The Catholic Record.

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

VOLUME XXVII. LONDON, ONTARIO, SATURDAY, JUNE 24 1905 1392

The Catholic Record.

London, Saturday, June 24, 1905.

THE DRINKING HABIT.

We remember the distinguished Dr. Lorenz said while he was in the United States that he could not as a surgeon, touch alcohol. The English surgeon Sir Frederick Treves, declares that alcohol is a poison and a foe to keen and alert judgment. Discussing the question of alcohol as a food the Lancet for Nov. 19, 1904, says "it has now been established by several well-known classical researches that up to a point alcohol is a food, and past that point it is a poison." Without drawing a sharp line of demarcation which shall define for all persons when its action as a food exactly ceases, and when its effect as a poison exactly begins, it goes on to say:

"Apart from the fact that to avoid injury to health the amount of alcohol consumed per diem should be limited strictly to one and a half fluid ounces, it cannot be regarded for practical purposes as a food in the sense of true reparative."

Considered as a beverage, says Dr. Benedict, it will be noted that there is practically no physiologic or therapeutic excuse for the use of alcohol. In a pamphlet prepared by Mr. Joel Van Cise, actuary of the Equitable Life Assurance Company, on "The Effect of Total Abstinence on the Death Rate," we read that total abstinence lowers the death rate and increases the duration of human life. The statistics garnered by him and other actuarial experts, furnish us with the following facts: "Between the ages of twenty and thirty the excess of deaths among drinkers as compared with abstainers is 11 per cent.: between thirty and forty, 68 per cent.: between forty and fifty, 74 per cent.: between fifty and sixty, 42 per cent. Clearness of vision and precision of muscle are incompatible with the drinking habit, say some employers; and so they require of their operatives absolute abstention from alcoholic beverages. Some may not admit this, but it is certain as a general rule that after the age of forty the moderate drinker is less able to cope with emergencies and of prolonged exertions than the total abstainer. About that time the liver and kidneys and the heart send in their cheques for health; they are not honored, and the results are impairment of powers, degenerative changes and the shadows of the tomb. Hence it happens that many a man is going down into the valley when he should be on the highway, and his powers lose their edge and brilliancy when they should be in the full tide of beneficent action.

THE DRINK DISPENSER.

We were told some time ago by an irate drink dispenser to "mind our own business," and to advert to the fact that saloons can be models of respectability. Yea, we were admonished to remember the benefactions of dealers in liquors, their generosity towards this and that, and above all their noble and edifying lives. We do remember this, but without exultation. We remember, too, that one gentleman distinguished for his piety was ever at early morn in his place of business so as not leave the jaded mortal without an eye-opener. We know how the knights of the bar work early and late and conjure up, as they count the dimes, visions of the mansion that is to be when the apron is put away and the odoriferous cock-tail is a thing of the past.

The Church, however, would gain much if these bar-room keepers should try to get some more decent way of gaining a livelihood. We could dispense with these benefactions which provoke scorn and wonder, and we should be none the poorer if the gifts which represent neither brawn nor intelligence were withheld. The money which finds its way into their pockets would flow into other channels and would bring comfort to many a household. Anyway the saloon keeper is not so potent as formerly, and upon him the "Church frowns in anger and sorrow."

CHINESE CIVILIZATION.

The papers inform us that a decree of the Dowager Empress of China abolishes the infliction of that most revolting form of torture called "slicing." As Western influence is credited with having influenced the decree, Western scribes wax eloquent in praise of western civilization. If the Chinese criminal can secure the services of legal and medical experts, and think up a past that can make "good copy," and open the flood-gates of maudlin sentimentably, he may enjoy all the privileges and comforts of his Western brother.

SOWERS OF DISCORD.

The speeches of the politicians who were working in London were very tiresome and as dull as a 12th of July without fireworks. As entertainers these gentlemen are failures: as educators beneath contempt: and as Canadians they give indubitable proof that their mind, so far as grasping the needs of this country is concerned, are in a very rudimentary state. They buttress the cause they are supposed to champion with verbiage and appeals to prejudice. They talk of everything save the point at issue, hoping thereby to strike a responsive chord in the hearts of Londoners.

These politicians, however, must do the bidding of their masters. They are whipped into the ring, and must perforce go through the same old tricks in the same old way. Political preferment is dangled before their eyes as a reward: and so they clown in public to evoke the praise and gain the plaudits of our Orange friends. But it is a poor work for politicians who dream of a future. It is discouraging to see men of reputation lending themselves to the cause of the unashamed bigot. It is an eloquent commentary on our enlightenment—this sowing of dissension and discord by the opponents of the school policy. But all the citizens of London do not follow the saffron-hued emblem, and may teach these gentlemen that Orange compliments mean little, and that victory may not be purchased at the expense of truth and justice.

ARTISTIC ENTERTAINMENT.

The Toronto News displays no inconsiderable energy in the production of the "Agitation" drama. Scenic effects are startling: and the lives of these who tread the boards are, though threadbare and pathetically ancient, rendered with spirit. The prompter knows his business, and the electrical experts distribute the lime-light with commendable taste and justice. If they would but show a moving picture portraying the various phases of the career of the courageous "Col." Hughes, who, liking not the piping times of peace, sighs now for revolutions and more medals, they might impart an additional zest to the entertainment. Or they might give us the "Col" doing sentinel duty by the Constitution and threatening the despoilers with his awful and always-ready musket. If they care not for pictures they might prevail upon the Canadian quartette—Messrs. Hughes, Sproule, Taylor and MacLean—to show us in tuneful numbers that patriotism sparkles gem-like on the brow of Ontario, and awaken us by their beautiful and sonorous voices to a realization of their role as guardians of the West. The above subjects require artistic talent of no mean order, but Mr. Willison will wield the baton, and may be depended upon for a successful performance.

A WESTERN ORATOR.

Mr. Bennett of the West was here. Summoned some days ago by wireless, he made his bow to the community as a "mouth artist," "the greatest ever," according to his press agent. We have our own professionals who make a specialty of wind, but even they could learn much from the picturesque and breezy gentleman from the West. Before some hundreds of admiring spectators he tore up the Autonomy legislation. He stamped upon it and reviled it, and declared that as a freeman he would resist its imposition upon the West. Swiftly and poignantly he narrated the sad story of the West's sad plight, and with hands in hip pockets, wherein, we presume, trusty revolvers were, proclaimed himself a "harbinger of blood and death." But no small weapons for this Lochinvar. He believes the people would be justified in using all the cannon they could get in defence of their Provincial rights. At this point the small boy of melodramatic tastes interjected the remark that Mr. Bennet was a "corker." For our part we suggest to the young actor a perusal of the advice as set forth by a playwright of repute:

"Do not saw the air too much with your hand: for in the very torrent tempest, and as I may say the whirlwind of passion you must acquire and beget a temperance that may give it smoothness. Oh, it offends me to the soul to hear a robustious periwig-pated fellow tear a passion to tatters, to very rags, to split the ears of groundlings, who for the most part are capable of nothing but inexplicable dumbshows and noise."

CHRISTIANITY'S ENEMIES.

"Of all the cants which are canted in this canting world" the cants of some politicians and preachers is the most tormenting. The Autonomy Bill gave them an opportunity to deluge us with words. They made phrases and threats: they protested and resoluted and tried but unavailingly to kindle the fire of bigotry throughout Canada. They were not fanatics, but "patriotic" Canadians who were opposed to anything that would drive the wedge of sectionalism among our people. They cried bitterly over the iniquity of the school policy and besought the Government to modify it. They hymned the praises of the national school wherein all Canadians would be educated side by side and learn the morality requisite for good citizenship from any kind of an unsectarian text-book. They overlooked the fact that the Catholic ratepayer demanded but what he conceded to others—no privilege but justice—and was unable to see why he should submit to having his status in the country defined by those who so far as he is concerned know nothing of the law of fraternal love. They took it for granted that they only had consciences, and assumed the right to dictate to us. When we declared that we trenched upon no Protestant right, they taunted us with being enslaved to an "arrogant and intolerant hierarchy," and made Catholic education the target of jibe and insult. M. Combes was pressed into service to warn Canadians against "Clericalism." This was done by the Christian Guardian, whose editor, with a disregard of Wesley's rules, sought in his crusade of vituperation, aid from the bitter-minded men who war against Christianity. We say "war against Christianity," for Jaures, friend of Combes, and supporter of his policy, insisting, some years ago, on the laicisation of schools, said: "If God Himself rise up before the multitudes in palpable form, the first duty of man should be to refuse Him obedience, and to consider Him as an equal with Whom one disputes rather than a Master Whom we accept." And yet men of this stamp were invited to read a lesson to Canadians: to Catholic prelates who have no quarrel with God and who are the friends and well-wishers of all, irrespective of creed and nationality. The enemies of religion were entitled to consideration, but not the men whose ancestors have written the most glorious pages of our history. The main reason of this bitter and shameless bigotry is hatred of the Church—that principal form of Christianity compared to which, to quote Frederic Harrison, "all the other forms are more or less perversions, or transitional and morbid and sterile offshoots."

THE WEST WELL SATISFIED.

As to the West, Rev. Dr. Carmichael said recently that the people were well satisfied with their educational system, and if given an opportunity would likely re-enact it.

And to discourage if possible the Toronto orators he averred that the half hour of the day in which religious instruction may be given had been a provision not demanded by any hierarchy, but suggested and incorporated in the bill by an inspector of schools who was an elder of the Presbyterian Church—a nauseous dose indeed for our friends the preachers. And the canting politician, "one that would circumvent God," may be taught that a policy dictated by hypocrisy will not be approved by Canadians. Their methods may be condoned by bitter and unfair partizans, but we are sure the majority of the people of this country will condemn them at the polls.

NON-CATHOLIC MISSONS.

THE OHIO APOSTOLATE.

St. Francis de Sales' parish has built a magnificent church on East Walnut Hills, one of the finest of Cincinnati's hill tops. The parish is in charge of Rev. Augustine Quatman, an able manager and exemplary pastor. The church is the costliest in the State of Ohio and is complete from its $30,000 main altar to its $10,000 bell; the latter the largest on the western hemisphere, and the former the gift of a wealthy parishioner to mark his faith in the Blessed Sacrament.

The Ohio Apostolate opened a non-Catholic Mission in this church on the morning of March 5. It was doubted seriously whether or not the non-Catholics of this fashionable neighborhood could be attracted even to so fine a Church as that of St. Francis de Sales.' It did not look more than doubtful when only one solitary Campbellite found her way into the church for the opening service. But the evening brought a throng which continued to grow night after night until our non-Catholic auditors reached the respectable number of several hundred. Archbishop Moeller and a dozen priests were present on the closing night, when about 1,500 people crowded the church and overflowed into the sanctuary. Among the immediate effects was a class of twenty-two converts. One of the class, a Kentuckian by birth, with extensive mining and coffee interests in Mexico, began the mission with the idea that the Catholic Church was not good enough for him, but ended with the conviction that he was not nearly good enough for it. Among the converts were two Christian Scientists. More than half of all had a Catholic father or mother, though they had been reared as Protestants or as unbaptized pagans. In only one instance did the Catholic parent have anything to do with the conversion of her son. Three were Campbellites, three Episcopalians, one a Lutheran, two Presbyterians, one a Baptist, two or three were Methodists.

A corps of young ladies, pupils of the Conservatory of Music, was in evidence during the week, marshaled by Miss Mabel Gottron, of Fremont. A phalanx of deaconesses with conspicuous costumes was in still greater evidence.

An interested listener throughout the week was Mrs. Webb, sister of the late Supreme Judge, Stanley Mathews, herself a convert to the faith. In a conversation with the missionary she told of a conversation held in her presence some years ago on board a trans-Atlantic steamer. A Scottish Protestant forced his company upon a cultured Brahmin, returning from the Chicago Parliament of Religions. After trying vainly to interest the Buddhist priest in a scheme for making money, the Scot suddenly blurted out: "You must admit that of Presbyterian missionaries are effecting a great deal of good in India. Every traveller seems willing to concede to that." "Do you wish a candid answer to your question?" "I do, certainly," answered the Scot. "Then let me tell you," said the Brahmin, "that when I see a man come to my country accompanied by a wife and family and surrounding himself not merely with the necessaries, but to a great extent with the luxuries of life; when I see him living in the sheltered valleys in the winter and moving up to the cool, heathful mountains in the summer; when I see him refuse to go out after nightfall for fear of contracting the fever, though his presence is requested by some unfortunate in the throes of dissolution, I say that man is serving himself. Such is the Protestant missionary. But when I see a man give up home and country, as does the Catholic priest, severing every tie that binds him to friends and the past; wanting often for the necessaries of life; living wherever duty calls him, whether in the cold mountains in the winter or in the hot valleys in the summer; going out at all hours of the night, undertaking dangerous journeys, going even into the abode of pestilence, and devoting himself to his work, not for a few years, but for the natural term of his life, and that, too, in celibate sacrifice, I say that man is serving God. And as I say so says all India."—W. S. K., in The Missionary.

LOGICAL AND UNLOGICAL PROTESTANTS.

The Rev. Dr. Peters, rector of St. Michael's Protestant Episcopal Church, New York City, is one of the many Protestant ministers who are engaged in tearing the Bible to pieces, which is another way of saying that they are doing their best to knock out the underpinning of Protestantism. In an address delivered the other day before the Church Congress, held in Brooklyn, N. Y., Dr. Peters ran the blue pencil, to use a newspaper phrase, through the Old Testament in a way that left very little of the latter. According to him much that is narrated of Moses is legendary and unworthy of belief. The Garden of Eden was a myth, and, of course, Adam and Eve had no existence outside the imagination of the writer of Genesis. Noah and his ark are relegated to the limbo of fables. Abraham, Isaac and Jacob are in the same category as Jack the Giant Killer. Cain and Abel are similarly classified.

Dr. Peters in the course of his address made a sort of an apology for his treatment of the Old Testament, as if he felt that his criticism could not fail to have an injurious effect upon the religious belief of his fellow-Protestants.

"I have heard much," he said, "about the disturbing of faith, and I have the greatest sympathy with those who feel that we are taking away views that were sacred to them; for I love traditions, and it is hard to give them up.

"But I have come in contact more with those whose faith has been shaken, not because those traditions are disturbed, but because it seems to them that teachers of religion are not prepared to meet present conditions."

In holding the views he does about the Bible Dr. Peters exercises his right of private judgment, with which revelation and all the cardinal doctrines of Christianity must square themselves, if we are to accept the teachings of Protestantism. This is logical, if God has not established a Church in the world commissioned by her Divine Founder to teach all men. In the absence of such a Church, then the individual judgment would rightly have the field to itself.

Consequently, Dr. Peters and other Protestant preachers who are explaining away the Bible, are not justly treated when they are sharply criticized and condemned by their fellow-Protestants for doing what they as Protestants have a right to do.

A sample of the criticism we refer to is furnished by the remarks of the president of the Bible League, which is just now holding a convention in this city. At the opening session Mr. Hill, the president of the league, thus scored the Peters in the Protestant pulpit:

"The American Bible League represents the organized conservative scholarship of the evangelical educational institutions and churches of North America.

"First of all, it stands in the Church and before the world for the maintainance of the faith that was once and for all delivered to the saints. Its members believe in the Divine inspiration, integrity, history and authority of the Bible as the very Word of God. They believe that the principles of common honesty apply with as much authority and force in theological seminaries and pulpits as in Wall street, and that men who have solemnly engaged to teach and preach the canonical Scriptures of the Old and New Testaments as the Word of God, and who teach and preach the conclusions of a so-called scientific scholarship, whose inevitable effect is the destruction of faith in the Bible as the Word of God, are in principle as morally guilty of a breach of trust as are the men who are untrue in the matter of finance."

This denunciation of the votaries of the "higher criticism" suggests two questions—why do the members of the Bible League "believe in the divine inspiration, integrity, history and authority of the Bible as the very Word of God?" Until they return a satisfactory answer to this question they are estopped from criticising the biblical iconoclasts to whom the president of the Bible League refers.

Then, again, how prove that the Bible League "stands in the Church and before the world for the maintenance of the faith that was once and for all delivered to the saints?" If the founders of Protestantism believed in the right of private interpretation of the Bible, why withhold that right from their latest successors, even if the latter in using it arrive at the conclusions that arouse the ire of the president of the Bible League? Logic is logic, and we should follow whither it leads us, however objectionable may be the goal we reach by so doing.

The seed sown by Protestantism is producing a harvest to which those accepting the cardinal doctrine of Protestants have no right to object.—N. Y. Freeman's Journal.

THE SACRED HEART.

O, Sacred Heart, we Thee adore,
Grant we may love Thee, more and more.

This is the sentiment that wells up is the true Catholic heart always, but especially in the month of June, consecrated to devotion to the Sacred Heart of Jesus—June, so beautiful in in sweet, long days, so peaceful and so happy in its warm sunshine, tempered by gentle zephyrs, is given up to the honoring of our Divine Lord and Saviour, in loving and adoring His Sacred Heart, which beats with an endless love and which exhausted its last drop of blood for man's salvation. Who can tell the depths of love that heart has for us? It is infinite, it is all-consuming, it is all-sacrificing. We can only have some idea of it when we recall it in the heart of a Man-God, filled, therefore, with love human and divine, inexhaustible in its strength, and extending to every creature made to the divine image.

There is something most touching and consoling when we consider the Heart of our Lord. To be loved and loved infinitely by *Jesus* the Son of God, is entrancing in the extreme. To remember that He who saved us, by dying, now lives for us and lives to love us with an unchangeable and exhausting love is beyond our powers to understand—we can only understand it in the light of God's infinite goodness and in His infinite power called upon to exercise it. God be praised for all He wishes to be to us, and God give us the wisdom to avail ourselves of His infinite love!

In these June days let our hearts go out to the Sacred Heart, and beg God to give us that generous and all-consuming love for Himself that He shows to us in an infinite degree. We will be lifted up above ourselves and our poor, miserable natures if we only begin to love our Lord and Saviour. The Sacred Heart affords a sure and easy way—for we know that Heart beats for each one of us with a love human and divine—and if we correspond with Its love, we will grow more and more in the divine life and be brought at the end of our days to the side of our Lord in Heaven, there to dwell with the Father and the Holy Ghost and all the heavenly court, world without end. Amen.—Bishop Colton in Catholic Union and Times.

The Month of the Sacred Heart.

The month of June, says the Little Messenger, will be a month in the School of Christ, and that is essentially the school of the heart. It will be a month by which to honor by every means in our power the most sensitively tender, the most extravagantly devoted of all human hearts. A month in which "to put on Christ," to be clothed with His virtues, to reveal Him in our lives as He revealed God in His. That was the only way that God became known and loved. All preceding efforts were insufficient. Men could not help knowing and loving God when they saw Him revealed in Christ, and particularly in His loving, pitying Heart. So must we, His followers, do: all our preaching is very vain, and our devotions vain, too, unless sustained by the silent but most eloquent speech of our lives.

CONDUCT OF KING EDWARD IN FRANCE A GOOD EXAMPLE.

THE IRRELIGION OF FRANCE.

La Semaine Religieuse, of Montreal, the official organ of Archbishop Bruchesi, reproduces from a paper in France some considerations on King Edward's visit to Paris. The extract reads as follows: "The reporters of the newspapers who followed the King of England to Paris, entered with him the Anglican Church on d'Augessenu street, and give these details:

"In his white-gloved hand he held a prayer-book with gilt edges, and in it he followed conscientiously the office, turning the pages according as the service progressed; near him was the British Ambassador, Sir Birtie, who used an immense missal.

"Aloud, but without effort, the faithful sang the liturgical melodies, and Edward VII. mingled his voice with theirs.

"All that there is of tradition, of order, of national strength in this trait of a sovereign who makes a public profession of religion, abroad, on the Lord's Day, in coming simply to attend the service of his Church, and mingle his voice with that of the faithful, his subjects grouped about him, our revolutionary spirit cannot comprehend. We cannot even raise ourselves to the conception of a country where there is a religion of the State, a Sovereign who practices it, a cult in which the King and his subjects participate in common.

"The stupid principles of free thought and confessional neutrality have so brutalized us that it is a subject of astonishment almost of scandal, that there should be throughout the world in the full era of progress and under the reign of reason, a King of England who sings in church, a King of Spain who kneels in the street at the passage of the Blessed Sacrament, an Emperor of Austria who follows the Fete Dieu procession on foot, an Emperor of Russia who offers up public prayers at the head of his army, an Emperor of Germany who constantly invokes God and preaches sermons to his people, a President of the United States who opens and closes the year of the State by addressing to the Most High public thanksgiving.

"Of all the signs of our national decadence, none is more striking, nor more afflicting than this monstrous irreligion of the State, raised among us to a principle of law and a maxim of government. It is the contradiction of all our past. A people which forgets itself to the point of abdicating its strongest, its most essential national tradition, which makes its law and its policy consist in being entirely separated from religion is a people deeply depraved and degenerated."

QUEEN ALEXANDRA AT MARSEILLES.

La Semaine Religieuse, of Montreal, also tells of one of Queen Alexandra's visits to the Basilica of Notre Dame de la Garde, at Marseilles. The account published by the Archbishop's official organ, reads as follows: "Her Majesty Queen Alexandra, on the very first day of her arrival in Marseilles, insisted on going up to Notre Dame de la Garde. After her visit to Borely Park, Her Majesty started on her return to the city and reached the elevator where Mr. Beaudoin was awaiting her.

"About 5 o'clock, the Queen arrived unexpectedly, and was received at the entrance to the shrine by the curate, who was then on duty, who did the honors of the Basilica.

"Her Majesty was accompanied by the Grand Duchess George of Russia, by two ladies in waiting, by the Grand Chamberlain, and the Consul-General of England. As soon as she arrived in front of the store for the sale of objects of piety, she insisted on making some purchases, and chose, among other things, a little silver statue which she insisted on carrying herself, in her hand, during the whole of her visit without handing it over to any person to her staff.

"From the crypt, Her Majesty visited the vestry, then entered the Basilica and visited it throughout, admiring the mosaics, and especially the votive offerings, of which one was the gift of a British subject.

"In passing before the sanctuary, the Queen stopped and bent down, as if in prayer. Her suite drew back at once and followed her example.

"Her Majesty afterwards deigned to express her satisfaction and she asked for information regarding the pilgrimages: when she was told that each day at least one group of pilgrims came to represent the diocese at the shrine, the Queen declared that she was both surprised and edified at such a daily proof of religion.

"Before leaving, Her Majesty again visited the booth where religious objects were sold, and secured some medals: she also signed the roll of honor, an example followed by the personages in her suite. Then she offered her hand to the priest who had accompanied her and thanked him in the kindest and most gracious terms."

An All Embracing Power.

The power of remitting sin given the priest in the tribunal of penance is not a limited power. Hence there is no sin which he cannot forgive providing proper conditions are present on the part of the penitent. To hold otherwise would mean that the sacrament of Penance is an inadequate sacrament. Such a conclusion will be at variance with the words of God Himself Who said: Whose sins you shall forgive, are forgiven them, and whose sins you shall retain they are retained.—Church Progress.