

The Catholic Record.

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

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CATHOLICS, AND PROTESTANT ORGANIZATIONS.

From letters received at this office we learn that an effort is being made to inveigle Catholics into Protestant organizations. The work is done systematically, and in such a way as to disarm if possible any antagonism. The workers are "good mixers," and give proofs of diplomacy and unwearied energy in displaying and selling their wares. They insist on the point that the societies represented by them are above prejudices, look to a man's worth and not to his creed, and are animated by a spirit that breathes naught but charity for all Canadians. We have no desire to impugn the sincerity of these agents. We simply wish to point out that the Catholic who wishes to cooperate with the Church in directing human action to the good of man and to the glory of God will not dally with them. As to the contention that Catholics who are members of Protestant organizations may do much towards dissipating erroneous notions of the Church we can only say that it is a mere possibility. We need not use space in discussing this aspect of the question, for he of the household who allies himself with alien societies does so, as a rule, through motives of self-interest. We say this without fear of being contradicted because we have facts to prove that this kind of Catholic is distinguished neither for piety nor for zeal and is non-existent so far as the work of the Church is concerned. He wields no power for good over his associates, and is the possessor of a backbone that is not associated with self-respecting manhood. He is contented by our separated brethren who, however they may view an opponent, have no liking for the man who will neither haul down his colors nor fight for them. And the tongue that restrains itself from any expression of opinion that may grate on the ears of the non-Catholic wags freely in criticizing and censuring the exercise of ecclesiastical authority. It is unwise that a Bishop should do this or that he should keep in his sacristy and refrain from aught that may displease any citizen. It may be there is no ground for resentment, but to a worldly Catholic the voice of duty must be silent, the word of direction must be unsaid whenever there is a possibility of their being misconstrued. He is afraid that he may be cast aside by those who use him as a decoy, and the social and political preferment which he seeks may be denied him. Hence his criticisms to placate his Protestant associates, who at a favorable opportunity will, as it has happened ere this in Ontario, turn and rend him. But let such tales of this rest in our archives. Our readers, however, may have heard of those who entered the political race with every prospect of winning a place. Ability and influence they had, and friends to cheer them, and yet they were always on the rack. In unglorious obscurity they ponder the why of it, and wait to hear again Opportunity's knock at their door.

SECRET SOCIETIES.

Some years ago Rt. Rev. Dr. Chalar exhorted his priests to deter with prudence all from joining any of the secret societies not formally condemned and to throw all their influence in favor of Catholic societies already instituted and approved. And he bade the laity to follow the spirit of the Church. That Church has the spirit of God, and even where she gives no official declaration she is guided by that Spirit and animated with the prudence which is from Heaven. In regard to membership in Protestant societies he said: The life of a Catholic thus associating with non-Catholics in the intimate fellowship called for by the circumstances makes him critical of the Church, and an easy prey to the liberalism of the time and generates disgust for a devout life. To be sure, where a man is forced to enter upon such associations the proximate occasion of coldness and of neglect of religion may be made remote, but the chances are against this.

A MAXIM AND A RULE.

We know that a society is not merely a means to satisfy the gregarious instinct: it is also a school wherein we may be taught and uplifted. It is a group of individuals banded together by rule and discipline; for the attain-

ment of some specific end. It should be a source of courage and a foe to the teaching that we must pass our lives with bated breath and whispering humbleness. "Let each and every one," said Leo XIII., "take this as a maxim and rule that it is not enough to be a Christian in heart, but a man is bound to show his Christian conversion freely, simply and openly." Freely—by giving the community in which we live the benefit of our principles: simply—by making our deeds plead our cause: openly—by being proud of our faith and allowing no insult to it to pass unchallenged.

GOOD EXAMPLE NEEDED.

We are aware that our societies are not devoid of imperfection. They suffer mayhap from the "spouter" and the clique, but criticism comes with ill grace from those who are chary of support of Catholic interests. There are some here and there who are under the impression that the Y. M. C. A., for instance, is better adapted to the needs of their children than an organization under the auspices of the faith. We grant that Protestant associations are in point of material equipment superior to ours. We admit that socially they take precedence of us. Let our readers take umbrage at this we hasten to say that the actions of not a few of us warrant us in saying that to their mind the refinements and graces of life are to be found only within Protestant precincts. The Catholic, however, of position, the one who has had the advantages of a liberal education, should give good example: to their weaker brethren, and do something towards directing our societies, and making them factors in the fashioning of public opinion. Let them aid us with their experience and knowledge, and let them, too, point out our defects. Let them dig channels for the energy that is flowing on aimlessly. They may tell us many an unpleasant truth. So be it. They may puncture our vanity and show little mercy to the "reports" and speeches which save our conscience and conduce to somnolency. It may then dawn upon us that a Catholic has not simply because he is temperate reached the limit of his possibilities and that his influence so desecrated upon by the politician exists only on or before an election. The "prudent" Catholic, who has as a rule an axe to grind for himself or family, will dissent from this statement. To him the average Protestant exudes appreciation of our standing and ability. But beyond civil is the truth that a society that takes kindly to a diet of saccharine compliment has lost its grip and is joggling along in dreamland. And we may say that the politician who makes pretty speeches to us is also under that impression. But when a society is alert and energetic, with little time for trifles, its way will not be strewn with verbal roses. It will meet with opposition. The invigorating air of rivalry will keep it healthy. It will thrive and conquer influence. Not the kind that blooms only at the festive board, or is begotten of the politician's rank, but that which springs from action, from union that has a business end, from a desire "to contribute a direct and deliberate share to the establishment of social ethics in harmony with our beliefs."

AN EXAMPLE.

Consider what has been done by organization in Germany, and in face of opposition that taxed the courage of the most stout-hearted. The men behind it looked not to inaction, to conciliate prejudice or to indolence to lessen grievances. But seeing their activity wasted on trifles and misdirected they conceived the design of purifying and of transforming into a force that could be used as a social and religious force. And for this they finished not from sacrifice; they persevered, despite the toil, until they formed their compatriots into a solid phalanx. Its arms are study and prayer: the enemy, all that menaces religion and country. Its trophies are newspapers, lectures, exposition, and application of Catholic principles and an influence that cannot be decried with impunity.

ORGANIZATION.

Bishop Hedley tells us that good intentions and sound views are most praiseworthy, but they are of little use without organization. Organization means, first, the preparation of the means, then the bringing them together, and, thirdly, the working of the machine. Another condition is that Catholics be

prepared to sink their differences for the sake of agreement on what is more momentous.

THE CATHOLIC SOCIAL MOVEMENT.

Encyclical of Our Holy Father, PIUS X.

BY DIVINE PROVIDENCE POPE, TO THE BISHOPS OF ITALY, ON THE CATHOLIC SOCIAL MOVEMENT.



N. Y. Freeman's Journal. Venerable Brothers, Health and Apostolic Blessing:

The firm resolution We made at the outset of Our Pontificate to consecrate to the work of restoring all things in Christ whatever strength the Lord in His goodness has pleased to grant us, awakens in Our heart a great confidence in the powerful grace of God, without which it is not given to us here below to undertake anything great or fruitful for the salvation of souls. At the same time We feel more than ever the urgent need, in this noble enterprise, of your united and constant aid, Venerable Brothers who have been called to a share in Our pastoral office; as also the need of the aid of each of the clergy and of the faithful entrusted to your care. For all of us in the Church of God have been called to form that body whose head is Christ—that body which, as the Apostle Paul teaches (Eph. iv. 16) "is compacted and fully joined together, by what every joint supplies, according to the operation in the measure of every part, maketh increase of the body unto the edifying of itself in charity." In this edifying of the body of Christ (Eph. iv. 13.) Our first duty is to teach and point out the right method to be followed, to propose the means for doing this and to admonish and exhort patiently.

At the same time it is the duty of Our dearly beloved children, scattered throughout the world, to receive Our words and make them efficacious, first, in their own persons, and then afterwards to aid in making them efficacious among others, each one doing this according to the grace received from God, and in a manner befitting his station in life and the social duties he has to perform. All this according to the zeal that inflames his heart.

Here We wish to call attention only to those manifold works of zeal for the good of the Church, of society, and of individuals, usually classified under the name of the Catholic Social Movement. These works by the grace of God are flourishing in all places and abound in our own Italy. You, Venerable Brothers, will readily understand how dear they must be to Us and how ardently We desire to see them strengthened and developed. On several occasions We have, in personal conversation, spoken to many of you about these works as well as their principal promoters in Italy, when they have in person offered Us the testimony of their devotedness and filial affection. In addition to this We have published, or caused to be published, by Our authority, various decrees with which you are familiar. It is true that some of these decrees, owing to circumstances causing Us much pain, dwelt on the removal of obstacles in the way of the more rapid progress of the Catholic Social Movement, condemning tendencies which were creeping in, to the great injury of the common cause. In the meantime We were eagerly awaiting the opportunity of addressing to all a word of fatherly counsel and exhortation, in order that the good work of broadened on a foundation as free from impediments as We could make it. It gives Us great pleasure to be able to do this by this letter of Ours, written for the consolation of all, as we are assured that Our words will be received and obeyed by all in a spirit of docility.

The field opened up to the Catholic Social Movement is vast one. There is absolutely nothing pertaining directly or indirectly to the Church's divine mission that is excluded from it. One can easily see the necessity for the co-operation of individuals in this great work for the sanctification of our souls as well as for the diffusion and the ever-increasing extension of the kingdom of God in individuals, in the family, and in society, each striving to procure, according to the measure of his capacity, the good of his neighbor by the propagation of revealed truth, by the exercise of Christian virtue, by works of charity and mercy, spiritual as well as corporal. This is that "walking worthy of God" to which St. Paul exhorts us "in all things pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Coloss. 1. 10).

In addition to these benefits there are many others pertaining to the natural order which are not directly bound up with the mission of the Church, but which flow from that mission as a natural consequence.

Such is the light of Catholic revelation that it sheds itself brilliantly on every science; such the force of the maxims of the gospel that the precepts

of the natural law are more firmly rooted and grow in strength; such, in fine, is the efficacy of the truth and the moral doctrine taught by Jesus Christ, that the material well being of the individual, of the family, and of human society is providentially supported and promoted.

The Church, even while preaching Jesus Christ crucified, a stumbling block and a folly in the eyes of the world, has become the chief inspiration and support of civilization, and has diffused it wherever her apostles have preached, preserving and perfecting all that was good in the ancient pagan civilizations, rescuing from barbarism and moulding in the forms of civil society the primitive people who flocked for refuge to her maternal bosom, and giving to the whole structure of society, gradually indeed but securely and with ever growing impetus, that marked impress which it possesses even still.

The civilization of the world is Christian civilization. The more distinctively Christian it continues to be, the more real and lasting and fruitful will it be. The farther it removes itself from the Christian idea the greater will be its decline, to the immense injury of social welfare. Hence, from the very nature of things, the Church became in fact the guardian and defender of Christian civilization. In bygone ages this fact was recognized and admitted, and it still forms the enduring basis of civil legislation.

On this fact were based the relations between the Church and the different States, the public recognition of the authority of the Church in all matters that in any way relate to conscience, the subordination of all the laws of the State to the divine laws of the gospel, the concert of the two powers, Church and State, in procuring the temporal welfare of the people in such a way that their eternal welfare should not be interfered with.

There is no need for us to tell you, Venerable Brothers, what prosperity and welfare, what peace and concord, what respectful submission to authority and an excellent government would be obtained and maintained in the world were it possible to realize to the full the perfect ideal of Christian civilization. But, given the continual strife of the flesh against the spirit, of darkness against light, of Satan against God, this perfect ideal is not to be hoped for, at least in full measure. Hence continuous assaults are made upon the peaceful conquests of the Church. These are the more lamentable and fatal the more human society tends to base itself on principles opposed to the Christian idea and even tends to apostatize entirely from God.

But this must not make us lose courage. The Church knows that the gates of hell shall never prevail against her. She knows also that she shall be straitened in this world, that her apostles have been sent as sheep into the midst of wolves, that her followers shall ever be covered with hatred and contempt, even as hatred and contempt were heaped upon her Divine Founder.

The Church therefore pursues her way undaunted, and while she extends the Kingdom of God where it has not yet been preached, she strives in every way to repair her losses in the Kingdom already won. To restore all things in Christ has ever been the device of the Church, and it is in a special way our duty during the perilous days through which we are passing, to restore all things in Christ that are in heaven and on earth." (Eph. i. 10); to restore in Christ not only what belongs properly to the divine mission of the Church in leading souls to God, but also that which, as we have explained, spontaneously flows from that divine mission, namely, Christian civilization, in all the elements which constitute it.

Containing attention exclusively to this last part of the desired restoration, you will recognize at once, venerable brothers, of what help to the Church are those elect bodies of Catholics who have determined to unite all their active forces in order to combat by just and legal means and Christian civilization; to repair by every means in their power those very serious disorders which flow from this anti-Christian civilization; to bring back Jesus Christ to the family, to the school, to society; to re-establish the principle that legitimate human authority represents the authority of God; to take deeply to heart the interests of the people and especially of the working and agricultural classes, not only in selling into all hearts the religious principle, which is the only true fount of consolation amid the trials of life, but seeking to dry the tears of the sorrowful, to alleviate suffering, to better economical conditions by well-planned measures; to labor to have public laws grounded on justice, and to correct or suppress those which are opposed to justice—in short, to defend and maintain with a truly Catholic spirit the rights of God in all things and the not less sacred rights of the Church.

All such works, maintained and promoted in a large measure by the Catholic laity, and carried out in various ways according to special needs of the different nations and the circumstances of different countries, constitute what is known under the special and truly noble title of the Catholic Social Movement or the Social Movement of Catholics. It has at all times aided the Church, and the Church has always welcomed and blessed it however different may have been the forms it assumed to meet the needs of the times in which it has existed.

Let us here note that on account of the radical changes which in the course of time have been introduced into society and public life as also on account of

the needs which the changes in conditions are continually begetting, it is impossible to-day to restore completely what in bygone centuries was useful and even absolutely necessary.

But the Church in the course of her long history has always and in every case clearly demonstrated that she possesses a wonderful power of adapting herself to the varying conditions of human society, so that while preserving unimpaired and unchanged the truths of faith and morals, and while defending her own sacred rights, she easily bends and accommodates herself to all that is contingent and incidental to the vicissitudes of the time and the new requirements of society. Godliness, says St. Paul, is profitable to all things, having promise of the life that now is and of that which is to come: Pietas autem ad omnia utilis est, promissionem habens vitee, quae nunc est et futura. (1 Tim. iv. 8) And so Catholic action also, while it changes opportunely in its external forms and in the means it adopts, always remains the same in the principles that guide it and in the noble aim it has before itself. In order, therefore that it may be truly efficacious, it will do well to study carefully the conditions imposed upon it, both by its nature and its end.

At the outset this truth must be deeply felt—that an instrument not properly adapted for the work it has to do is defective. From what has been said already it is evident that the Catholic Social Movement, proposing as it does to restore all things in the honor and glory of Christ Himself, to fulfill this apostolate the grace of God is necessary. Now the grace of God is not given to an apostle who is not united with Christ. It is only when we shall have formed in us that we shall be able to restore Him more easily to the family and to society. Hence all who are called to direct or who dedicate themselves to the

of promoting the Catholic movement must be Catholics to the very core of their being, convinced of their faith, soundly instructed in their religion, sincerely obedient to the Church, and especially to the Vicar of Christ on earth, they must have true piety, manly virtue, good morals and lead a life so pure that they will be an efficacious example to all. If the spirit be not thus tempered not only will it be difficult to promote good in others, but it will be almost impossible to act with a good intention. Strength will be lacking to bear with perseverance the annoyances and the calumnies of adversaries, the coldness and the want of interest of even the well-intentioned, and at times even those jealousies of friends and companions in arms, which, while they are perhaps excusable on account of the weakness of human nature, are greatly prejudicial, as they are the cause of discords, disagreements and intestine troubles. It is only virtue which is patient and sturdy in well-doing, and at the same time gentle and delicate, that can remove or diminish these difficulties, so that the weak to whom the Catholic forces are dedicated may not be compromised. "For so is the will of God," says St. Peter, "that by doing well you may put to silence the ignorance of foolish men. Sic est voluntas Dei ut bene facientes obmutescere faciat imprudentium hominum ignorantiam" (1 Pet. ii. 15).

THE PRECIOUS BLOOD.

By Rev. T. F. Ward.

The Precious Blood is not only the ransom paid for our souls, it is also their very life. Our lives may be likened to the uncultivated and sterile earth which produces only thorns and thistles which will be consumed by the fire of malediction. But when watered by the Blood of our blessed Saviour and saturated by this salutary dew, our souls produce the most abundant fruits of sanctification and salvation. Our souls receive this fecundity through the sacraments, which are so many mysterious sources of the precious blood. What astonishing and wholly supernatural virtues the blood of Jesus germinates in our souls!

The sacrament of baptism communicates faith, the knowledge of God, and the mysteries of our holy religion. This faith, it is true, is only infused into the child whose reason is not yet developed. But when he will have attained the use of reason and discretion if he has had the happiness to preserve his heart pure and innocent, what wisdom, what virtues unknown to pagan souls does he not manifest? In the sacrament of confirmation the blood of Jesus gives to the Christian the courage and fearlessness to triumph over the world, the flesh, and the devil. The Eucharist preserves and augments them. Hence comes these eminent virtues, if not from that adorable Source which flows from the Sacred Heart of Jesus? It is from this Source also that we must receive the life of our immortal souls. It is from this overflowing fountain that we, too, must gain the inspiration which will prompt us to deeds of love and mercy, which will be worthy of recompense in the life beyond the grave.

RETURNING TO THE CHURCH.

One of the by products of the Russo-Japanese war is religious toleration in Poland, and the Poles are not slow in taking advantage of the Emperor's ukase concerning liberty of worship. The Moscow Gazette reports that nearly 30,000 persons have left the Russian Church for the Roman Church in two Provinces of Poland.

The boiling and seething mass of discontent and rebellion that has been stirred up by Russian disasters in the Far East will need a heavier weight on the lid than anything the Czar can provide. He finds it necessary to furnish safety valves. Religious toleration for the Poles is one of them.

The return of so many Poles to the old Mother Church recalls the dreadful religious persecutions they have had to suffer, and is a very strong reminder of the fact that a people may be dragged into a certain external observance of religion, but in spite of tyrannical law they will be faithful to the true religion in their hearts.

It is a long lane that does not show some turning. A hundred years of despotism and oppression of the weak in the Russian Empire is now meeting its doers.

Of course peace is a good thing. We hate war. But if peace comes, has Russia yet learned the need of giving religious and civil liberty to its conquered races?—The Missionary.

A True Philanthropist.

St. Xavier Gesteira and The "Leaguers of Life."

In the torrid regions of South America and continuously during the entire first half of the seventeenth century, the great servant of the Cross, St. Peter Claver, toiled as a slave of slaves, through love of our Common Redeemer.

"Peter, ever the slave of the Negroes," was the signature affixed by this great Apostle to the vow by which he devoted himself for upward of forty years to the spiritual and temporal welfare of these most abandoned of creatures. Not a slave ship touched at Cartagena, the great South American slave mart, but he was there to be father, physician and friend to these poor outcasts, forty thousand of whom he baptized with his own hands. His nights, after days of such toil, were passed in prayer and the practice of fraternal penance. His extraordinary vocation was revealed to him by St. Alphonsus Rodriguez, his intimate and guide, when Claver was a scholastic at Majorca, but his whole life from the time of his entrance into the Novitiate had been a preparation for this arduous Apostolate. He died in 1654.

CATHOLIC NOTES.

Dr. Chamberlain, one of the founders of the Tokio University in Japan, recently became a Catholic, as did Dr. Von Koerber, the professor of philosophy in the university.

The Holy Father has authorized the insertion in the Litany of the Saints of the petition: "Through the institution of the Most Holy Eucharist, deliver us O Lord."—Antigonish Casket.

Most Rev. Bernard Silvestrelli, C.P., has been re-elected Father-General of the Passionists congregation at the general chapter which has just concluded in Rome.

Rev. H. G. Graham, who some two years ago resigned his charge at Strathaven, Scotland, as an Established Church clergyman, to become a Catholic priest, was lately ordained deacon at Rome.

By permission of Archbishop Farley, the Greek-Italian ritual, written in ancient Greek dialect, is about to be introduced in New York for the benefit of Italian Catholics from Calabria and the Southern Italian provinces.—N. Y. Freeman's Journal.

A number of Catholic controversialists, lecturers and writers, from the pulpit, platform and press, have lately been giving a series of startling historical facts in Scotland in regard to John Knox which must go a great way in enlightening the Scottish people on the subject of the "reformer's" true life and mission.

An interesting feature of the Confirmation ceremony at St. Peter's church, Jersey city, N. J., on June 4, was the presentation to Bishop O'Connor, for confirmation of seven colored women, converts to the true faith, who had received instruction from Rev. Father McTammany, S. J., of St. Peter's.

The Mexican Herald says that at the dinner given recently by Father Reis, pastor of the church of San Lorenzo, to the English-speaking priests of the city of Mexico, there were present eight clergymen of the Catholic Church, every one of whom was a linguist. Including English, which they all spoke fluently, the total number of languages spoken by the party of eight amounted to twenty-eight, an average of three and a half languages to each man.

Pope Gregory XVI., says the London Daily Chronicle, died on June 1, 1846, nearly sixty years ago, and it would seem impossible that a Bishop appointed by him could be still alive and in harness. But to-morrow Dr. Daniel Murphy, Archbishop of Hobart, Tasmania, the first prelate of Pope Gregory's creation, enters on his ninety first year. He was born in Cork while the battle of Waterloo was being fought, was consecrated an Indian Bishop in 1846, and translated to Hobart in 1865. He is the sole survivor of the Council of 1851 that proclaimed the dogma of the Immaculate Conception, and he was also a member of the Vatican Council of 1870, which made Papal infallibility, an article of faith.