

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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AS OTHERS SEE US

Many Protestant writers, when not swayed by prejudice and not penning words to please the unthinking or to minister to expediency, have given toll of their talent or genius to the Church. They have been attracted by the beauty and pomp of its ritual, its magnificent unity, its reverence for the things of the spirit, its enthusiasm and courage, inexhaustible and deathless. The distinguished Jewish writer says in his "Italian Fantasies": "There are two torrents that amaze me—the one Niagara, and the other the outpouring of fervent prayer falling perpetually in the Catholic Church. What with the Mass and the Exposition of the Host there is no day nor moment of the day in which the praises of God are not being sung somewhere—in noble churches, in dim crypts, in cells and oratories. Niagara is indifferent to spectators, and so the ever-falling stream of prayer. As steadfastly and unremittently as God sustains the universe, so steadfastly and unremittently is He acknowledged the human anthony answering the divine strophe."

TOO INSISTENT

Extremists are always in danger owing to a persistent harping on their own views of being blind to the view-points of others. They get light from one angle—their own—and in due time come to the conclusion that others who may not see eye to eye with them are in darkness. This habit of mind tends to inefficiency, to denunciation, and to methods which are pathetically futile as to results. Now if some of these individuals would prune their utterances and forget that even a world created according to their plans may not be the best possible, they might be able to put their talents to some use. We do not impugn the motives of some temperance reformers who speak much and lustily against alcohol. We may admire their courage and earnestness though we may not believe in their sanity of judgment. They take themselves too seriously and imagine that their theories, declaimed so magisterially, are unquestioned and unquestionable. Instead of being dispassionate advocates of temperance, they become vehement upholders of opinions which, because they are not in harmony with common sense, are disliked by the average man.

GUARD OUR OWN

The most selfish among us can indulge in dreams of self-sacrifice and picture ourselves as wedded to projects which demand insistent labor and devotion. When we are well-housed and every bodily necessity satisfied, it is very easy to view complacently the stream of life that runs by our doors and wonder betimes why it is not directed into more useful channels. We may, unconsciously if you will, play the role of critic and spend much time, to the easement of our own soul, in denunciation. For instance, we may be indignant at the Catholic boys who are on the membership role of the Y. M. C. A. We may also be astonished why such things are permitted by pastors, and venture to proffer censure and advice which may indicate flippancy and ignorance of theology. If these people put a check on their volubility and opened their check-books and hearts we might not have the things which perturb them so mightily. Denunciation is of little help. Nor is sermonizing of any greater importance. And if we stand afar off, wondering why boys but in their teens cannot see things as we do, the Y. M. C. A. will continue to draw our subjects to their ranks. What we need is action. If our boys demand the gymnasium and the other attractions which allure them, it is better to have these things under Catholic auspices. And we can have them if we are willing to pay the price of self-sacrifice, to contribute a portion of our time and toil.

AN AID TO SALVATION

We may, if we will, express astonishment that a desire for harmless recreation for the young should be catered to. But a boy is a compound of the natural and spiritual and his nature demands both the natural and supernatural to satisfy its craving. It is natural that they should want recreation and of a kind which may strengthen their natural virtues and be made auxiliary to religion. Get the boys first; keep their vitality and love of frolic within bounds and you can lead them into the ways of good citizenship and sterling Catholicism. Let us admit the truth so often enunciated that sports is essential in the true development of youth. This statement may be looked at askance by those who have left boyhood far behind them or who have been defrauded of the heritage of joy that belongs to the normal boy, but a love of athletics may be a very potent aid to salvation.

UP TO DATE

An organization equipped with up-to-date devices and governed by methods inspired by present-day needs can be an efficient remedy of the evils which we deplore, a magnet to attract the young and a veritable source of courage and enlightenment. But to wander on, clad in the garments of denunciation, is to be ever in the desert of sordid indifference.

A SUGGESTION

The young man contemplating matrimony should provide himself with a life assurance policy and the temperance pledge. Both stand for thrift and happiness. The policy will teach him economy, which means character, and the pledge will hedge him around with safeguards.

IN THE AIR

Some addresses reported in the daily papers are garbed in filmy rhetoric and float in an atmosphere of rounded periods. They never touch the earth because they are not built that way; they are up in the air, multi-colored and beautiful to those who are content with verbal splendour. The other day we happened on one of those written by an unbeliever who is a very deft word-artificer. He talks much on the arts and graces of civilization, which subdue selfishness and are gradually bringing in the reign of universal brotherhood. In a few years we may be hobnobbing with alien races and taking, arm-in-arm, little trips to the place wherein we have buried pride and passion and prejudice. It is a beautiful picture—the millionaire cheek by jowl with the working-man and the Hottentot clasping hands with the latest product of fashion. But there is one defect in this address; it does not point out the reason of all this. The ignorant are not loved by the cultured; and those in health are not attracted by the diseased and deformed. The peasant toiling in the steppes of Russia or in the jungles of Africa never get the toll of the dreams much less the love of the tailored and manicured inhabitants of the cities. The people who make these addresses assume that men in themselves are capable of inspiring love. But this is but sentiment which will not stand the test of experience or of reason.

"Why should we love if there is no God and no Christ love all men. Are our interests similar to theirs? Does not nature teach us that the world is for the strong? Does not much of modern life proclaim insistently that its praise is for the survival of the fittest? Has it pity for the many who are clawed to death by the hands of remorseless and unscrupulous competitors? Do not some of the heralds of unbelief vent their scorn on the people, a motley crew, a little breed to be put out of existence as soon as possible. When, however, we believe in Christ we understand why love should compass the world, and why men and women consecrate their lives to the service of the weak, the poor, the ignorant, the suffering. We see then why St. Paul sent Onesimus back to Philemon with the words: 'Receive Onesimus, now no longer a slave but a most dear brother.' "Man is sacred. In each sufferer, in each poor despairing sinner the Christ is appealing to all who have hearts. Saints kiss the sores of the sick and in patience and all consuming compassion minister

to afflicted brethren because they realize the vivid presence of their crucified Lord."

THE FAMILY CLUB

In these days of club-life let us not forget that the family club outranks all others in importance and dignity. Its charter is of divine origin and its members must pay their dues to the heavenly Treasurer. The wise father will see to it that his hours of leisure are not devoted to chasing the elusive billiard ball or even to disquisitions on politics. His presence at the fireside will return him rich dividends here and hereafter.

CLEAN UP

Just now the popular watchword is "clean up the city." We may add "clean up the home." Take down the pictures which are representations of paganism. Throw out anything which can affront the pure eyes of children. Put in their places pictures of the crucified Saviour, the Blessed Mother, St. Joseph. Make the home Catholic in every way; fill its walls and book-shelves with objects that can excite good and elevating thoughts. Do this and the house shall be clean and resonant with the rustling of angels' wings.

FRANCE'S RETURN TO THE CHURCH

The gradual return of the people of France to the Catholic religion, which for so many centuries earned for her the distinction of "fairest daughter of the Church," is no longer a matter of doubt. In the rural provinces the favor of the old faith has never seriously abated, and in the cities where defection have been great on account of religious indifference and the diabolically systematic anti-Catholic Church campaigns of an infidel government, there has been for some time a renaissance of Catholic thought and action. The infidel republic has been forced to the conviction that France is still Catholic at the core, and that if the persecution of the Church should be persisted in, the present system of government must sooner or later go to pieces.

Not a few economists and statesmen are strong in the expression of belief that unless the Catholic Church be given the exercise of perfect freedom, the handwriting for the downfall of the republic is already on the wall. Prof. George Chatterton-Hill of the University of Geneva contends in a recent number of "The Nineteenth Century and After" (London), not only that the French Republic has been a failure, but its breakdown on present lines may be reasonably expected. He maintains that the founding of the "school without God," the ruthless confiscation of Church property and the banishment of religious orders, aside from its flagrant wrong and injustice, is at words with the best traditions of French history. As for the "democratization" of the French army, he says, it seriously impairs the efficiency of both rank and file.

This writer sustains the view, still held by previous writers, that France is inherently and essentially a monarchial country, such as other Latin countries are.

His argument is worthy of perusal: "The monarchical institutions of France were perhaps theoretically open to criticism, seeing that there is no institution in the world which is not; and that the words of Goethe, 'alles Factische ist schon Theorie,' remain profoundly true for all ages. But these institutions maintained intact, through the strain and stress of a dozen centuries, the material, and moral patrimony of the nation, which latter they gradually unified, consolidated, and aggrandized. They responded to the character and disposition of the French people; even as the liberal institutions of England responded to the character and temperament of the English people. If the French monarchy was an 'absolute' one; this so-called, 'absolutism' was tempered by a very liberal system of decentralization, to say nothing of the fact that the esprit frondeur of the nation obliged the autocratic power to exercise its authority within limits. On the other hand, the 'absolutist' of the monarch served as an indispensable check upon the irrepressible tendency of the popular mind, in France, to pursue the realization of fantastic dreams. The monarch, trained in the incomparable school of a great tradition, was able to distinguish more clearly the real from the unreal, fact from fiction. And when we contemplate the admirable continuity of the policy systematically pursued by the monarchy of France during successive centuries—of the policy which had as its aim the moral and material unification of France and the extension of her boundaries—we understand the greatness of that institution, we realize how completely it was adapted to the task of presiding over

the evolution of a great society in course of formation.

"It is in regard to the Church that the policy of successive French governments has been the most consistent; but the question arises, Can the systematic persecution of citizens for their religious opinions be called a policy? Is it, in any case, a policy worthy of the government of a great nation? Bismarck also tried his hand at this sort of persecution; but Bismarck was great enough to learn by experience. Unfortunately will no experience ever prove profitable to the French republic, for the latter is incapable of producing statesmen; it can only produce demagogues and place-hunters at the worst."

Most remarkable are the words of prophecy, based on logic, which he utters:

"Let it not be thought that anti-clericalism is the work solely of the Radicals and Radical-Socialists; it is, on the contrary, the 'policy' of the republic, a 'policy' inseparable from the regime. And if this regime is declining in strength, as it undoubtedly is, doing, such decay must be ascribed in part to the fact that the republic is essentially and fundamentally hostile to Christianity. The latter, after an eclipse lasting since the middle of the nineteenth century, is regaining ground, slowly but surely. It was inevitable that it should do so; the religion of Christ has weathered too many storms, has broken down too many obstacles, and responds to the needs of the indomitable needs of humanity for it to have to fear the machinations of ephemeral politicians. And the triumph of Christianity—which, in France, must necessarily be Catholic Christianity—will signify the downfall of the republic."

His conclusion is pertinent: "This reaction will mean simply the return to the splendid traditions to which France owed so many centuries of greatness. Both movements—that of the Revolution and that of Reaction—resemble each other by their common hatred of, and their common contempt for, the republic. And the republic, which has no policy beyond that contained in the three words, consecration, persecution, concussion, will not be able to survive in the struggle against parties which has a policy and an ideal."

The Catholic Church, since her institution by Christ, has braved so many storms, endured so many persecutions and passed through so many ordeals of fire, that her triumph in the end, whether it be in France, or in any other land, is a foregone conclusion. She has the promise from the lips of her divine founder that the gates of hell shall not prevail against her. She is bullet proof against the assaults of her three-headed enemy—the world, the flesh, and the devil. She is essentially a spiritual kingdom and her ruler is Lord of the Universe.—Intermountain Catholic.

A NON-CATHOLIC'S REFLECTIONS

It appears to be becoming a habit with certain non-Catholics to write sympathetically about the Church, especially if they have ever travelled in Italy. A short time ago a remarkable article appeared in the Atlantic Monthly entitled "The Protestant in Italy" from the pen of Zephire Humphrey, and now the Outlook publishes from one of its regular contributors the Spectator, a series of reflections in a similar vein. Catholic Italy impressed him, Puritan as he is, and he always fell on his knees at his entrance into one of these little homes of peace. He could no more have helped it than one can help responding to the touch of a loved hand. He offered up many Protestant prayers on those Catholic pavements. He was never alone in his worship. Whether a service was going on or not, other people were always kneeling before the altar lost in supplication. The Spectator liked the sense of kinship in difference which he felt with them. After he had humbled himself and had been received and accepted, he rose and silently studied the church, going the rounds of the chapels on tiptoe, marveling at the beautiful things which he often found hidden away in the shadows. He learned the ways of these little churches by heart. Sky, unambitious, utterly self-contained and single-hearted, they existed as trusting spots for heaven and humanity, and the more closely they unfolded their glory the better pleased they were. It was probably an embarrassment to them when now and then Baedeker happened upon them and double-starred them. The Spectator remembers with tender affection an obscure little church in Naples and one in Perugia and several in Rome, but the whole significance of his quest is summed up in the memory of a tiny sanctuary around the corner from his pension in Florence. He never knew its name. The more careful ransacking of guide-books failed to yield any hint of its existence. So much the better?

He stumbled upon it by accident—or by his peculiar destiny—late one afternoon, when he was returning

through some tortuous side streets. A church! Of course he must go in. In fact, he was half-way up the steps before he knew what he was doing. The hour was that of Benediction, and as the Spectator lifted the curtain a burst of song and a glory of candlelight greeted him. The little place was almost full. Plainly, not to say raggedly, dressed people thronged the wooden benches, the men in working clothes, the women with handkerchiefs over their heads and children clinging to their skirts. In a corner a large white dog, accompanying an old man, sat as still and reverent as any worshipper. The priest was kneeling before the altar about to take the sacrament in his hands. He was a young man with a dark, earnest face, and the people showed that they loved him by the way in which they crowded around him. They gave back their response with a full, triumphant voice. Then when the priest turned and lifted the sacred symbol above their heads they prostrated themselves in a thrilling silence. The Spectator had no choice but to prostrate himself too. After the service was over he lingered, feeling his way to the soul of his newly discovered harbor and finding it uncommonly lovable and true. The next day he came back at the same hour and all the rest of the days that he spent in Florence he never failed to solicit his Church's benediction.

During the weeks before Easter, when the Stations of the Cross were frequently made, he followed from post to post trying to merge himself in the heterogeneous throng. But his never successful evidence of our senses, so it may be that behind the worshippers pressed closer to make it—and he always found himself on the edge of the group instead of at its heart. The experience was one of the loneliest he had ever had. Only the Church received him without question or comment and made him completely at home.

The latter fact has, however, comforted and encouraged him whenever he has reflected on those hours of isolation in the midst of unity. The Church is bigger and wiser than her children and she knows the way she takes. She will turn away no one who comes to her, no matter how doubtfully and temporarily. And just as, according to the philosophers, there is an unbroken unity behind the fragments of evidence of our senses, so it may be that behind all the much-discussed and lamentable discord in the Christian church there persists a harmony which has really never been disturbed. We wander and experiment and emphasize our differences, but all true followers of Christ must at heart be brothers. The Church, our mother, understands this whether we do or not.—Intermountain Catholic.

A PROTESTANT MISSION TO ROME

Two Episcopal bishops and the rector of the best known Episcopal Church of New York City will soon depart for Rome for the purpose of having an audience with Pius X. Their avowed object is to promote Christian Union, so earnestly desired by many pious souls who deplore the consequences of lack of union between Christian bodies at a time when the enemies of Christianity are carrying on unrelenting war upon Christian teachings. Bishop Rhinelander of Philadelphia, Bishop Anderson of Chicago and the Rev. Dr. Manning, rector of Trinity Church of this city, will compose the mission. They will center with the Father of Christendom on a matter of transcendent, nay, vital, importance to the world. Next August is the date fixed for the departure of these representatives of the Episcopal Church.

Last Sunday the Rev. Dr. Manning delivered a sermon in the course of which he dwelt upon the motives influencing himself and the two Episcopal dignitaries in the endeavor to bring about harmonious action between all Christians. He made this prediction which we earnestly hope will come true: "The day is close at hand when the Christian Church will gather under one standard and on a common ground of Christian fundamentals." There is no intimation as to what these fundamentals will be. Evidently Dr. Manning himself has no clear conception as to their nature. He says that "we start with no false ideas." And then adds that the conference to be held in the interest of Christian Unity "would have no legislative powers. No delegate of any denomination will be committing himself to anything by attending."

This would imply that the movement on which Dr. Manning builds high hopes, is nothing more than an expression of a wish to bring all Christian churches together. But how is this wish to be translated into an accomplished fact? That Dr. Manning recognizes that there is no immediate prospect of finding a satisfactory answer to it, is made apparent by this extract from his recent sermon: "We, in our mission to the churches in Europe and the Orient recognize that any hope of

immediate destruction of sectarian lines would be absurd. But sooner or later the Church of Jesus Christ will—may must—combine in one great Christian Church where the fundamental principles will be applied in the broadest sense."

The concluding words of this extract express a desire shared by all who would have the bond of union broken by Luther and his followers restored. Pius X. especially would be rejoiced to witness such a reunion of Christian churches. His immediate Predecessor in the Chair of Peter did his utmost to bring about a reunion. But neither Leo XIII., nor Pius X., could entertain for a moment any suggestion of being unfaithful to the most sacred trust ever committed to mortal man. As the guardian of doctrines based on Divine revelation, the Holy Father might not ignore those doctrines out of the deference to the wishes of those who would like to bring about a semblance of unity between various man-made religions.

The Catholic Church stands for revealed truth that knows not the limitations of time. The essentials she taught and championed at the dawn of Christianity, she teaches today and will teach to the last syllable of recorded time. Her proud boast of always the same is justified by her history during the centuries she has been ministering to the spiritual needs of men. Pragmatism the latest school of Philosophy holds that truth is not absolute and fixed but is relative to man's acceptance of it. In other words, truth is made by men and is not acquired by them from some outward source. Protestant sects are beginning to be tinctured more or less by this view, as is shown by the new attitude they have assumed toward the Bible. Dogma does not hold in their estimation, the position it once did. It is more or less relegated to the rear. There is a disposition to substitute mere sentiment for it.

Dealing with that kind of religion Cardinal Newman in his Apologia said of it: "Dogma has been the fundamental principle of my religion. I know of no other religion. I cannot enter into the idea of any other sort of religion; religion, as a mere sentiment, is to me a dream and a mockery. As well can there be filial love without the fact of a father, as devotion without the fact of a Supreme Being. . . . I was confident in the truth of a certain definite religious teaching, based upon the foundation of dogma namely, that there was a visible Church, with sacraments and rites, which are the channels of invisible grace." This view of religion is in direct conflict with the Pragmatist doctrine that truth is man-made and is not derived from an outward source, that is, from God.

As we have already stated latter day Protestantism is more or less infiltrated with this view of truth. Hence the diminishing respect for dogma manifested in many of the Protestant sects. Vain will be the attempts to bring about Christian unity whilst such a spirit prevails. We are afraid that the proposed mission to Rome will result in nothing more than a desire to accomplish what, in existing circumstances, cannot be realized.—N. Y. Freeman's Journal.

A JUST JUDGE

In these days when so many men rush into print to air their grievances against the Church, it is good to find public men who are courageous enough to protest against the unjust charges which some of their co-religionists make. One such man is Judge Marvin, of the Probate Court of Hartford. A short time ago he was selected to make an address before members of the Trinity Church Men's Club (non-Catholic) of that city. No Catholic could have spoken more enthusiastically of the work done by the Catholic Church for the welfare of the community. He spoke of the Church as a model to be followed in her care for fallen women, for her indifference to politics and for her interest in the temperance question.

Against the many insinuations about the interference of the Church in politics, the Judge says pertinently: "In the political experience of our own country, but few things have aroused so much bitterness as the supposed attempt of religious bodies to influence elections. And right here it may not be improper for me to say that, associated as I have been for many years with a political organization composed in a large measure of those of the Roman Catholic faith, I have yet to see the first indication of effort on the part of that Church to influence unduly elections in its own behalf."

"While some ministers, unfortunately some of our own denomination, are writing slushy articles overflowing with sentimentality and unfounded on fact, calculated to increase discontent with conditions which may be ameliorated, but not radically changed, the Roman Catholic Church is energetically combating in pulpit and press the socialist tendencies of our times."—The Pilot, Boston.

CATHOLIC NOTES

The Very Rev. Canon Coghlan, D. D., of Maynooth, has been appointed Assistant Bishop of Cork.

The "Irish Villages" at the Panama Exposition will include Blarney Castle, the Lakes of Killarney, the Giant's Causeway, Drogheda Gate and King John's Castle at Limerick.

The daughters of the late King Leopold, of Belgium, have given to the Kingdom of Belgium Ruben's famous painting, "The Miracles of St. Benedict." It is now in the Brussels Museum.

The Holy Father recently, in the Sala del Tronetto, administered the sacrament of confirmation to two daughters of His Serene Highness Prince Schenberg Hartenstein, Ambassador of Austria-Hungary to the Holy See, and to two daughters of Prince Fabrizio Massimo.

Mother M. Innocentia, Superior of St. Rose Convent, La Crosse, Wis., the motherhouse of the Franciscan Sisters of the Perpetual Adoration, has offered the war department the services of 500 nuns as war nurses. A dozen experienced nurses can start on an hour's notice, it is announced, and others will follow rapidly.

The memory of the great Jesuit astronomer, Father Secchi, who died in Rome thirty-six years ago, will be honored in a short while by the erection of an astronomical observatory to be known as the Secchi Solar Tower. It will be constructed with funds contributed by scientific men throughout the world.

As a result of the mission given by the Jesuit Fathers at St. Aloysius church, Washington, D. C., thirty-four men and women are undergoing instructions preparatory to being received into the Church. Among them is M. S. Morris, a Jew, prominently connected with the Southern Railway company's headquarters there.

In the city of Venice, dear to Catholic hearts because of its association with our present Holy Father, near to the Rialto Bridge, there stands to-day a modest house with this inscription above its portals, "Behold the greatest work of Pius X." It is the new office of the Catholic paper, Il Difesa, established by Pius X. when Patriarch of Venice.

The new Pontifical Seminary at St. John Lateran, Rome, which has been open since November last, was formally inaugurated on Sunday, May 3, in the presence of thirteen cardinals, including Cardinal Falconio, and all the other notable prelates in Rome. The Pontifical flag was flying in the courtyard of the seminary, which is extra-territorial property of the Holy See.

One of the wonders of England is said to be Walbeck Abbey, the seat of the Duke of Portland. It is wonderful for its underground apartments, on which he spent \$35,000,000. An underground broad drive of a mile and a half leads to it. Tunnels run in all directions for a length of eleven miles. The underground picture gallery 160x64 feet is lighted up and contains priceless old masters. Among its chambers is a riding school and all the rooms found overhead in great mansions.

Several years ago his bishop sent Father Didace Arcand to establish mission posts in the district of Fushan in the vicariate of East Chantong, China. Father Arcand is a pioneer in the region and his catechumens number over 1,500. His converts show great fidelity and zeal for the faith and attend the daily Mass in such goodly numbers as to embarrass the good priest, for his little chapel is large enough for only twenty-five persons. The Bishop, Monsignor Wittner, has given him permission to erect a large chapel if he can raise the necessary funds.

Right Rev. Aelred Carlyle, O. S. B. abbot-elect of Caldey and founder of the community of contemplative monks, was ordained to the diaconate on Easter Monday at the Abbey of St. Benedict, Maredsous, Belgium. By special dispensation he is to receive the priesthood in June next and make his religious profession as a Benedictine, after which he will return to Caldey. It is expected that the monastery of Caldey will be raised to the canonical status of an abbey. The Holy See has granted a concession whereby religious may become choir monks without proceeding to the priesthood, which is invariably the custom with choir monks in the Benedictine Order.

Two more conversions among the Anglican clergy have been recorded. The Rev. G. W. Tate lately of St. Clement's, City Road, a very poor district of the Metropolis, has been received into the Church by the Jesuit Fathers at Southampton. Mr. Tate comes from the very high portion of the Anglican fold, being known as Father Dunstan in his poor parish where he did good work and was much liked. The Jesuits have also received into the Church one of the members of the Society of Divine Compassion, Brother Francis. This is the first convert from the latest Monastic community of the Church of England. It is probable these last two converts will aspire to the dignity of the priesthood.