remarks that the devil is always the third at these secret meetings. Courtship, being honorable and holy, should be characterized by candour and be safeguarded by prudent watchfulness. Conscious of their dignity and mindful that respect and reverence are the handmaids of enduring love, young people will guard against contamination and resolve to appear before the nuptial altar with chaste bodies and clean minds. Then will not be heard the words, pregnant with dull misery for parents, that their children were compelled to marry. Christian preparation means a virginal wedding and the blessing of God.

### TOO MUCH LIBERTY

Nowadays when the children rule the family the idea of parental responsibility is fast disappearing. The father is necessary, for he pays the bills, but that he should undertake to supervise the conduct of the daughters is not in harmony with these up-to-date times. They may dawdle around, dreaming of the prince that is to come, viewing with scorn any individual whose work does not call for immaculate linen and creased trousers, or they may fasten their tentacles on any individual of the male species and proclaim that they have a man. A father, however, who knows his business can tone down the sentimentalism of his daughter and persuade her that not any man, but a Catholic gentleman, is the only one that can preserve the family honor and guarantee their happiness. He will maintain, therefore, the closed door against the shiftless, the gentry who are always "broke" and whose assets are a bright financial future born of dreams and promises. And more resolutely shall he ward off the man about town who is known to be indifferent to purity and the young man who longs for a chaste-minded girl to rescue him from the domination of drink. Better far for her to be confined than to mate with such as these. And happier for the parents to see her dead than the wife of a man whose heart has been seared with sin or whose most beloved companion is the whisky bottle. Women have undertaken to reform men, but have found out, with the passing of years, their grave and irreparable mistake. As time goes on their romanticism fades, their illusions fall away, and they are aware that through their own foolishness they have acquired the possession of sordid misery.

The nearer you come into relation with a person, the more necessary do tact and courtesy become.

### THE OTHER SIDE

On the other hand young men will do well to avoid that type of woman that regards a husband as an animated cheque-book. Empty-headedness, or a tendency to look upon the tinsel and show as essential to life, does not bode well for the establishment of a paradise on earth—the Christian home. Lord Burleigh says somewhat tartly: "Thou shalt find there is nothing in life so irksome as the female fool, pretty in face it may be, but silly, empty-headed, lazy and as incapable of serious thought and sustained exertion as mercury is of the temper of steel."

### A FEW WORDS

An exchange brings out Carlyle to hammer us into submissive silence. We have a due regard for the sage of Chelsea; we like the thunder of his phrases, but as a prophet he was singularly ill-equipped. How he would storm if he could return to earth and behold the Church, whose failure he predicted, rooted in the hearts of thousands of Englishmen and growing stronger with each recurring year. Doubtless he would be volcanic in his anger and ruthless with sarcasm and invective and unsparing with epithets. But he, wandering up and down with his words of fire, was of earth, and could not even glimpse the secret of the perennial growth of the Church. And then not all the critics are disposed to crown Carlyle as the greatest of writers. Professor Jowett, for instance, says that "his power of expression quite outran his real intelligence and constantly determined his real opinion. While talking about shams he was himself the greatest of shams. I fail to see any good influence which he has exercised except in giving a stimulus to sceptical ideas which he afterwards denounced."

### TO BE HEEDED

In a recent pastoral letter Archbishop Keane says:

"The Church can never have the influence upon the thought and life of the country which it should exercise until we have a large number of the too few Catholics who have secured advantageous positions realize that their power for good will be much greater if they could have had a more thorough training without jeopardizing their faith."

We are beginning to recognize this fact. We say beginning because our interest in matters of education has not been for some years either noteworthy or creditable. We have been living in a fool's paradise thinking the while that miracles would happen and lulling ourselves into the sleep of lethargy with the delusion of duty done. We have extolled the advantages of education but refused to open our purses to make it an advantage to ourselves. We have looked complacently on the unflagging enthusiasm of non-Catholics for this cause, but we have not emulated their example. We deery colleges, and rightly, whose atmosphere is altogether of the world; but we do little to counteract their influence. We talk of the glories of the days that are gone, but we do not add to them. We chant our praises, forgetful that egotism, and callous disregard of facts as they are, do not harmonize with self-laudation. In a word, if we are to impress this country with our principles we need men who know how to apply them and who are able to use all that is best in modern methods for the good of state and church. Not by words can this be done but by invincible determination and unity that shall purge the Catholic body of sluggishness and make it see that it bodes ill for the future to be handicapped by immaturity and ignorance.

As all blessings have been restored to the guilty world by the Incarnation, all these blessings are manifested in all times and everywhere by the Eucharist.

Nothing so clearly shows that the love of God for His own sake, and not self-love, is dominant in our souls, as the fact that we bear crosses and pains patiently and joyfully. Our nature can not rejoice at pain, loss, sorrow, etc. Therefore, if we are patient, and, still more, joyous, we show that the love of God's will moves us, and not self-will.—Father Wilberforce, O. P.

### HOLDS NO BRIEF FOR CATHOLICITY

BUT MAYOR OF KANSAS CITY HAS THE BRAINS TO REALIZE THAT CATHOLIC CHURCH IS FOREMOST FACTOR OF CIVILIZATION

Henry L. Jost, mayor of Kansas City, Mo., speaking before a packed and standing crowd at the Redemptorist hall of that city brought out some viewpoints of the Protestant in a clear and forceful way. We reproduce the speech in part:

"I speak this evening as a non-Catholic. I am a communicant of what is known as the High Episcopal Church, a religious institution branded by many Protestants as the ante-chamber of the Catholic Church. "The human mind is a very strange thing. Its conclusions and judgments take shape from its environments. Its early impressions become fixed convictions. In many Protestant homes the child is warned and cautioned in his first moment of perception against the enslaving power of the Church of Rome. He is led to shun and fear a priest as he would a burglar or a highwayman. Part of his teaching in patriotism is to fight the growth and expansion of the Catholic Church as an agency specially designed to accomplish the ruin of the government."

"By the time he has attained his majority, he is perfectly sure that the motive of every priest is impure and that the stain of criminal guilt is upon the soul of everyone emerging from the confessional. You ask him why? He says, 'because.' He knows all about Martin Luther—but he never heard of Augustine; he can quote the preachments of Calvin by the hour—but he is ignorant of the eloquent utterances of Chrysostom; he has mastered the details of every rebellion and knows intimately the life and history of every rebellious soul—but he has neglected to acquaint himself with the state and progress of Christ's cause in the hands of those who have remained faithful and loyal to it."

"A dwarfed mind is quite as distressing as a dwarfed body. Reason may be shackled as well as ankles. Human judgment, at best, is feeble and susceptible to error. Past faults ought not to be charged against present merits."

"I hold no brief for the Catholic Church. By reading the history of the human race, I learn of its activities and achievements. I read there that it has carried the cross and its teachings across the seas into wildernesses and unto unlettered people and thereby widened the opportunity of man."

"Being the foremost factor in civilization, its work of development has been of such magnificent degree that it will become us who are on the outside of its organization, to challenge or question its worth as a divine instrumentality."

### AN EPISCOPALIAN ROW

There is a storm brewing in the Episcopal Church of this country. It is all about a question of nomenclature. There are Episcopalians who would cling to the name Protestant, and others who prefer to be known as "Catholics." The Protestants advise the "Catholics" to betake themselves to Rome. This advice is based on the assumption that the copying of the Catholic ritual makes Catholics of Protestants. It is as if the putting on a new suit of clothes would impart to a person a new intellectual character. One who would hold to that opinion would be deemed a fit subject for a lunatic asylum. And yet the belief that aping the externals of the Catholic Church, whilst rejecting her essential doctrines, makes a person a Catholic is no more absurd than to believe that the brains of a person undergoes a radical change by donning a new suit of clothes. The ritualists in the Episcopal Church are still Protestants, the low churchmen to the contrary notwithstanding.

It is said that the antagonism between the Protestant and the "Catholic" elements in the Episcopal Church will cause a split in the Church Congress, which is an unofficial body of scholars within the Episcopal Church. It is reported that the Church Congress will be taken over by those who call themselves liberals. The high churchmen are expected to secede and set up a Church Congress of their own. It will be the old story of Protestant dissensions that have brought forth the numerous Protestant sects. In this connection we recall a story related of Bishop Cox, who some years ago was the Episcopal Bishop of Western New York. He happened to visit a village in his diocese in which there were five Protestant churches, although any one of the churches was large enough to hold the entire church-going population of the village. There was, of course, no resident minister because none of the sects possessed a sufficient number of members to pay a salary to a permanent minister.

Bishop Cox, for his own information, asked what sort of religion the

villagers professed. Here is the answer he received: "Many believed in spirit-rapping; others ran round to hear lectures on one subject or another, and heard a preacher now and again who told them funny stories and made them laugh at some of the truths of the Gospel." Here is the comment of the good Bishop upon the spiritual condition of that New York village: "If this be the result of your Protestantism, the land is the devil's already." When Bishop Cox passed this judgment "the higher criticism" had not yet forged to the front as it has since. The Bible still held its own within the ranks of the Protestant sects. Therefore, the dissolving elements in them were not so stimulated as they are to-day.

The present row in the Episcopal Church between the so-called liberals and high churchmen is only one of the many indications that Protestantism is growing weaker and weaker from a lack of a center of authority that can show its divine credentials when it undertakes to decide questions affecting the eternal welfare of mankind.—N. Y. Freeman's Journal.

### CATHOLICS IN CONTROL

NON-CATHOLICS OF ONTARIO PLEASE READ THIS CAREFULLY

Some foolish individuals who are forever shouting against the Catholic Church insist that when Catholics are in control they persecute those of other faiths. Well, Catholics are in control in Belgium, and yet the Catholic Government there pays the stipend of the clergy of all denominations.

The Catholic Government of this Catholic country, says a writer in the Edinburgh Catholic Herald, is almost quixotic in its practise of toleration. Every minister of every religion is paid by the State, and because they are or may become married men, the Protestant pastor and Jewish rabbi receive nearly double the salary of the Catholic priest. Schools for every religious denomination are provided and supported out of the public funds.

When in any certain area a demand for a school is made by a stated number of parents—we believe it is fifty for a Jewish school or a Protestant school or a secular school, as the case may be, the school is built, the teachers are appointed, and the children are educated as their parents wish them to be educated.—Catholic News.

### A LATE APOSTLE OF THE EUCHARIST

From the Universe, London

The death of an untiring apostle of frequent Communion—especially for the young—is a loss that ought not to be allowed to pass without some brief notice. The French Jesuit, Pere Leonard Cros, died holly at Vittoria, in Spain, on January 17 last. Pere Cros, though probably known to few in this country, even by name, had the distinction of being one of the forerunners of the Papal Eucharist decrees, for he helped in no mean degree to swell the volume of sacred theological opinion, which for a full half century had been restoring the true and primitive conception of Eucharistic practice, obscured previous to the Reformation by the decline of charity, and after it by the Jansenistic heresy. What is more, Pere Cros, having the courage of his convictions, boldly carried the latter into execution, and impressed them successfully upon others. As far back as 1857 he wrote to a French parish priest urging him to promote frequent and daily Communion among his flock. The following extract from the father's letter suffices to show how faithfully he anticipated the authoritative teaching of Pius X.:

"When the veil shall be lifted, how surprised and sorry those who feel who, even in ignorance, have hindered life from coming to souls, or coming in greater fullness. I came that they may have life, and have it more abundantly. There it is! Frequent, more frequent and daily Communion. The priest, like Jesus, must never be content till the goal has been reached—daily Communion for all, the post possible. Daily Communion profitable as it always is to the good, is often necessary for sinners, and the greatest sinners, too."

Recommend people to communicate several times under the same confessions; rarer confession, and frequent Communion. Such is the spirit of the Church."

How strikingly the above fore-shadows the decrees of Pius X! Pere Cros had a firm, practical grasp not merely of the need, but also of the sufficiency of the state of grace for a worthy use of daily Communion by "all the faithful." He realized that "Christ gave the Eucharist as a 'divine remedy' for human passions, and not as a 'reward of virtue.' The motives which he gives for frequent and daily approach to the Divine Feast in his brilliant works manifestly cover the 'right intention' also required by Pius X. Those readers of this brief notice who realize the benefit they have derived from the modern Eucharistic movement will, it is hoped, breathe a charitable

prayer or offer a Communion for one who labored so strenuously to extend it.

### 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 alms-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.

On Friday last we sent Father Fraser a draft for \$780, being the total amount acknowledged in RECORD of April 26. The following sums have been received since. We will send him another draft as soon as the amount reaches fair proportions.

### REMITTANCES

Previously acknowledged.....	\$780 00
T. L. Buffalo.....	5 00
J. J. McDonald, Reserve.....	5 00
Mines.....	10 00
McKenna Bros., Bathurst.....	5 00
Admirer, Pictou, N. S.....	10 00
Angus McDonald, Port Huron	1 00
A Friend, Victoria, B. C.....	3 00
A Reader, St. Mary's.....	2 00
Subscriber, Alexandria.....	4 00
A Friend, Strathroy.....	1 00
Mrs. Moore, London South.....	2 00
John Sullivan, Arrprior.....	2 00
M. B. Tors Cove, Nfld.....	1 00
A. R. Campbell, Alexander.....	1 00
Mrs. A. Campbell, Alexander.....	1 00
Gerald B. Ternan, L.L. B.....	25 00
Mrs. G. B. Ternan, Halifax.....	25 00
Reader, St. Andrews, P. E. I.....	1 00
Mrs. Meehan, Amherstburg.....	2 00
A Friend, Kingston.....	1 00
William Lynch, Douglas.....	6 00

### LOOK UPON THIS PICTURE—AND ON THIS!

A very sinister feature of the crimes now being committed by the frenzied English suffragettes is the spirit of personal revenge which characterizes some of them. A woman lay in wait for the editor of The Standard, for instance, a few days ago and flung a heavy stone at him. But her aim was not good, and the stone only smashed some glass. The country mansion of Mr. DuCros, an English Unionist M. P., was burned to the ground and wrecked with explosives a few nights ago, the work being unmistakably that of suffragettes, as cards that were strewn about showed. The editor of The Standard, a journal of high character and courage, discharges a public duty only in opposing or advocating questions of political or social justice, and the same is to be said of those Ministers and members of Parliament who are made the objects of the vindictive spleen of the Amazonian shouters of votes for women. To wreak personal vengeance on public men for no cause but the discharge of a high public duty, as they perceive its direction is to try to carry on public business in the manner of the Mafia and the Black Hand. Were there no other reason for men standing as adamant against such a horrible and unnatural system of intimidation as this, the interests of womanhood in general demand that decent women be protected from the dictation of a pack of furies almost as unreasonable and ferocious as the grim and bloodthirsty females who sat knitting calmly around the guillotine and counting the heads as they dropped into the basket in the days of the French Terror in 1793. The attitude of the women of the United States furnishes the rebuke of striking contrast to the unfeminine and uncivilized procedure of their Anglo-Saxon sisters. As a result they hold the respect of the manhood of the country, even though some may not agree as to the propriety of their admission into the field of national politics.—Catholic Standard and Times.

Keep a hobby and ride it with enthusiasm. It will keep you out of mischief, to say the least; it will keep you cheerful. Here as in all things you can apply the Ad Majorum Dei Gloriam.

Don't keep putting off the stock-taking time. If you are going to amount to anything to yourself or others, you must know as much as possible about your ability and your inmost aims and desires. Do you know yourself? — Leigh M. Hodges.

### CATHOLIC NOTES

The Chicago Knights of Columbus have already raised \$13,000 for the new Catholic students' dormitory, at Manila, in response to the recent appeal of the Archbishop of Manila for funds.

There are in the United States 2,997 judges empowered to grant divorces—more than in all other countries combined—France having 79, Germany 28, and England one. Ireland has none.

Amongst the latest to join the Catholic Church must be mentioned the name of Eric Hill, the sculptor, who, with his wife, was received into the Catholic Church a few days since by the Rev. Canon Connelly, at Brighton, England.

A well-known Scottish lady, the Hon. Muriel Fraser, of Lovat, youngest sister of Lord Lovat, has entered the novitiate of the Sisters of Charity in London. Miss Fraser had been studying sick nursing for some time at one of the London hospitals.

The Catholic Church in China has been established for six centuries and reckons in hierarchy 44 Bishops with 2,176 priests and over 20,000 catechists and teachers. The number of baptized Catholics in China exceeds 1,350,000, and there are 600,000 catechumens.

Very Rev. Hiram F. Fairbanks for thirty-two years rector of St. Patrick's Church, Milwaukee, Wis., recently observed the forty-fifth anniversary of his ordination to the priesthood. He was born in Leon, N. Y., May 25, 1845, the son of a Methodist minister.

According to a tradition, the remains of St. Patrick rest in Downpatrick. A handsome wreath from the Ladies' Auxiliary of the Ancient Order of Hibernians of America was placed on the shrine on St. Patrick's Day. That night it was removed and broken to pieces. The vile act has created much indignation among Catholics and Protestants.

Commandatore Humphrey Page, whom the Pope has appointed to accompany the Papal Legate, Cardinal Ferrata, 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.

Rev. Bernard Vaughan S. J., the famous English Jesuit who spent a year in the United States, visited Japan and China on his way home. In Tokio he addressed the students of the university and Peers club. It was the first time that a representative of the Catholic Church was allowed to address the students in their university halls.

The publishers of "The Faith of our Fathers" by Cardinal Gibbons, have notified His Eminence that over 1,100,000 copies of this admirable book have been issued. It was first printed in 1875 and it is said that no other book in America, with the possible exception of "Uncle Tom's Cabin," has had as wide a circulation.

The late Bishop Hogan of Kansas City died poor. Apart from the church property which he conveyed to his successor, there was a life insurance policy for \$2,500 and his library containing some rare volumes. According to his instructions the insurance is to be distributed among charitable organizations in Kansas City and the library goes to his successor, Bishop Lillis.

In Serbia, proper Catholics are not permitted to teach the faith, though such teaching is encouraged amongst the Orthodox. Moreover, no superior of priests or missionary may reside in Serbia, and it has been up to now almost impossible for the faith to exist in this kingdom. This is the reason why the Osservatore Romano has so persistently contradicted the rumors of Serbian advances.

The damage to Catholic churches in Dayton and Hamilton, Ohio, will be large, the damage in Dayton being estimated at not less than \$16,000. Among the most heavily damaged Dayton churches was the Holy Trinity, in which the water was six feet in depth. The altar was found lying in the middle of the floor. In all the churches the pews were wrecked or suffered large damage.

Spain's new Ambassador to the Court of St. James, Don Alfonso Merry del Val, is, like his brother, Rafael, the Cardinal Secretary of State, a native of England and with a strain of Irish blood in his veins. He was born in London, in Portman Square, while his father, the old Marquis, former Ambassador of Spain at Vienna, was serving as secretary of the Spanish Mission to the Court of St. James.

Cardinal Farley, the first of the great Catholic prelates to make a personal call on President Wilson, visited the White House recently. He was accompanied by United States Senator James A. O'Gorman. The Cardinal remained a short while with President Wilson, but he took occasion to say he was heartily in accord with the ideals of government the democratic president has expounded.