

The Catholic Record.

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

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SHOULD HAVE WAITED.

Speaking recently at Montreal on the occasion of the induction of Rev. W. T. Clark as pastor of St. Andrew's Presbyterian Church, the Rev. John McKay expressed surprise that the confessional had never been introduced "into principles of our church. It is the only medium by which a pastor can be to his congregation what he ought to be."

The statement set the brethren a-fluttering and Rev. McKay calmed their nerves by stating that he does not believe in the confessional as an institution, etc.

Had the gentleman maintained his original position, he could have called Protestant authorities to his support. He might have cited Pestalozzi, quoted by Hettlinger IV., page 253, who says that the Reformation broke the chain which bound the people to the ear of its spiritual director, and that the abandonment of the confessional deprived the pastor of the knowledge which is necessary for the right government of his flock. Kirohoff declares that the pastor cannot be what he ought to be save through the confessional. Walcher laments that the Protestant clergyman is but a preacher. And Melancthon scores the folly that banished the confessional. Luther admits that confession is useful, even necessary. Calvin recommends it. Leibnitz regards a pious and prudent confessor as a great factor in the salvation of souls. To Voltaire and Rousseau it was a mighty aid to virtue. Madame de Staël exclaims: "What would I not give to kneel in a Catholic confessional." And who, says M. Naville, has not wished to hear a voice, telling us the power of Christ, "Go in peace, thy sins are forgiven thee."

In his own beautiful way, Cardinal Newman says: "If there is a heavenly idea, in the Catholic Church, looking at it simply as an idea, surely, next after the Blessed Sacrament, confession is such. Oh! what piercing, heart-subduing tranquillity, provoking tears of joy, is poured almost substantially and physically upon the soul, the oil of gladness, as Scripture calls it, when the penitent at length rises, his God reconciled to him, his sins rolled away forever."

Speaking of his first confession, the distinguished convert, Father Fidells, told a Philadelphia audience: "When I got through I found it was the real thing, and I felt so light and happy that I thought I might with a good run have jumped across the Schuylkill river." Well does that great Englishman say:

"For thou soothe the heart thou Church of Rome
By thy unweary watch and varied round
Of service in thy Saviour's holy home."

NO EXCEPTION.

Into the confessional go child and adult, layman and priest, to receive the forgiveness of their sins. Humbly they bow the head, for they know that the confessor is God's ambassador, the minister of reconciliation.

That Christ gave the power to forgive sin is plain from the words of St. John, c. 20. These words are too direct to need any elaborate comment. For centuries they were accepted in their obvious grammatical significance, and it was only when lust and pride were rampant that men set their faces against a truth vouchsafed by saints and sages. They affected to be guided by a reverence for the word of God, but the real reason was that confession exercised too great a restraint upon their passions. It kept the young man earnest and upright, and the crown of purity upon the brow of womanhood, even as it guarded and sanctified the household and preserved intact the foundations on which rest the glory and prosperity of a people.

HOW EXPLAIN IT?

Confession is the solace of millions of Catholics. How explain the fact? A human invention? And yet some of the best and brightest of the world have knelt at the feet of priest and bared their souls to him. Could man make them do this? To say they were duped is but impertinence. They knew that the priest is the descendant of the Apostles to whom the Lord said: "Receive ye the Holy Ghost. Whose sins ye shall forgive they are forgiven," and that the power that Christ entrusted to His Apostles will endure in the Catholic priesthood while the world lasts. A centuries' old fact can-

not be put aside by ridicule. Our non-Catholic brethren are, in this matter as well as others, beginning to think for themselves.

FOR REFERENCE.

The Galileo case does duty even in this enlightened age as an argument against the Church. Father Breen, the English Benedictine, writing in The Tablet of April 20th, says: "The point raised was whether the words of Scripture were to be interpreted literally or not. The Inquisition decided the Scripture was so to be understood, unless there was not clear proof to the contrary that it was so to be understood, and that is where Galileo's case broke down. There was no clear proof to the contrary known to science as then understood. The clear proof to the contrary was not known till the time of Newton and Halley and was quite unknown to Galileo. Huxley is once reported to have said that to his thinking the Cardinals had the best of the argument. (Quoted by Caskey, June 6.)

To the antiquated charge—Rome's hostility to science, Sir David Brewster says: "Galileo was a foreigner at Rome. The sovereign of the Papal State owed him no obligation, and hence we must regard the pension as a donation from the Roman Pontiff to science itself, and as a declaration to the Christian world that religion was not jealous of philosophy and that the Church of Rome was willing to respect and foster even the genius of its enemies." The reputable non-Catholic writers deny that Galileo was subjected to bodily torture. The legend, we quote "Encyclopedia Britannica," according to which Galileo, on rising from his knees after repeating the form of abjuration, stamped on the ground and exclaimed, *E pur si muove* (and yet it does move), is, as may readily be supposed, entirely apocryphal. The earliest ascertainable authority for it is the seventh edition of an Historical Dictionary published at Caen in 1789, one hundred and fifty years after the death of Galileo.—Quoted by Month (London) for May.

ONE OF THE CRITICS.

We advise the subscriber in regard to membership in a non-Catholic organization to consult his parish priest. What astonishes us is that the question should be asked at all. It is out of place on the lips of a Catholic; and the one who in this day of our flourishing societies cannot decide for himself must have data of which we are ignorant. Our societies may not have the power and influence which are attributed to those not under the auspices of the Church, but that they have the shortcomings visible to our correspondent may be put down to the credit of slander. If weak—why not strengthen them? If devoid of initiative why not impart to them the originality and energy on which our critics decant? Fault-finding is no remedy. But "criticism" is ever a favorite occupation of those who imagine that neither culture nor refinement abide within our societies. But a few words from the parish priest may clear the atmosphere for them.

ANOTHER THING THAT "AIN'T SO."

That the influence of the Church is on the wane may be visible to a non-Catholic editor, but this does not come within the range of vision of men who war against her. The most of the thinkers who are not of the fold say that her influence is on the increase, and one of them, Matthew Arnold, thinks that she will endure while all the Protestant sects dissolve and perish. A very significant fact is that the Socialist and Agnostic agree that the Church is the one great spiritual organization in their way. When men of undoubted ability, skilled in statecraft and having manifold resources, cannot compass her downfall, we may be pardoned for saying that our contemporary's optic nerve is not in working order. What he should try to account for is the fact that there is a Church at all.

Kept Himself Poor.

There are people—even Catholics—who talk about priests as money-graspers. Rev. Thaddeus Hogan, pastor of Sacred Heart Church, Trenton, N. J., the other day made the announcement to his people that during the thirty years of his pastorate he has not received one penny of his salary above the amount required for his personal expenses, having cleared the church of \$15,000 toward clearing the church of debt. He went to the church with \$7 in his possession, and now has less than that to call his own. He has even willed his life insurance to the church.

STRANGE "TRUTHS" AT CORNELL.

GREAT UNIVERSITY IN STATE OF NEW YORK—AND SOME OF THE QUEER TEACHINGS PUT FORTH BY THE PROFESSORS WITHIN ITS WALLS—HOSTILITY TO REVEALED RELIGION IN BOOKS PUBLISHED BY ITS PROFESSORS.

A few weeks ago, in a letter declining to allow credit for work done in any Catholic hall that might be established at Cornell University, President Schurman declared that "Cornell's aim is to learn and to teach in philosophy and in history, as well as in other fields, simply the truth, a truth which is in itself neither Catholic nor Protestant, Christian nor Pagan."

This statement is worthy of careful examination. If it means anything it must mean that Cornell is in possession of some species of truth which is unknown to Catholics, Protestants, pagans, and yet is the truth and nothing but the truth. It was in such way Hegel talked when formulating his philosophical system, and such is practically the language of Haeckel. In our own day, in attempting to popularize his monistic theory.

A writer in the current Catholic Union and Times gives an interesting outline of some of the "truths" which in the past have been taught at Cornell University. Professor Schurman asserts that in philosophy Cornell "learns and teaches simply the truth."

What is this truth? The writer takes up President Schurman's book, "Being as One God, Its Origin, Nature and Basis," and extracts from it this assertion, which certainly must prove something startling to Catholics and Protestants, if not to Hindus and other classes of pagans:

"As creation is intrinsically impossible God must be regarded as the immanent ground of the universe, the vivifying and ordering principle of the cosmos, the universal life and all intimating power."
"The world is a phase, a function of the divine will. The causes which we perceive as active in the universe are not and cannot be distinct either from God or from one another, because such a distinction would render causality impossible. Nor have they distinct activities of their own; their action is that of God. Material things exist simply as modes of the divine activity; they have no existence for themselves."

This, says the writer, is pantheism. And indeed it would so appear. It is scarcely Christian to hold that "God must be regarded as the immanent ground of the universe, the vivifying and all ordering principle of the cosmos." The causes which are active in the universe, according to this testimony, cannot be distinct from God; they are a part of the Cause, consequently life cannot be superior to them because He and they are one. Pantheism holds that all that is, is God; therefore the sun, moon and stars are God, or parts of God, and so are men, women, mud-turtles and rotten mackerel.

One flaw, among many, in the pantheistic theory is, that it rules sin out of existence. Thus, logically and obviously, it is impossible for a god to commit sin! But, according to pantheism, all is God—men, women, etc., as well as the world and all its activities; therefore men and women, being a part of God, cannot sin. It can easily be seen that would degradation and dishonor would lead naturally to this conclusion, and would generally hold. In instance, see into what depths it has already plunged the masses in India and Siam.

"Truths" of this sort cannot be very healthy for Americans.

But Cornell professes to teach "simply the truth" in history, according to President Schurman. The writer in our Buffalo contemporary takes up the statement also and makes some generally held. In instance, see into what depths it has already plunged the masses in India and Siam.

"Of the innumerable false statements and misrepresentations of facts contained in this work not one can have an idea who has not waded through the sea of worthless volumes. They are a tissue of falsehoods, or rather one long historic lie. Thousands of so-called facts, collected from a vast promiscuous literature, are all twisted to convey the false impression that for centuries the physical and natural sciences have been sterilized by theology or oppressed by ecclesiasticism."

We ask ourselves what has the future in store for us. How will stand this Catholic Church here in this second century of her life? The Catholic Church—the American nation—the twentieth century? The Catholic Church we know; the American nation we know; but the twentieth century and what it will bring we do not know, nor may we dare to presume on knowledge of the inscrutable will of the Most High, in whose hands are Church and nation and all contrary.

And yet, the occasion is opportune to look before and after; to ask the duties of the day and the morrow; to prepare intelligently for to-morrow's work; and, in doing so, to watch as we go what the work we do may merit the benediction of heaven.

The social fabric is to-day in imminent danger from the opinion of the conservative, because they claim old principles are ignored, old foundations attacked. What was held as law is regarded now as injustice; what was held as Government is now deemed tyranny. Men hold no longer the duty of obedience to power, because power would claim a divine sanction.

It were foolish to deny that the shadow of socialism is hanging over the land, and while learned men are busy pointing out its unreasonableness, its injustice, its lack of feasibility, yet the

A DANGER OF SOCIALISM.

We point herewith extracts from sermons lately delivered at Baltimore by Archbishops Ryan and Glennon on the subject of socialism.

There are three great and increasing evils in our day—one affecting the individual, the second the family, and the third the State. I mean suicide, divorce and communism, leading to anarchy, said His Grace Archbishop Ryan. Now, the doctrine of Christianity teaches the folly and sinfulness of all these, and declares that those guilty of them shall be punished for all eternity. The Catholic Church says to a man meditating suicide: You are planning murder; you have no right over your own life; you have no right to destroy the image of God in your soul, and by flying from the evils you suffer you descend in an instant into the flames of eternal suffering and give up our God, who loves you and will strengthen you if you only ask Him. After your death your memory shall be branded with infamy. No religious service shall be held at the church or the grave for you, and you shall be separated from father, mother, sister, brother and kindred; for your body cannot be buried in a Catholic cemetery. To the divorced man or woman she says boldly: You are living in adultery according to the doctrinal declaration of Jesus Christ, and "adulterers cannot enter the kingdom of heaven." To the discontented communist and laborer rushing towards anarchy she says: "All power is from God, and you have no right to disturb the order of society by crime and violence. Seek legitimate means to right your wrongs. Look at the King of Kings, my spouse and your model. He became poor to teach you patience. He was capital supreme; for the riches of heaven and earth were at his disposal, and He became the Carpenter of Nazareth, to teach by example that labor is honorable. And now, brethren, let us all lift up our hearts and voices to-day in this venerable sanctuary and cry to God our Father: O Eternal Father! we thank Thee for the blessings Thou hast bestowed upon Thy people in this temple during the past century, and we beg of Thee through the prayers and sacrifices that have been offered here during that period that Thou wilt hear the cry of the American Church to-day. By the memory of Thy servants whose bodies lie beneath the altar, and those others who have filled this holy temple, and above all, through Him Thy Beloved Son, our Emmanuel, hear us. O Lord!

In this our day we have seen the burning lava streaming down the mountain side and sweeping away the hope of the young, the strong and the hopeful. We have seen the earth opening and shaking and pulverizing the splendid works of men. O grant that the still more appalling mist of moral ruin may not come upon us, but that, safe in the sanctuary of Thy Son, we may await His coming."

In his sermon Archbishop Glennon gave high praise to Cardinal Gibbons as a priest and a man, and said that much of the success in the years that his Eminence has been to the fore was due to his great work.

His theme was "The Catholic Church, the American Nation and the Twentieth Century." He spoke of the change in the social fabric and those things which had been wrought through enlightenment, but he said through all the Roman Catholic Church stood stronger and firmer than ever. He continued:

Baltimore's history draws into its evolution the history of the Church in America; so to do justice to Baltimore, we must bow to the historian, who may in voluminous compilation recount the years and the deeds, the men and the motive that make forever conspicuous in the annals of the Church Baltimore's one hundred years.

When the first stone was laid there was one Bishop, there were a few priests and a scattered sacred edifice to not go outside this sacred edifice to see what fruitage that seed has had, which here was planted by saintly hands. A hundred Bishops to-day lower their crozier to Baltimore, fifteen thousand priests and fifteen millions of Catholic people turn to this mecca, when came their spiritual beginnings, with filial love and veneration.

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shadow deepens; the preachers capitulate and the leaders grow more audacious. We are told that the end has come for that form of social life that heretofore obtained in Christendom, and they doubt not that with it will go the institutions and the churches that cling to the past. So that we may infer that a church that refuses to modify its teachings, or change its principles, or divorce itself from a past that is now impossible, must view with anxiety the threatening future.

Yet we fear not. We are convinced that the Church has a message for these coming years. Do the people demand equality? Do they ask for an even chance in the struggle for life? Is the brotherhood of man the dream they would see actualized? Then comes our Church, heedless of the mere passing clamor, careless of the mere surface thought of a restless age, to the changeless principles of the democracy of the cross, inviting humanity back to that cross and to the one who died thereon.

Standing before that cross, we would teach an equality that mere forms of poverty and wealth would not affect. We would draw back the curtain veil of a man among men, a brother among his brethren, whose presence there to teach brotherhood has the imprint of a divine fiat. From the sacred heart there opened flows equal mercies. In that presence all men are equal—in origin, life, duty and destiny. And in that deeper vision of brotherhood which links itself with the work and walking in the way of our Elder Brother, predicates infinitely more for the poorest and the lowliest than any dream of Socialist or deed of philanthropist.

For these latter would deal with passing conditions, which wise laws can improve, but for vital principles, basic truths, which must underlie all social legislation, these may be found where Christ has set them, and may be ignored only at the price of the downfall of civilization. True, that civilization of ours, the creation of the Church, may have its faults. Sins may have been committed in its name, wealth may have been accumulated unrighteously, application made to the civilizer for its apology or protection. But all this is only accidental. The intrinsic, essential principles still remain, and, taught as Christ would have them taught, become for man the only sure foundation for the construction and perpetuation of the social edifice.

I admit that there is darkness in the sky; social unrest is everywhere visible; rumblings are heard from the hills indicating the coming storm. Yet, from the gloom and the gloom, as on Good Friday, will come a Leader, to bless humanity and recreate the world. By the sacrifice there undergone, He teaches to all men that human life is henceforth equally sacred in all, duty equally peremptory, and hope equally comforting. It is this teaching that has given our civilization its form, and remains still as its foundation, and so will remain while the Catholic Church remains, to guard its walls.

WHY DO CATHOLICS HAVE AN ITALIAN FOR A POPE.

One might also ask why did St. Peter make Rome the seat of his primatial authority. The fact that Rome is an Italian city is probably the main reason why many Italians have succeeded to the chair of Peter. It is not necessary that an Italian be chosen Pope. In the past there have been Popes of other nationalities, and the same may occur in the future. The fact, too, that for so many centuries the Pope was also a temporal ruler naturally favored the election of an Italian Pope. In the election of a Pope, as in the appointment of bishops, and even priests, national feelings are often considered and practical considerations are taken into account. It would seem strange, except for urgent and weighty reasons, to select a Cardinal from some foreign country and make him Bishop of Rome or Pope. The College of Cardinals by whom and from whom would naturally expect, as we would naturally expect, to be composed mostly of Italians. They are the bishops of the towns near Rome, and the "official or titular" pastors of some parishes in Rome. It is true that the dignity of Cardinal is frequently conferred upon churchmen of other countries in recognition of their virtues, abilities, and services. The Cardinals, like the princes of a royal family have much influence in the government of the Church. They form his cabinet. The majority of them are Italians, as they should be, in account of their close connection with Rome and its environments. Some intimate knowledge of diplomacy and familiarity with the machinery of church government is expected in one capable of assuming the responsibilities of the Papacy. Now who is more likely to possess these qualifications than an Italian Cardinal who at close hand has by personal experience and observation, has become acquainted with the duties of the Papacy? National jealousies would immediately be aroused if a Pope were chosen who was not an Italian. We are used to having an Italian Pope and we are satisfied.—Catholic Virginian.

A mind ever brooding on God, saturated with the thought of God, and to whose reasoning God is the swift conclusion of all premises, has a conscience of its own, and is a power on earth to which neither rank nor genius may compare.—Father Faber.

PIOUS OPINIONS, AND NOTHING MORE.

WHERE NON-CATHOLICS ARE CONCERNING WHAT CATHOLICS ARE BOUND TO BELIEVE.

Although refuted innumerable times, the notion still prevails to a disheartening extent among non-Catholics that the Church is committed to all the opinions and legends found in pious books from Catholic pens. How often one hears or sees such opinions and legends referred to as the teaching of the Church! Strange teaching it would be—some of it. All Catholics should know, and lose no opportunity of assuring their Protestant friends and acquaintances, that the creed of the Church is in reality a short one—that, of a thousand things pliously believed, not one may be binding upon the faithful. What we are bound to believe is laid down by the Council of Trent.

Reviewing, in the London Tablet, a recent sermon by the Anglican Bishop of London, the venerable Father Angus had occasion to touch upon this subject and thus happily expressed himself:

"We are not bound to accept everything which we may find in devotional books written by pious and well-meaning persons. Some people appear to think that whenever any one who has a love of paper, pen and ink, and has printing press at his (or her) command, chooses to publish a book on the Holy Souls, or any other subject, the Pope and the whole Catholic Church are responsible for the same, forgetting that many books fall still-born from the press, that many more attract no attention, and that concerning a great many the Catholic world lives in profound and, perhaps, happy ignorance. * * * But, however odious they may be, we are in no wise committed to the opinions contained in them. These are pious opinions and nothing more, unless and until authority raises them to the rank of a dogma."—Ave Maria.

CATHOLIC NOTES.

An event of historical interest to the entire Church took place at Maryhelp Abbey, Belmont, N. C., on June 9, when the Rev. Gelasio Ramirez, of Cebu, Philippine Islands, was raised to the sublime dignity of the priesthood.

In the highest aristocratic and court circles of Germany a profound sensation has been caused by the retiring from the world of Prince Lowenstein-Dornheim-Rochefort, a member of the Dominican monastery of Bonle, near the Dutch frontier.

Bishop Matz, of Denver, is reported to have warned his people against public libraries, which place within reach of the masses the infidel teachings of Voltaire and the sensational dime novel, getting in their work of destruction only too early.

As a detail of the development of Fordham University, the Messenger Magazine, organ of the Jesuit Order, hereafter will be issued from that institution, where its editors, Rev. John J. Wynne, Rev. Thomas J. Campbell and Rev. E. P. Spillane, will live, Archbishop Vileke has left France for America, and thus the schematics who gathered round him are left in a position of some difficulty. For they are now left without even "a sort of bishop," and there seems but a poor prospect of one turning up.

This year will carry the usage of Cardinal Moran, of Australia, up to 77 years, and that of Dr. Murray, Bishop of Maitland, to 82. Neither of the prelates have occasion to wear spectacles. Neither does Bishop Murphy of Hobart, Tasmania.

The Most Rev. John Joseph Glennon, D. D., Archbishop of St. Louis, Mo., has been appointed an assistant commissioner of the United States Government for the religious census, with a salary, and ample power to engage assistants, and with the franking privilege.

Dr. Alphonse Baudelin of Worcester, Mass., whom the president has made chief commissioner of the United States to the International Maritime Exposition, which begins October 31 at Bordeaux, France, is a graduate of Assumption College, where he was a schoolmate of Sir Wilfrid Laurier, and, through his mother, is a nephew of Charles Thibault, the great French Canadian tribune.

The Jesuit Fathers in Holland are starting a house for workmen's retreats. The building for this purpose at Venlo (Limburg) is nearly finished. There is sufficient room for eighty workmen, and lodging in the house receive board and lodging in the house itself. Seven such foundations are already existing in Belgium, in which thousands of men make retreats every year.

The Holy Father received recently in a private audience Canon Patrick O'Quin, who, despite his most Celtic name, comes from Pau, in France. At the close of the interview Canon O'Quin said in Italian, but with a strong French accent: "Holy Father, I beg a special blessing for France, that she may not lose the faith." The Holy Father looked at him with that grave, sweet smile of his: "Nay," he said, "be assured, she will not lose it."

The Japanese ambassador was received by the Pope on July 23rd. He delivered to the Pope an autograph letter from the Mikado, thanking the Pope for sending Bishop O'Connell on his recent mission to Japan. The Pope spoke as usual on such occasions. Subsequently Cardinal Merry del Val, papal secretary of state, returned the visit in the name of the Pope at the hotel where the ambassador is stopping. The Pope conferred decorations on the ambassador and his secretary.