

The Catholic Record.

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

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THE COMMERCIAL PIRATES.

In the July number of Everybody's Magazine appeared the first instalment of an exposure of the methods employed by some multi-millionaires in increasing their bank accounts. The writer, Mr. Lawson, begins a revelation of the secrets of "high finance" so far as the Amalgamated Copper Company is concerned, and, despite rumours of libel suits, rests not as yet from his labors. The story is the old one of human greed, respecting no law, human or divine, in its search after wealth. The pirate of by-gone days sailed the seas with the black flag at the mast-head; sacked and harried when and where he might; and made his victims walk the plank. His successor, the commercial pirate of this century, plies the same old trade though in a new way. He keeps the flag under cover and answers to the name of Captain of Industry. He is extolled in the newspapers, and the public, the men and women who are taught insistently that money is the highest good in life, look upon with reverence. It matters little that his exploits in the way of plundering outright any that are credited to departed freebooters. His victims, when they do not walk the plank of suicide, mourn unavailingly the loss of their dollars. Speaking of the directors of the amalgamated Copper Company, Mr. Lawson says:

In the harness of the system these men knew no Sabbath, no Him; they had no time to offer thanks, no care for earth and celestial being; from their being, from their eyes no human power could squeeze a tear, no suffering wring a pang from their hearts. They were immune to every feeling known to God or man. They knew only dollars. Their relatives of a moment since, their friends of yesterday, they regarded only as lumps of matter with which to feed the whirring, grinding, gnashing mill which poured forth into their bins dollars.

The words are penned by one who knows whereof he writes. The picture of men converted under the brutal code of modern dollar-making into beasts of prey is not drawn by a visionary or a radical at war with society. Saddening it is and unspeakably revolting, but we think that the sheen of gold round about it will cause many to overlook its unsightliness. Perhaps a few may discover some beauty in the picture, for the pitiless war on all that stands in the way of the acquirement of pelf is heralded as a proof of strength and of commendable pertinacity of purpose. The weakling is the one who does not make money; the strong are they who do make it, though they are, whilst making it, immune to every feeling known to God or man.

THE WORLD'S OPINION.

We ourselves may kow-tow to the man of money, though his every dollar be tarnished. We may have an idea, though we do not give verbal expression to it, that St. Francis of Assisi wedded to Poverty was a trifle absurd. We descend of course on the plague of materialism and on the brotherhood of humanity for the purpose we suppose of displaying our store of picturesque adjectives. When, however, we forget to pose we are frankly materialistic. Our smiles and hand-claps are for the men who have the money.

And in this connection it is instructive to observe the treatment that is meted out to the rich and to the poor by even the stern denouncers of materialism. The individual who knows not banks gets politeness that is scrippled and leech: the one who can write a cheque receives courtousness in bounteous measure. The poor man may be a very estimable citizen, but we notice that in accounts of public meetings he is invariably classed with "the others." He can revel in beautiful descriptions of brotherhood, but he learns little by little that the most of it is for show and not for use. He discovers that too many households, chant the praises of money and that children are drilled and re-drilled in the notion that there is no happiness in this life without money. Hence our attachment to low ideals, our disappointments, our weariness and emptiness.

THE DEBAUCHERS OF LEGISLATURES.

In his December installment of the history of frenzied finance Mr. Lawson gives proof that Emerson was not wrong when he referred to American civilization as "a wild democracy, the riot of mediocrities and dishonesties and fudges." That the gold of the millionaire has

an influence in courts and legislatures has been said ere this. But when the best legal talent of the country can be hired to protect the criminal trust, to silence the outcries of the investigator or to make them harmless at least, and when the voters remained passive, either because they were indifferent or ignorant of their power, general attacks on the debauchers of legislatures have had no effect. Now Mr. Lawson is specific and direct in his charges. "The Massachusetts legislature," he says "is bought and sold as are sausages and fish at the markets and the wharves. The largest and wealthiest and most prominent corporations in New England, whose affairs are conducted by our most representative citizens, habitually corrupt the Massachusetts legislature. He declares that if a man of the type of Folk of Missouri does not, after turning up the legislature and Boston municipal sod of the last ten years, expose to the world a condition of rottenness more rotten than was ever before exhibited in any community in the civilized world, it will be because he has been suffocated by the stench of what he exhumes." An arrangement indeed which must be heeded. But perhaps the gentlemen accused may not shrink from claiming cowardice, in addition to venality and corruption, as one of their character assets.

A FIGHT AGAINST GOD.

Some journalists persist in saying that Combes' Ministry stands for "democratic" ideas. M. Leroy Beaulieu is authority for the statement that the fight in France is fundamentally against God; and Protestants who hope to profit by the war on Catholicism are as those persons mentioned in the gospel who, having eyes, see not.

A DEBASING AVOCATION.

We are informed that complaint has been made that our remarks are betimes not edifying, which may go to prove that some people think they are pious and they are only bilious. The charge of disedification is based on a few words anent the saloon-keeper. We might have referred to his benefactions and recounted the doings of departed worthy and model drink-dispensers. We ought have dwelt on the well-known joviality of the bar-keeper, and have touched upon the happy family reunion every night after the bottles are corked and the contents of the cash-box noted. But we simply referred to it as a dirty business. It is to our mind a pitiable and debasing avocation—the most repugnant to any one who desires to add to the betterment of the world. A man who falls in everything demanding brains and character can achieve success as a rum-seller. Other fields of human activity call for ambition and self-development; in this nothing that can be coveted by any self-respecting citizen is necessary. The man who cannot gain a livelihood without resorting to a business that "trades in and batters in temperance, and over which hang a cloud of social and religious disgrace which is responsible for nine-tenths of the misery among the working classes," must be dead to every impulse of true civilization.

Speaking some years ago in behalf of his orphan asylums the late Bishop Hendricken of Providence declared that "in the far greater number of cases, these helpless children were dependent upon alms because saloons murdered their parents." We might write on, but for the present let us inform the saloon-keeper that he is not by any means a potent personage in the community. He is regarded as a menace to its peace and happiness and religion, and it would do him a world of good to know how he is viewed by wives and daughters and fathers. If he ever had any influence that day is gone. Our leaders wish to see no Catholic name on the list of rum-sellers and the right-thinking citizen would rather see his son in a coffin than in the business. We write in the interest of the saloon-keeper, because, in the words of a great prelate, we cannot feel in our heart such hatred for any man as to wish him to spend his days behind a bar.

God's Justice.

Certain men of modern times cannot bear the dogma of eternal punishment; they consider it inhuman. Do they fancy they love humanity more, and that they have a finer conception of it than the unjust, than St. Augustine, St. Thomas Aquinas, St. Augustine, St. Thomas Aquinas, St. Francis of Assisi, St. Francis of Sales? It is not because they love humanity more, it is because they have a less lively sense of the horror of sin and of the justice of God!—Frederic Ozanam.

AND THE WORD WAS MADE FLESH.

To day a child in its mother's arms came into my garden. I looked at it, and saw at the same time the necessity of the incarnation. God could not resist taking that lowliest form—the highest to which material things have reached. The yellow curls, thick and close and blue as silk floss, falling down upon his neck; the clear, limpid eyes, beaming with pure delight; the white teeth, and its ineffable joy, as it played at hide-and-seek behind its mother's neck, and then coming suddenly serious, stroked his mother's cheek, and stared at her with eyes of wonder—no! If God has chosen to unite Himself to His creation, He could not have chosen a lowlier, nor a lovelier form. How beautifully these medieval painters interpreted this mystery of the Human and Divine! And with what theological exactitude, yet with what artistic and withal sympathetic instincts they drew from the deep wells of imagination and devotion their Madonna and Child. Was it Tenyson that found fault with the serious look in the Child's eyes in that eighth wonder of the world—the Sistine Madonna? Look more closely, O poet, and you find that Raffaele was right.

I cannot agree with the theologians who say that God united Himself to man as His highest rational creature. Man is the lowest in the scale of rational beings. You cannot conceive a being lower without drifting into the regions of monsters. It was because man was the lowest reason in the scale of creation that God chose to join extremes—to knit Himself the highest link with the lowest. "He emptied Himself, taking the form of a slave."

But mark the swift and sudden transformation of the creature! "Remember that thou art, but dust, and unto dust thou shalt return!" What a gulf between the ruthless sentence and this "—'Know you not that your bodies are the temples of the Holy Ghost?'" What wrought the change in the inspired pages?

The Incarnation! I never could understand that medieval idea of the worthlessness and contemptibility of the body. It was easy by the light of reason alone. But, by the light of Revelation, and in view of the stupendous fact that God chose it as the dwelling-place of His Son on earth, and His eternal, glorified and transcendent Tabernacle in Heaven, it seems almost a denial of that ineffable mystery to speak of the body as a "sewer of filth," a "tabernacle of corruption," etc. Viewed in itself it is true that its marvellous and miraculous construction—the adaptability of each organ to its wants, the subtle and complex mechanism, awake enthusiasm in the scientist. The eye alone is a concentrated omniscience, so small in compass, so vast in comprehensiveness and power. But all is mortal and frail. It is but the solidifying of a few gases, that are dissolved in the putrefaction of death. What then? Science says it is a miracle, an eternal and inexhaustible wonder. But science also says it is but a passing whim of restless, constructive Nature—a delusion, a dream, a vapor, a myth. The ancient Scriptures seem to declare the same, but hark! here is a new Revelation, that apotheosizes this flimsy of clay, and clothes corruption with incorruption. What is the key of the new dogma? *Et verbum caro factum est*—Rev. P. A. Sheehan in The Dolphin.

DIVERSITY OF RITE BUT UNITY OF FAITH.

Now that various bodies of Oriental Christians preserving their own rites, but in union with Rome, are represented in American cities East and West the appended extract from the recent pastoral letter of Bishop Pheasant of Pittsburgh, Pa.—said Oriental being especially numerous in the diocese and usually well of general interest:—Among Catholics who do not use the Latin rite, the Catholics who use the Greek or Ruthenian rite, are the most numerous in our diocese. All Catholics are Roman Catholics. It is a misuse of words and terms to say that some of the clergy and people of the diocese are Roman Catholics and some are Greek Catholics. All the faithful, who are in the unity of the visible Church of Christ, and in obedience to His Vicar, the Bishop of Rome successor of St. Peter, are Roman Catholics. Some are Catholics of the Latin rite, some are Catholics of the Greek rite, some are Catholics of the Syrian rite, and so forth but all are Roman Catholics and are equal in their rights and duties as subjects of this diocese.

The Rt. Rev. Andrew Hodobay, Prothonotary Apostolic, has been appointed by the Holy See to visit all the parishes and missions of the Ruthenian rite in the United States. His duty is not only to investigate the spiritual condition of all the people and parishes and priests of his rite, but to give each year a full statement to the Holy See through the Apostolic Delegation, concerning all that pertains to their religious welfare and to aid the Bishops in providing faithful and zealous priests for Catholics of the Greek rite. For this reason he should know the name and address of each priest of the Greek rite; the diocese whence he comes, as well as the diocese and parish in which he now resides. Priest and people should endeavor to co-operate with the Rt. Rev. Visitor in his efforts to serve the Church and save souls.

When in this diocese the Rt. Rev.

Andrew Hodobay, and all priests and people of the Greek rite are directly subject to the Ordinary and bound by all the statutes and are in every way the same as Catholics of the Latin rite, except in those things which are peculiar to the Greek rite.

Catholics may hear Mass according to any rite, and in places where there is no church of the Greek rite, those who belong to that rite are bound under pain of sin, to assist at Mass, in the Church of the Latin rite, on Sundays and holy days of their own rite, and instructed and commanded to frequent the church of their own rite on Sunday and their holy days. No Catholic may pass from one rite to another without special permission of the Holy See.

When Catholics of different rites are to be married the pastor of the woman is to perform the ceremony. All male children of such marriages are to be educated in the rite of the father, all females in the rite of the mother. In cases of necessity, that is, when danger of death, long distance or some great difficulty intervenes the faithful of the Oriental rite in this diocese, may receive the Sacraments from any priest of the Latin rite according to the Latin rite. This is lawful only when no priest of their own rite can be had, or can be had only with great difficulty. In danger of death when no priest of the Latin rite can be had, a priest of the Oriental rite may administer, using the Oriental ritual, baptism, penance, extreme unction and Holy Viaticum to a member of the Latin rite. Holy Viaticum is to be given by a priest of the Oriental rite to a person of the Latin rite under one form that is under the form of fermented bread.

Let it be remembered that only the gravest necessity makes it lawful for a priest of one rite to administer the Sacraments to a person of another rite, except the Sacrament of Penance. The faithful belonging to any rite may confess their sins and validly and lawfully receive absolution from any priest who has been approved by the Ordinary of the diocese. Funeral services are to be performed according to the rite of the deceased whenever possible. Priests of one rite may celebrate Mass and officiate in churches of another rite, when any reasonable cause requires it, but priests and others in Holy Orders are not allowed to administer the Sacraments, celebrate Mass, or minister at the altar in any rite but their own.

Since all Catholic priests of all rites in this diocese are under the jurisdiction of the Ordinary they are to render respect and spiritual obedience to the Bishop and his laws and instructions. Precedence in processions and assemblies and other ecclesiastical solemnities does not depend on the rite but on the time of the ordination and the mission into the diocese on the character of ecclesiastical dignity with which one is vested.

A JESUIT, SON OF THE PURITANS

The Rev. Edward Holker Welch, S. J., who died in Washington on December 3, in the eighty-third year of his age, was one of the most eminent of American Jesuits, and a scion of the oldest and most distinguished New England stock. His father and brother were distinguished members of the Boston bar, and his sister married one of the Greenoughs. Born in Boston on May 22, 1822, he was graduated from Harvard in 1840, at the early age of eighteen. He took post-graduate courses, however, and won the degrees of A.M. and L. L. B.

We know not whether any Catholic influences reached this predestined man in his early youth. Although the Catholics were already thirty thousand strong in Boston, they were for the most part aliens, without wealth or social position; and might have seemed a safely negligible quantity, but for the superstitious fear of "Rome," which had now and then destructive manifestations. Between Boston Catholics and the class whom this young aristocrat represented, there seemed to be a great gulf fixed. Nevertheless the magnetism of the True Faith had already drawn over it such men as were Goodwin and Tucker; and two years before young Edward Welch and James Coolidge Shaw set out for an educational visit to Europe, Bishop Fitzpatrick had confirmed about thirty converts of distinction in one group at the Cathedral.

The two young men of whom we speak, however, like the first priest of Puritan stock, Father John Thayer, found the Faith abroad. They set out in 1846. It is told of them that they parted company, that each became a Catholic during the days of separation, but at so nearly the same time that their letters mutually announcing the event crossed. Anyhow, they both determined to consecrate their lives to God, and returning to America, both entered the Society of Jesus in 1851.

Father Shaw passed away early in his priesthood, but Father Welch was spared for many years to exercise his unusual gifts and acquirements for the glory of God and the good of souls. He was long stationed at Boston College, an important member of the faculty and devoted also to parish work. Before making his final vows, he distributed his patrimony among Catholic works of piety and charity in Boston, giving an especially generous donation to the House of the Good Shepherd in which he took a deep interest.

He was a man of splendid presence, tall, of soldierly erectness and in every word and act and thought the polished

gentleman. Yet, he gave himself with his whole heart to work among the needy, unkempt and neglected. He was devoted to the sick poor. He was most assiduous in confessional duty, and the basement chapel of the Immaculate Conception, in those early days was not the beautiful and comfortable place it is today.

In the late '80's he was transferred to Georgetown University, where he filled the chair of constitutional history. There, as in Boston, he was a strengthening, refining and uplifting influence on long successions of eager youth. He had sacrificed all that men most desire in life, before satiety or sorrow had shaken his hold; but he had done it so quietly, he bore himself so modestly and humbly that few realized his great renunciations.

His asceticism was not hard nor discouraging. He was always cheerful. He had the tenderest heart for family and kindred ties. He loves his old classmates and the friends of his youth with an undying affection. The writer saw him for the last time in the winter of 1896; and he told with great pleasure of a reunion in Washington of the survivors of his class at Harvard in which he had been able to take part.

By example and word he must have been a great factor in numerous conversions in Boston and elsewhere. He was in his young manhood a close friend of Father Faber and was of his gentle and courteous spirit in his dealings with souls. No one who ever had the good fortune to know this model priest, this ideal of courtesy, charity, and minute, thoughtful kindness can ever forget him. He gave up all things for the pearl of great price, and like Saint Paul, he spent himself to the uttermost for God and his neighbor. He has seen the King in His glory, and heard the Divine commendation of the wisdom which the world accounted folly—Boston Pilate.

A HERO OF THE FAITH.

AGED AND ILL, A POLISH PRIEST ANSWERED SICK CALLS AND DIED IN A FEW HOURS.

Until a few days ago, says the New World, a poor, white-haired Polish priest lived in Chicago. He was old, he was, he did not understand English, yet one who met him frequently says he was always kindly and cheerful as some little child. The other night a sick man called to the rectory and found him the only priest on watch. He was aged and sick, but he answered the call. He rose and went forth and shrived the dying man, and returned, and in the morning he was found dead.

May he rest in peace! He did his duty. In his unselfishness he gave his life in order to save the soul of another. He answered the higher call and left his unselfishness as an example to all of us. Verily, the heroes of the faith are many, although the world may seldom know their deeds.

The priest in question was Rev. J. Radziejewski, the unassuming and beloved pastor of St. Adalbert's Church, and few men have been accorded greater honor than that paid to his memory on occasion of his funeral. All business in the parish was suspended. The business places and residences in the vicinity of the church were draped in mourning, and the entire congregation took part in the funeral procession over an hour. More than 18,000 persons were in the line, with over 200 carriages for clergy, Sisters, members of parish societies and friends of the dead priest. Archbishop Quigley was the celebrant of the Requiem Mass and Bishop Muldoon and over 100 priests assisted in the services.

Father Radziejewski was born in the dukedom of Posen sixty years ago, educated in Rome and ordained priest in 1869. He came to Chicago in 1881. He founded the Immaculate Conception parish in South Chicago, and twenty years ago was appointed to the charge of St. Adalbert's parish, which now has a membership of 15,000, and parish property valued at \$250,000.

THE LOVE OF MARY.

The world is governed by ideals, and seldom or never has there been one which has exercised a more salutary influence than the medieval conception of the Blessed Virgin. For the first time woman was elevated to her rightful position, and the sanctity of weakness was recognized as well as the sanctity of sorrow. No longer the Virgin Mother into a new sphere and became the object of a reverent homage of which antiquity had had no conception. Love was idealized. The moral charm and beauty of female excellence was for the first time felt. A new type of character was called into being, a new kind of admiration was fostered. Into a harsh, ignorant, benighted age this ideal type infused a gentleness, a purity, unknown to the crudest civilization of the past. In the millions who in many lands, in many ages have sought with no barren desire to mould their character into her image, in those holy maids, who for the love of Mary have separated themselves from all the glories and the pleasures of the world to seek in fastings, vigils and humble charity to render themselves worthy of her benediction, in the new sense of honor, in the chivalrous respect, in the softening of manners, in the refinement of tastes displayed in all the walks of life, in this and many other ways, we detect its influence. All that was best in Europe clustered around it, and it is the origin of many of the purest elements of our civilization.—Walter Locky.

STRIKE SETTLED BY BISHOP HORSTMANN.

HEAD OF CLEVELAND DIOCESE ENDS LABOR TROUBLE INVOLVING NEARLY ONE THOUSAND HANDS.

Cleveland, November 29.—The strike of the 800 or more employees of the Kelley Island Lime and Transportation Company at Marblehead and Kelly Island has been settled through the mediation of Bishop Horstmann.

The Bishop had an engagement to dedicate a new Slovak church at Marblehead on Thanksgiving Day. In his address to the people on that occasion many of whom were on strike, the Bishop, after counselling them to preserve perfect peace and order, asked them to send a committee of six to meet him in the afternoon of Thanksgiving Day. The Bishop spent the whole afternoon in conference with that committee. He formulated for them a compromise, which they all accepted.

The compromise was then proposed by the Bishop to the president of the Kelley Island Lime and Transport Company, Caleb E. Gowen, in this city. The result of the conference with the president was an agreement on the main questions involved, which were at once telegraphed to both Marblehead and Kelly Island, and it was learned last night that the Bishop had received a dispatch from Kelley Island and Marblehead that the men at both places have accepted the terms and will go to work at once.

Speaking last night of the settlement of the strike, Mr. Gowen, president of the company, said that Bishop Horstmann had displayed great kindness in the whole affair. Bishop Horstmann is very happy over the settlement of a strike that might have become serious.

A JESUIT MISSIONARY.

The following is from the preface of an excellent book of doctrine lectures, published in 1865—nearly forty years ago—by Father C. F. Smarius, a Jesuit missionary. The title of the book is "Points of Controversy." We fear that it is now out of print.

"Alas! how many millions of our fellow men, redeemed by the precious blood of the Saviour, are daily lost to the Church and to Heaven, who if we exerted ourselves a little more in their behalf, might be rescued from darkness and the shadow of eternal death. How much could be done for converting our countrymen if we Catholics joined our voices of zeal and charity to fervent prayer."

Father Smarius was a living proof of this, for during his career as a missionary, ended all too soon by his premature death, he was the means of making a very large number of converts. "Zel and charity joined themselves a little more," if we exerted ourselves a little more, in fitting words of farewell for an apostolic man.—The Missionary.

MARK TWAIN'S TRIBUTE TO BLESSED JOAN OF ARC.

In Harper's Magazine for December Mark Twain, who has recently made a thorough study of the original documents bearing on the life of Joan of Arc, pays a wonderful tribute to this slight girl whom he calls "by far the most extraordinary person the human race has ever produced."

"All the rules fail in this girl's case. In the world's history she stands alone—quite alone. Others have been great in their first public exhibitions of generalship, valor, legal talent, diplomatic fortitude; but always their previous years and associations had been in a larger and smaller degree a preparation for these things. There have been no exceptions to the rule. But Joan was competent in a law case at sixteen without ever having seen a law-book or a courthouse before; she had no training in soldiery and no associations with it, yet she was a competent general in her first campaign; she was brave in her first battle, yet her courage had had no education—not even the education which a boy's courage gets from never-ceasing reminders that it is not permissible in a boy to be a coward, but only in a girl; friendless, alone, ignorant, in the bosom of her youth, she sat week after week, a prisoner in chains, before her assemblage of judges, enemies hunting her to her death, the ablest minds in France, and answered them out of an untaught wisdom which overmatched and scored every trick and every treachery with a native sagacity which compelled their wonder, and which every day a victory against these incredible odds that camped unchallenged on the field. In the history of the human intellect, untrained, inexperienced, and using only its birthright equipment of untried capacities, there is nothing which approaches this. Joan of Arc stands alone, and must continue to stand alone, by reason of the unfoliated fact that in the things wherein she was great she was so without shade or suggestion of help from preparatory teaching, practice, environment or experience."

At Christmas Time.

"During this period," says the Fraternal News, "we realize as at no other time that the whole world is akin, and that all inhabitants thereof constitute one grand, vast brotherhood of man. We are more apt to remember during this season that Christ came on earth and lived and died for all, for those who, as measured by worldly standards, are of high degree and for those who occupy the lowly station."