

# The Catholic Record.

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

VOLUME XXX.

LONDON, ONTARIO SATURDAY, APRIL 4 1908

1537

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### BUILDERS OF GREATER CANADA.

Very deftly, indeed, did the Right Hon. Mr. Byre limn the picture of the Greater Canada of the future. We may not behold it save in our dreams, but we should each in his own way see to it that its foundations are laid broad and deep. That we are moving on in a material sense is undeniable. We have our trophies of the mart and commerce, and our strong boxes are, though not so large or so well filled as many on the other side of the border, proof enough that we have achieved success as money getters. The foundations of this populous Canada of the future must, however, rest on the manhood of the country. We may talk of patriotism, but if it be but a theme for declamation it is a thing without meaning. If we do show antagonism to the evils and abuses that imperil our national life we are not worthy of the name of patriot. If we submerge our best interests in the fith of vice we cannot love our country. The man who is willing to do his share towards the fashioning of public opinion, that frowns upon the corrupt politician and ranting demagogue—who, in a word, safeguards the home, the Church and the State is a builder of the foundations of the Greater Canada. And this man has no time for the irregular follies that embitter social relations. The politician who prostitute public office to private gain are the country's enemies, and so also are the preachers who keep alive the fire of discord, and the editor who mistakes personalities for arguments, and whose horizon is bounded by the aims of his party. We may have differences of opinion, but we should not allow them to blind us to the fact that every Canadian is a brother. Our aims may be dissimilar but we should be as one in maintaining the tolerance that springs from Christian charity. Unity that is born of love and knowledge lives and waxes strong; the unity that is the outcome of policy and expediency shrivels and dies in times of stress and storm.

### OUR PUBLIC MEN.

Canada's public men to day should consider, said the British Ambassador to Washington, at Montreal, that they are working for a long future when the Dominion would be one of the great nations of the world; and so work that those to come would look back to this day of comparatively small things with reverence and pride for those who had laid the foundations of the mighty structure that would yet arise. It is our tradition that the best men should wish and strive to enter public life, should give the best of themselves to their country's service and feel that in that service they must attain as high, exact and scrupulous a sense of honor as they would exercise in any part of their private life.

### CHARITY AT HOME.

The good people who clean foreign streets, forgetting the while to sweep their own doorstep, should rest awhile and begin anew. When you think it over there are a few things at home that claim attention. We might, for example, make an effort to increase the salary of our school-teachers. We do pay them with words, and on occasion bribe them as most distinguished citizens, but rhetoric has no value for the butcher or tailor. When they ask for more coin of the realm we talk about the weather or regret that our strained resources debar us from the privilege of increasing their salaries. It seems to us that if we wish to have teachers who can turn out good work we should give them an adequate wage. Their influence is far-reaching and is decidedly of more importance to the community than mere talk, which in some sections of the Dominion receives a better salary than that accorded to many High school teachers. Now, suppose we allow the denizens of Craocrea to go trouserless for a time and inspect the salaries of the teacher.

### THE BRAKE-LESS REFORMER.

The reformer of unbridled tongue is a sight for the gods. When he has an attack of verbal mania he so exudes picturesque adjectives as to make the average citizen aware of the poverty of his vocabulary. The reformer protests—aye, he reads his opponents and

proclaims that he is right and will go on proclaiming so long as he can get a paragraph about himself in the papers. The great trouble is that he takes himself too seriously. We think that if the individual of flamboyant and inflammatory speech were relegated to obscurity, the man in the street would have an opportunity to think aloud, and the citizens who are disgusted with circus methods would aid the cause of civic betterment. But as it is, when this type of reformer begins to talk we close the windows and leave him to the mercy of unjudicious friends and the reporters.

### THE OLD WAY AND THE BEST.

When the celebrated Dr. Arnold was asked what benefit the study of Latin would be to a boy when he would never use it, he answered: "The question is not what your boy will do with Latin but what Latin will do for your boy." We commend these words to the individuals who say wondrous things about education, which to their mind should be utilitarian, that is, should devote itself, not to dead things or languages, but should be a process to enable a man to get on in life. The one point that the critics persist in overlooking is that education which trains and disciplines the faculties is strictly utilitarian. We may say that much of what we learn in the school is forgotten in after years, but the man remains, and his faculties, disciplined by hard delving into subjects which seem so useless to the critics, are efficient instruments for any kind of work. A leading employer of railroad labour has told us that he would rather have a man who has learned to use one hard book without liking it—a Greek dictionary if you will—than a man who thinks he knows all the experimental science which any school can give him and has enjoyed it because it is easy. We are not opponents of technical schools or of specializing in science. Our point is that the boy trained in the old fashioned way will do better work in science, will grip an opportunity more surely and meet an emergency more deftly than the boy who has been trained according to the whims of faddists. Education, says a writer, is a mental and spiritual training; it has no relation of any sort to technical instruction whatever the technique to be acquired may be.

### THE DIFFERENCE.

The writer of the foregoing words repeats an old truth when he says there is no necessary connection between book-learning and education; many men have been educated in the very highest degree who could not tell B from a bull's foot.

### FORGOTTEN BY THE TOURISTS.

This is forgotten by the tourist who is moved to tears at the sight of men and women living, say in Latin countries, who cannot read. He does not advert to the fact that an unlettered peasant who lives close to nature and is able to observe and to think is far more educated than they who own a miscellaneous assortment of bits of information and whose mental machinery is clogged by it. A man may carry whole libraries in his head and be uneducated; another to whom the printed page is a mystery may be cultured and the finest flowering of wisdom. The poor Spaniard who lives lazily because he believes that life is not a treadmill and is able to appreciate beauty whether on canvas or in God's gallery has better taste and better manners than they who are doped with the stench of the city and see no beauty save in the dollar. Any one, says the writer whom we have quoted, will see that the notion that a man who can read books is educated, while a man who cannot read books is uneducated, is ludicrously false. If it were not false then the illiterate Greeks who listened to the bard reciting the Odyssey, the Jews who heard the prophecy of Isaiah, the country folk who knew a whole library of goodly and noble ballads were all uneducated, while young Guppy in the train with his sheets of yellow intelligence is educated, and young De Vere, pale with his study of the Guide to the Turf, is also educated.

If I feel aggrieved by some sharp word that has been said to me, or by some discourtesy shown me, from whence does this feeling of pain proceed? From my pride alone. Oh, if I were truly humble, what calm, what peace and happiness would my soul not enjoy! And this promise of Jesus Christ is infallible, "Learn of Me, because I am meek and humble of heart, and you shall find rest for your souls."

### INTERESTING HISTORICAL DETAILS RELATING TO OUR LORD'S RESURRECTION.

(Abridged from London Tablet's review in 1907 of Prof. Latham's work, "The Risen Master.")  
Mr. Latham's essay opens with an examination of the account which is given by the fourth Evangelist (John xxi, 1-10) of what happened on the morning of the Resurrection. It must have struck many readers as strange that St. John should have entered into such detail about the position in which the grave-clothes were found by the two apostles, St. Peter and St. John himself, on their arrival at the sepulchre. Of course every detail relating to our Lord is of interest to the devout Christian; but when we bear in mind how reticent the Evangelists are about other matters that would have been no less interesting, the conviction grows upon us that there must be some special reason why St. John should have told us so much in this case. Can it be that we have here a circumstance that is of evidential value in relation to the mystery of the Resurrection itself? One is reminded of St. Augustine's untranslatable words, "Vigilanti verborum usus Evangelista." As if he would say, to express his thought in the homeliest of homely speech, "the Evangelist was wide awake when he used that word, and he invites us to be wide awake likewise, lest we miss his meaning." "And they ran both together," says St. John, "and the other disciple outran Peter and came first to the tomb and stooping and looking in, he saith the linen clothes lying; yet entered he not in." Simon Peter therefore also cometh following him, and entered into the tomb; and he beheldeth the linen clothes lying, and the napkin, that was upon his head, not lying with the linen clothes, but rolled up in a place by itself. Then entered in therefore the other disciple also . . . and he saw, and believed. For as yet they knew not the Scripture, that He must rise again from the dead (R. V.). On reflection one can hardly doubt that there must have been something in the appearance of the grave clothes which afforded a reason or motive for the specific belief that Jesus was "risen indeed." The mere disappearance of the body would not by any means have been sufficient to produce this belief, especially in the mind of one who knew not the Scripture concerning the Resurrection, and who at least had not clearly understood his Master's words on the subject. Moreover the absence of the body had already been reported by Mary Magdalene, but in particular to these very two; as is explicitly stated in a previous verse of this chapter. "They have taken away the Lord out of the tomb, and we know not where they have laid Him." (xx, 2.) What then was it in the appearance of things in the tomb which so arrested the attention of St. Peter, of whom it is said that he "looked upon" the grave-clothes, and of St. John, who "saw and believed"? We may well begin with the most unusual word in the passage, viz., that which is used of the "napkin," which is described in the Douay Version as "wrapt up," but in the Revised Version as "rolled up." The word in the Greek text, *entoligmenon*, undoubtedly does mean *rolled or wound*, rather than *wrapped*; and in particular it expresses that special kind of rolling up which is suitable to a turban or head-cloth. Moreover, something, it would seem, must be meant by the repeated statement that the other grave clothes were "lying." It would indeed have been somewhat remarkable that the linen clothes should have been folded up. But it is by no means clear how this would have had any special bearing on the Resurrection as such. But it is quite a different matter if the appearances were such that they could only be accounted for by supposing that the body of our Lord had disappeared, leaving the grave-clothes undisturbed, i. e., just as they had been wound round the body. And indeed, if we consider what (if we may venture to say so) must have happened, just as our Lord passed unimpeded through the door of the upper chamber, so it must be supposed that it passed through the linen clothes, leaving them undisturbed. And the circumstance that they found just in this position—a position, be it observed, in which no one carrying away the body could possibly have left them—was indeed well calculated to arrest the attention of the two apostles, and to recall to their minds those hopes that their Master was indeed risen, which quickly ripened into the fullness of faith.

This, expressed in our words, is Mr. Latham's case, so far as it concerns the particular passage which we have had under consideration. But our readers will be glad to read something of what the author himself has to say in explanation of the subject.  
The cave penetrates seven or eight feet into the rock; on one side of the doorway, as you enter, there is a low recess, nearly as long as the cave and two and a half feet broad. The base of this recess is a ledge of the native rock, upon which the body was to be laid. This ledge has a low step in it, at about a foot and a half from the far end of the recess; the raised slab so formed is meant to serve as a pillow for the head of the corpse.  
I now come to what I suppose the Apostles to have seen. They were in no disorder they were just as they were when Joseph and others had wrapped them round the body of the Lord, only they were lying flat, fold over fold, for the body was gone. On

the raised part of the ledge, at the far end, all by itself, was the napkin that had gone round the head, this was not lying flat, but was standing up a little, retaining the twisted form which had been given it when it had been twisted round the head of the Lord. . . . The Lord's body . . . (had been) prepared for the tomb in great haste by Nicodemus and Joseph of Arimathea. I suppose it (and the supposition is confirmed by existing usage) to have been wrapped up in three or four lengths of linen cloth, with abundant spaces between each fold, and the napkin to have been twisted round the head, with its ends interlaced. When the body was laid in upon the raised portion of the ledge at the far end, which served for a pillow, if the body . . . evanesced, as I suppose it to have done, the napkin, which had been twisted round the top of the head (according to usage), would remain on this elevated slab, there it would be found "rolled up, a place by itself."  
This, of course, is only one of many topics touched upon by Mr. Latham, and it is one on which he acknowledges his indebtedness to an almost forgotten pamphlet by the late Mr. Beard. The whole volume deserves the most serious and careful study; and we much regret that we are not able at present to devote more of our space to it. We need hardly point out how seasonable it will be at the present moment, and we sincerely hope that it will find many readers. One word of caution may, perhaps, be necessary with regard to what the authors say about the Resurrection body; but even here we think that it is rather the terminology than the author's meaning that is at fault. It is a wise rule to put the best construction on a man's words that they will fairly bear, especially when his intentions are evidently excellent.

### DISINTEGRATING PROTESTANTISM.

There appeared recently in the New York Times a remarkable article entitled: "Has the Church Lost Its Hold On Humanity?" which deals with the decadence of Protestantism in New York City. Statistics and diagrams illustrating the decrease in the membership of Protestant churches are given together with the comments of Bishop Potter and leading Protestant ministers. These spokesmen for Protestantism frankly acknowledge that the churches they represent are losing ground in the American Metropolis. This confession is backed up by striking statistics from figures collected by the Federation of Churches. It appears that in Greater New York there are fully 1,071,981 Protestants who do not go to church and who take no interest in church matters. This great army of the churchless, living outside of the influence of the religious organizations of which they were once members, are Christians in name only. The New York Times article referring to this appalling fact says: "There is no doubt that the Church, as a whole, is thoroughly alarmed at its diminishing hold on the people and is trying to find out what methods will restore to it its old-time power. Last week an important meeting was held at Bishop Potter's residence in Riverside Park to discuss this identical question. The Church, to all appearances, is facing a great crisis."  
The crisis here referred to is in no way attributable to the lack of material resources. The Protestant churches in New York are much richer, in the financial sense of the word, than they were before. In 1857 they owned an estimated \$12,134,955 of property; they now own at least \$150,000,000 worth. But the accumulation of wealth has not stayed the steady disintegration that has been going on decade after decade in the Protestant churches of this city. Half a century ago there were 427 Protestant churches in the city, or one to every 2,126 persons. Now there are 964 Protestant churches, or one to every 4,161 persons.  
There are sections of the Metropolis where the Protestant churches are almost deserted. Take, for instance, the lower east side where there is a population of 750,000. Of this number only 14,000 are Protestants. It is no wonder that Protestant congregations are constantly moving away from this quarter and that Protestant churches are devoted to other uses than those for which they were erected originally. It may be asserted that this desolation of certain quarters of the city is due to the inflow of European emigrants who have forced the members of Protestant congregations to change their residences. But this does not explain the falling off in attendance of Protestant churches in the neighborhoods of the East Side have moved. If they remained loyal in a religious sense, the Protestant churches within easy reach of their new homes would be crowded. Instead of this being the case these churches have many empty pews on Sunday.  
The Rev. Dr. Charles E. Jefferson, of the Broadway Tabernacle, the oldest Congregationalist church in the city, speaking of this falling off in attendance says:  
"Of our 2,500,000 population, the Roman Catholic Church claims 930,000. There is a Protestant remnant of only 720,000, which is 50,000 less than it was twenty years ago. Only the smallest fraction of these 720,000 nominal Protestants have any connection with the churches. It is not easy for churches to work here, and it grows harder all the time. The last decade has been

the most strenuous and discouraging for Christian workers which this city has probably ever known."

This is the testimony of one who is thoroughly conversant with the subject he deals with. The Rev. Dr. Jefferson is not the only Protestant minister in the city who recognizes the waning strength of Protestantism. The ministers as a body see it and deplore it. For them the question is how to stem it. They recognize that the wage workers have been alienated from the Protestant churches, having lost faith in the teachings and doctrines of Protestantism, which itself is constantly changing. The New York Times article commenting on this says:  
"Things that popularly were once held to be strict articles of faith are now dispensed with by the masses. Old myths and superstitions have been dispensed. That this is so is observed in the fact that the Protestant churches are continually remodeling their creeds and dropping dogmas which for generations they insisted upon as divinely inspired. Side by side with this change of thought on the part of large numbers of people, there exists, according to the statements of many ministers, a general belief of the working classes that the Church as a whole is indifferent to the abuses, injustices, and oppressions under which the workers labor."  
It is proposed to remedy this condition of things by making the Protestant churches more or less agencies for the hope that in this way the churches will come into closer relations with the people. In so far as the new movement will have the effect of bettering social conditions, it is to be commended. But we know the injunction about first seeking the Kingdom of Heaven, as a preliminary to obtaining other desirable things. Churches which allow faith in divine things to grow cold will not have at their service that ennobling and uplifting sentiment, which in all ages and in all countries has been the inspiration of heroic and self-sacrificing men and women who have done so much in the cause of humanity.

The Catholic Church during nine thousand years has done infinitely more in the interests of humanity than any organization or combination of organizations that ever existed. She was able to accomplish all this good, because she kept intact the teachings of her Divine Founder. Her sons and daughters in countless thousands during the centuries made themselves ministers of mercy because they had unquestioning and unshaken faith in the great truths taught by the Spiritual Mother. If that faith had been destroyed or weakened to a very considerable extent, the world would never have witnessed the great services in behalf of mankind rendered by organized Catholic effort during the centuries that stretch back to the dawn of Christianity.

It was not by converting her churches into a species of social clubs that the Catholic Church was enabled to accomplish so much good. Her strength has always consisted, and still consists, in the loyalty with which she has carried out the mission confided to her by her Divine Spouse. Nor has she reason to complain, as the Protestant churches of this city complain, of having lost the confidence of the working classes. One need not attend Mass at any Catholic church on Sunday to be convinced of this. Enter either one of the two Catholic Churches in this city where Masses are celebrated at 3 a. m. every Sunday for night workers and you will have an ocular demonstration that, however it may be with the Protestant sects, the Catholic Church retains a firm hold on the working classes.

The condition of the Protestant churches in New York City, as described by Protestant ministers themselves, portends a coming crisis in Protestantism in the American Metropolis. The New York Times article from which we have been quoting estimates that "the number of Protestants who keep away from church in New York City more than equals the whole population of Washington, Idaho, Montana, and Wyoming." It is safe to predict that this number will increase if the Protestant churches of New York can hold out to the churchless ones no higher inducement than that furnished by the promise of bettering social conditions. Unless there be a strong revival of faith within the Protestant sects, and at the present there is no prospect of this occurring, the outlook for Protestantism in New York City is gloomy indeed.—New York Freeman's Journal.

### STUDYING THE BIBLE.

"There are two ways of studying the Bible. One is to search the Scriptures to find texts to support preconceived opinions. This method will lead to error as readily as to the truth; since the infinite variety of the Bible supplies texts which, taken from their connection and proper interpretation, can be made to lend support to almost any sort of error. The other method is to empty the mind of all preconceptions and prejudices, and to study the Bible with the simple, earnest desire to learn exactly what it teaches. In this way alone shall the true meaning of the Scriptures be found."  
So advises the Watchman (Baptist). The method is delightfully simple, but rather confusing in results. It has given the world the hundreds of different religions, all pulling in different directions, which are collectively known as Protestantism. The only true meaning of the Scriptures is found in the interpretation of the Catholic Church, founded by Jesus Christ Himself, before ever a word of the New Testament was written.—S. H. Review.

### GIORDANA BRUNO.

A MODERN WRITER.

THE "ANTI-CLERICALS" IN ITALY.  
The kind of "anti-clericalism"—more accurately anti-Christian—split manifested in the cowardly murder of Father Leo Heinrichs in Denver helps Americans to understand the scenes of violence enacted in the streets of Rome during the recent bacchanalian celebration in honor of the memory of Giordano Bruno. These scenes, writes a correspondent in Rome, would have been considered disgraceful by the most savage tribes in Africa, and the editor of the Western Watchman illuminates the character of the celebrants by calling attention to the fact that the leading orator was unable to appear, being detained in jail by order of the chief of police on a charge of indecency, that did not permit of his going.

It is quite fitting that the memory of Giordano Bruno should be honored by orgies and his memory extolled by reproaches. He was a renegade monk, "dear to Englishmen," in the words of Mr. Marion Crawford, "who have never read the very scarce volumes of his insane and filthy writings." Mr. Crawford thus briefly sums up the career, trial and end of this ignorantly belauded adventurer in his interesting history of Venice, "Salvo Venetia."  
"Having escaped from Rome, Giordano Bruno left the ecclesiastical career which he had dishonored in every possible way and wandered about in search of money and glory. In the course of time he came to London, where his coarseness and his loose life made him many enemies. Thence he went to Oxford, where, by means of some pious protection, he succeeded in obtaining the privilege of lecturing on philosophy; but the university authorities were soon scandalized by his behavior and frightened by the extravagance of his doctrines; in three months he was obliged to leave. . . . Toward 1591 the patriotic Giovanni Mocenigo, an enthusiastic collector of books, found in the shop of a Dutch bookseller a little volume, entitled 'Eroici Furori,' which contains some astrological calculations and some hints on mnemonics. The purchaser asked who the author might be, learned from the bookseller that it was Giordano Bruno, entered into correspondence with him, and at last invited him to Venice.  
"Bruno, it is needless to say, accepted the invitation eagerly, as he accepted everything that was offered to him, but it was not long before Mocenigo regretted his haste to be hospitable. He had begun by calling his visitor his dear master; before he discovered the man to be a debauchee and a blasphemer. Now he changed that Mocenigo had said in the tribunal of the Holy Office as one of the three Senators whose business it was to oversee the acts of the Father Inquisitor, and he was not only a devout man, but had a taste for theology. He began by remonstrating with Bruno, but when the latter became insolent, he quietly turned the key on him and denounced him to the Holy Office. A few hours later the renegade monk was arrested and conveyed to prison. He was examined several times by the tribunal and was never tortured, and as the judges thought they detected signs of coming repentance they granted him a limit of time within which to abjure his errors. But the trial did not end in Venice, for the Republic made an exception in this case and soon yielded to a request from the Pope that the accused should be sent to Rome. He was ultimately burnt there, the only heretic, according to the most recent and learned authorities, who ever died at the stake in Italy. He was in reality a degenerate and a lunatic, who should have ended his days in an asylum."

### CATHOLIC NOTES.

Rev. Francis J. McNiff, of New York, a native of London, Ont., has been made Vice-President of St. Francis Xavier College, West 16th St., New York, N. Y.  
The famous bells of Shandon, immortalized in Father Prout's verse and more recently popularized by Wm. Black's novel, have arrived in England from Cork on their way to a bell foundry, where they will be remoulded.  
Cardinal Casali del Drago, a representative of the Roman nobility in the Sacred College, died Mar. 17, of old age. He was the only Cardinal residing in Rome who had renounced the emoluments of his post.  
Returning as a Catholic priest to Ministers' Mich., where, for several years he held the rectorate of the Protestant Episcopal Church, Rev. Ernest Willoughby Jewell will celebrate his first Mass in Guardian Angel Church Mar. 21th.  
One of the most beautiful presents to be offered to the Holy Father by the world of art on the occasion of his golden jubilee is expected to be the marble bust of his Holiness which the young French sculptor, Jean Larrive is just completing.  
Bishop Hendricks of Cebu, Philippine Islands, who is at present in this country on his way to Rome, as an illustration of the religious character of the Filipinos, gives the fact that one of the large tobacco factories in Manila has a chapel where Mass is said every morning for employees.

Among recent English converts to the Church are Miss Nadine Beauchamp, daughter of Sir Reginald Beauchamp, who was received into the Church at Exmouth by the Rev. J. L. Lyon. Lady Ellen Lambert, sister of the Earl of Cavan, and Mrs. Alfred Loder are two others who have recently entered the Church.