

# 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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LONDON, ONTARIO, SATURDAY, JULY 29 1911

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### OUT OF DATE

Time was when the talk of the mental slavery of Catholics was in honor, but at the present time it is regarded as an echo of past days of easy credulity. The man in the street has learned that profound scholarship and epoch-making research are not incompatible with a passionate devotion to the Church. He has found out that for centuries Catholics were in the van of everything that connoted progress and intellectual advancement. He has seen Protestants, cultured and gifted, voicing allegiance to Peter. Did they give up friends and worldly prospects to be mental slaves? Is it not true that within the fold they enjoy a mental freedom which they never conceived possible while they were without it. The illustrious Dr. Brownson says: "I have as a Catholic felt and enjoyed a mental freedom which I never conceived possible while I was a non-Catholic." Compare the learned Benedictines of St. Manr or the Bollanidists with your most erudite scholars and critics, or the great medieval doctors with your most lauded Protestant theologians, the difference in mental lucidity, acuteness and strength is so great as to render all comparison almost ridiculous. But in what and how are we mental slaves? We are not prone to a love of airy theory and fanciful speculation, we smile at the charlatans who put a new brand of religion on the market. We wonder at the divines who are framing an up-to-date creed which, based on the very unstable foundation of human opinion, may disappear or be amended at any time. We confess to astonishment at the clerics who, however noble they may be doctrinally, are quite sure that they know how the Catholic Church should be governed. We are amazed when old calumnies are dragged out of controversial museums to do duty as arguments against us to the accompaniment of much pounding of desk and pulpit. And we regret that many of them get their information about us from our enemies. In matters of religion the Catholic obeys divine authority. In questions which transcend human reason and which are of vital import he trusts neither man nor book, but God. The voice of the successor of St. Peter is the voice of Christ. When we obey him we obey the authority of Christ. We hearken to authority unerring that can, while it guides, give freedom to the mind. Amidst the wrangling and contention and contradiction millions of Catholics hear the voice of Peter and obey and are banded together to give proof of the unity for which our Lord prayed, that the world might know that He was sent by the Father. If it be mental slavery to obey nothing that rests not on a divine basis, we plead guilty to the charge. But it will be a task of no mean difficulty to show that Newman, Manning and a thousand others doomed themselves, when they became Catholics, to mental slavery.

From an Anglican Review, The Churchman, of New Zealand, we glean the following statistics of those who have become mental slaves:

"An alarming list appears in the new edition of Mr. W. Gordon Gorman's 'Converts to Rome.' It includes the names of 572 clergymen of the Church of England, 25 of the Church of Scotland, 12 of the Church of Ireland, and 13 non-Conformist ministers. There are 29 Peers and 53 Peereses, 432 who are described as 'Members of the Nobility,' 42 Barons and 21 Knights. The names are given of 303 clergymen's wives, 350 clergymen's daughters, and 269 clergymen's sons; 306 of these converts were officers of the Army, and 61 of the Royal Navy. Of University graduates, 586 were of Oxford University, 319 of Cambridge University, 24 of Durham, and 63 of Trinity College, Dublin; 425 were 'Public school men,' Eton heading the list with 93 names. Of these converts, 612 have become Roman Catholic priests, of whom 369 became secular priests, and 243 joined one or other of the monastic orders. Of these latter 109 became Jesuits. The book affords me-ancholy reading to Protestants, but it certainly proves the immense service rendered to the Church of Rome by the Oxford Movement and Ritualism."

If the Catholic Church is, on account of its superstitions and corruption, waning in influence and strength, why is there so much talk about her? But at the appearance of Luther either the Church was in the world or she was not. If she was not then were the promise of Christ to be with her to the consummation of the world, void and unfulfilled. In this hypothesis Christ was not God but an impostor. If, however, we believe in the Lord we are forced to admit that the Church which He established, and which for centuries claimed and received the love and faith of an united Christendom, is living

to-day, founded upon the rock against which the gates of hell cannot prevail. If she exists why do they not obey her? To tell us that she has lost her pristine vigour and doctrine is sheerest nonsense. For surely in saying this they must have a curious conception of God. To admit as they must that Christ promised to remain with her unto the end of time, that He designed her to abide in unity, and to preach, and to make use of the incomparable gifts with which He endowed her, and then to declare that Christ failed to keep His word, that His gifts are as nothing and that the Church cannot exact obedience, is language which is baffling to reason. To affirm, again, that Christ did not, despite His most solemn promises, guard the work of His hands, the Church, from disintegration and decay, is blasphemy.

### ARE WE ADVANCING?

It is quite evident that in some sections of Canada Catholics are, in the matter of responsible positions, not objects for eulogy. They have, it is true, minor posts, but they do not, to any large extent, grace the offices which are regarded as influential. It is useless to assign bigotry as an adequate cause. For in our opinion the prizes which this country has to offer are won by those who are trained and educated, by the enthusiastic and ambitious. We may talk about creed being a barrier to our advancement, but talk of this character is as futile as it is pathetic. It may solace the irresolute and apathetic and weak, but it deceives those only who "resolute" and "whereas" about grievances. One cause of our social backwardness is the neglect of education, our refusal to accept the opportunities for self-improvement, our foolish hope to garner where we have not sown. We go ahead not by speech of other days or by self-qualification, but by work and struggle—the indispensable conditions of progress. With regard to interest in education we can, and to our profit, imitate our non-Catholic brethren who are not niggardly in cash or sympathy for their institutions. And they reap the fruits of their wise policy. Who are prominent in Canada in every walk of life? In the professions, in banking and educational circles, in politics, we read names that smell of the heather. We do not mean that all these men have had a collegiate training, but they were brought up in homes that had a profound respect for education and they went into life with the resolve to make the best of themselves and with the knowledge that the trained mind is something to strive for and to obtain. They went into the cities, lived hard lives, and while others counted the hours into dalliance and pleasure they hammered them into the wealth of achievement. With many of us, however, the policy of apathy is in honor. Appeals for the college do not stir the pulse. That a concern for education is of paramount importance does not touch us at all. That a neglect of education means stagnation, spells lack of stimulus and of ideals, and of ambition, does not cause any beneficent activity on our part. And more, yearly we see the boys leaving the school at an age when they could be taught to use their powers to the best advantage. Blithely they go into the world to find their right by their stupid or selfish parents.

### ABOUT CARLYLE

More than three hundred years ago, wrote Carlyle, the throne of Peter received peremptory judicial notice to quit, authentic order registered in heaven's chancery and since legible in the hearts of all brave men to take it self away, to begone and let us have more to do with it and its delusions and impious deliriums.

The foregoing quotation serves as an introduction of an attack on Rome by a voluble divine. The facts, however, show that the order is not legible in the hearts of all brave men. But the preacher who used this quotation should we think, in all justice, have shown that Carlyle in his sane moments was not averse to chronicling his admiration of Rome. He points out how the "Old Catholic Church" stimulated education and trained generations in pious reverence, self-restraint, annihilation of self in human nobleness. He contrasts the old Christian society with its health and vitality, with its strength and heroism, with the present-day society without lungs, fast wheezing itself to death. And as if to refute his judgment he confesses "that there is no human edifice that stands long but has got itself planted upon the basis of fact and been built in many respects according to the law of statistics." Speaking of Twelfth Century Catholicism he says, "Religion is not a diseased self-intro-

spection, an agonising inquiry: their duties are clear to them, the way of supreme good plain, indisputable, and they are travelling on it. Religion lives over them like an all-embracing, heavenly canopy, like an atmosphere and life-element which is not spoken of, which in all things is presupposed without speech." He whips his own times with blazing scorn when he says that "not since the eruption of Northern Barbarians has there been the like—monstrous, loud, blatant, inarticulate as the voice of chaos." Carlyle dwelt far from the Catholic Church. Yet he confessed to Mr. Froude that the Mass was the only genuine relic of religious worship left among us.

### WHY GO TO ROME FOR A BISHOP

BECAUSE THE SYMBOL OF UNITY, THE SUCCESSOR OF THE BLESSED PETER, IS THERE

Preaching in the pro-Cathedral of St. Aloysius, Wichita, Kan., on the occasion of the consecration of Right Rev. J. H. Thien, D. D., the new Bishop of Lincoln Neb., Archbishop Glennon, of St. Louis, said:

"And there on that parchment document is the stamp of the fisherman and the great leader seals that bear the impress and authority of Rome. And some of you may say: 'Why go to Rome for a mandate that a Bishop be consecrated? This is free America. Must we still bow to distant Rome and its Bishops?' Well, my friends, it was Christ that elected and consecrated the first Bishop, and amongst them was St. Peter, who was to be the centre of unity, the head of the apostles, and who was to confirm his brethren. And this St. Peter it was who after our Saviour's ascension, finding a vacant place in the apostles, owing to Judas' defaulting, rose up among these apostles declaring the Scriptures must be fulfilled, and instead of Judas, the betrayer, one must be elected to take his place. And thus it was under the great sanction of St. Peter, who was to be the centre of unity, the head of the apostles, and who was to confirm his brethren, that the first Bishop after Christ's ascension, St. Matthias, was elected. Thus it is to-day there is a vacancy in the ranks of the apostles; there is a vacant place in the apostles, and the Blessed Peter who to-day occupies the chair of Peter rises up declaring the work of Christ must be continued, the will of God must be done and commission our friend to go take the vacant place in the apostles, and in this mandate a vivid expression of the Church's unity, that oneness of authority, that oneness of life which rises up as a distinctive mark of the Catholic religion? We are quite unwilling to limit our faith, our Church to America; quite unwilling to tie our faith to the banks of the Arkansas River or to allow any city, any man or any land to set the limit to our faith, or the petty details of faction to rend the unity of our Catholic faith.

"Yes, we are American, but our faith is Catholic our faith is one. That faith binds itself to every sound principle of nationalism, but it will give to no nation the monopoly either of its protection or its practice. So Catholics we are here in Wichita, but our Catholicity is not limited by your city limits, nor by your State, nor by your county, nor by any wave-beaten coast, nor by any wave-beaten shore. That unity will survive above the red mire of battlefields where opposing brothers die; it will survive through cities ravished, though thrones fall; it will remain, though treachery and tyranny conspire to rend it, the seamless robe of the Saviour. 'Teach all the nations,' says Christ. 'Teach all the nations,' and we remain one in faith. And, lo, we teach the nations and we remain one, and the symbol of unity is the Supreme Pontiff, the successor of the Blessed Peter."

### THE GREATEST NON-CATHOLIC MISSION EVER HELD

It was assembled in the great armory in Baltimore. The occasion was a civic celebration tendered to His Eminence the Cardinal, on the occasion of his double jubilee, in order to attend this non-Catholic mission, practically the business of the United States Government was suspended. The President and many of his personal friends, and other distinguished citizens, were another special train carried the Vice-President and many members of the Senate and the House. There came from a distance, such notable men as former President Theodore Roosevelt, and other distinguished citizens. At the moment, the entire attention of the country was concentrated on that scene in the Baltimore Armory, the centre of which was the Cardinal in his red robes and gilded mitre, the most distinguished citizens of our Republic. They were assembled to do honor to the great American Citizen, Cardinal Gibbons, and his greatness was so pronounced that it broke down all barriers of racial, religious or social distinction. The event was unparalleled in the history of the United States, and it is at the same time, typical of the position of distinction that the Catholic Church has gained in our American Commonwealth. It more and more emphasizes the opportunity there is before the Church in the United States.

The Cardinal's address was the best non-Catholic sermon that has ever been delivered. It was a lucid statement of

the conditions in America which have produced such an unusual relation between the government and the people, and the various denominations, toward each other. We are a Christian country, the idea of God is rooted deep in the hearts of the American people. The religious fibre of the nation is strong, because it has developed by its own energy. It has not grown up on any other organization, but it has developed an innate strength of its own. Vainly, the idea of the Cardinal's statement was the best exposition of what may be called American Religious System. The other speakers, too, sounded the same note and particularly was the President's address an exposition from a constitutional point of view, of the relations between Church and State.

The demonstration itself was a magnificent approval of the lifelong attitude of the Cardinal toward great public questions. He had made friends with all religious bodies, because he has from the beginning of his career lived out in his life, and in his utterances, the ironic policy. He is the best embodiment of that principle which the Holy Father says is the policy that wins success at all times. "We cannot build up the Church on the ruins of Charity." "Non possumus acidi-Boare Ecclesiam super rulum caritatis." It is the statement made by the Holy Father in his commendation of the Mission Work that emanates from the Apostolic Mission House. While it means constant standing in the face of dogmatic truth, it means as well the elimination of all attack, and particularly all abuse, and the confining of one's religious utterances to an exposition of Catholic Truth. If the American people would know fully the teachings of the Catholic Church, there is nothing that would keep them out of the Church.

We hail the Cardinal, then, as the greatest Missionary force in the country. We present to you the statement made by the Holy Father in his commendation of the Mission Work that emanates from the Apostolic Mission House. While it means constant standing in the face of dogmatic truth, it means as well the elimination of all attack, and particularly all abuse, and the confining of one's religious utterances to an exposition of Catholic Truth. If the American people would know fully the teachings of the Catholic Church, there is nothing that would keep them out of the Church.

### AN AMERICAN ARCHBISHOP AND THE CIVIC RIGHTS OF PRIESTS

INTERESTING CORRESPONDENCE

The question of a priest exercising his civic and political rights as an American citizen has been raised in a letter from a number of people in St. Martin's parish, Arnaudville, La., to the Archbishop of New Orleans. This letter was cheerfully, well, and with all possible kindness. It was in the following terms:

PEITION OF COMPLAINT  
Arnaudville, La., June 2, 1911.

Your Highness,—We, the undersigned white citizens of St. Martin's parish in meetings assembled, have resolved to address you, this in relation to the fact that a certain situation which has recently developed in this parish, and which is assuming grave proportions as a result of the extraordinary activities of several Catholic priests in this parish, is a matter of great importance to this commonwealth. A negro in St. Martin's parish shot and killed two white men and wounded a third. He surrendered himself into the custody of the law. A fair and impartial trial was given him by the Nineteenth Judicial Court of Justice in and for the parish of St. Martin, State of Louisiana. This negro criminal claimed poverty as an excuse for not engaging an attorney for his defense, whereupon the Hon. Judge Simons appointed three prominent lawyers to serve in his behalf. A picked jury of twelve of our best citizens was selected according to law and conducted its trial in the neighborhood of the scene of the crime were accepted as jurors. They were taken from the opposite end of the parish, five or six of them being Knights of Columbus. The negro was positively given every chance for his life, but the jury returned a verdict of guilty as charged—murder in the first degree, and he was sentenced to hang.

The verdict was eminently satisfactory to the general public, and the case was considered at an end, but it is far from so. Several priests in this part of the country (names here are omitted) have pronounced this as a "black and white" case, and have filed an application to the Board of Pardons in an effort to obtain a pardon or at least a communication of the sentence of this convicted murderer. They have gone so far as to engage the services of a lawyer to handle and plead their case before the Board of Pardons at its next session, contrary to the wishes of the law-abiding citizens and in open affront to the honorable judicial authority of the Hon. Judge Simons.

We wish a statement from you to the public announcing to what extent and degree these priests have your sanction to mix up and drag Catholicism into the judicial affairs of the nation.

We wish to state further that the best of our Catholic people are disheartened, discouraged and disgusted with a religion which seeks political and judicial triumph, even at the expense of honor and truth and religion. Right along this line of thought we would remind you of the recent religious history of France. Perhaps in this instance you will readily notice the early steps in a parallel case, the last ones will undoubtedly come in due time if the proper measures are not taken to adjust the present situation.

THE ARCHBISHOP'S REPLY  
To this "petition" Archbishop Bleek replied as follows.

New Orleans, June 9, 1911.  
Dear Sir,—A document has reached me by special delivery which appertain-

ly is a copy of a communication numerously signed only in matters of religion and church discipline. They are and remain free men and American citizens, entitled to exercise independent of all civil and political rights. If it is the intention of the Government to support of Protestant voters that Mr. Devlin, M. P., holds his seat in West Belfast. At least half of the people of Ulster are in favor of self-government for the country. The other half are not so foolish as absolutely to reject the constitutional principle than in the matter of legislation the wishes of great majorities must prevail or so fanatical as to seriously entertain the idea of taking up arms against their countrymen and the forces of the Crown."

There is an impression amongst many in England," says the Catholic Times, "that Ulster as a whole is Protestant and antagonistic to Home Rule. It is an impression which has been, for the most part, created and fostered by unscrupulous opponents of Ireland's demand for self-government. Mr. William Redmond, M. P., does good work in the columns of a Sunday paper of large circulation by bringing out facts which prove that it is false. The representation of Ulster is almost equally divided between Unionists and Home Rulers. There are seventeen Unionist and sixteen Home Rule members. The other half are not so foolish as absolutely to reject the constitutional principle than in the matter of legislation the wishes of great majorities must prevail or so fanatical as to seriously entertain the idea of taking up arms against their countrymen and the forces of the Crown."

The law, for wise and humane reasons, has established in this State a Pardoning Board. Those composing said Board are upright and honorable men. Board are not judges, but they are to assist him in reaching the highest and last constituted authority in this State having jurisdiction over his case. The fact that the applicant in this instance is a negro should be of no consequence at all in the affair. On the contrary, the lowliness and humble standing of the one calling for help in any case should, with brave and generous hearts, strengthen, rather than weaken, his claim for assistance.

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Little things,—for instance, the first greetings that we make to the dwellers in our homes at the beginning of the day; a pleasant "Good morning" an affectionate glance, a solicitous inquiry. Such greetings have strange power to uplift a troubled or downcast heart and to bring sunshine to the soul. Akin to this is the thoughtful greetings to those who return at night from toil, tired and worn; it is so comforting to have the door opened by a ready hand; to hear the bright inquiry, "How went the day?" and to know that someone is thinking whether you are tired or not. What a difference it makes, when one comes in from a pelting storm, to be met with a stern injunction to be sure that you wipe your muddy feet, rather than straight to the fire and get warm and dry.

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St. Paul offered the following resolution, which was adopted unanimously:

Resolved, that we will with pride and satisfaction the positive and well-merited reprimand administered by His Grace, the Archbishop, to certain citizens of Arnaudville, in the parish of St. Martin, claiming to speak for the Catholics of that parish.

That we congratulate the prelate, and the man on his firm, dignified and just condemnation of the threatened rebellion against the Church, and disloyalty to the spirit of the State.

That we heartily re-echo the abiding faith which he expressed in the mass of the American people, and in the solid foundations on which our Republican institutions rest.—London Tablet.

### ULSTER AND HOME RULE

"There is an impression amongst many in England," says the Catholic Times, "that Ulster as a whole is Protestant and antagonistic to Home Rule. It is an impression which has been, for the most part, created and fostered by unscrupulous opponents of Ireland's demand for self-government. Mr. William Redmond, M. P., does good work in the columns of a Sunday paper of large circulation by bringing out facts which prove that it is false. The representation of Ulster is almost equally divided between Unionists and Home Rulers. There are seventeen Unionist and sixteen Home Rule members. The other half are not so foolish as absolutely to reject the constitutional principle than in the matter of legislation the wishes of great majorities must prevail or so fanatical as to seriously entertain the idea of taking up arms against their countrymen and the forces of the Crown."

### THE LITTLE THINGS OF LIFE

It has been said of a certain distinguished prelate, now dead, that his rule of action was epitomized in the words: "Do the thousand little things of life cheerfully and well, and as kindly as you can." What a lesson for us all! After all, "the little things" make up a very large part of our daily lives; and what an enormous blessing it would be, for us and for those about us, if we did those little things in these three ways,—cheerfully, well, and with all possible kindness!

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The Light Invisible  
O Light that lives on every hill and  
Beyond the night that dies at close of  
The tears fill up the chalice of mine  
With gladness, when I see Thee far  
away.

O Stream that flows until the world  
shall end,  
Past festival town and hermitage and  
Red are thy waters, but they throb  
with peace;  
I touch their dew and all my wounds  
are healed.

O Voice that speaks in every grove and  
street  
Above the song of birds and oaths of  
men,  
I hear and follow Thee, altho my  
steps  
Begin a course that lies beyond my  
ken.

O Face returning at each Eucharist,  
More close than forms that change with  
changing years,  
I am the veil between myself and  
Thee  
Burn Thou the veil, and burning, kill  
my fears.

O Guest that comes to take away our  
best,  
And all the loves we garner at our  
side,  
Thou art our Best, our Home art Thou,  
For Thee  
Attentive I will labor and abide.

CATHOLIC NOTES

A Catholic lady, who has just died at 15, Isle of Wight, has left £10,000 to the Church, was appointed by the Bishop of Portsmouth for his diocese.

Archbishop Prendergast of Philadelphia is proud of the fact that since he was made Auxiliary Bishop fourteen years ago he has given the pledge to approximately 150,000 children.

The Bishop of Anney and the parish priest of Saint Sigismund, France, were given ten dollars and costs for having condemned a text-book of history used in the public schools.

Governor Dix of New York has signed Assemblyman James A. Foley's bill prohibiting on and after Sept. 1, next, the presentation in any theatrical performance of a living character representing the Divine Person.

The Rev. Father O'Callaghan of St. Mary's Catholic Church of Chicago, National President of the Total Abstinence Union, was appointed by the Bishop of Portland to the international alcoholic congress to be held at The Hague in September.

Mission work to non-Catholics was begun in Australia, on Passion Sunday, where in the village of Guerie an invitation was extended to Protestants to the Catholic religion would be explained. The church was crowded. Since then similar missions have been given.

A recent synod of the Scottish Episcopal Church that body fell into line with the Catholic Church in the matter of the remarriage of the divorced. The synod ruled that no minister shall marry either of two persons between whom divorce has been pronounced during the lifetime of the other party.

At its recent convention, the Federation of Kansas Catholic societies adopted a singular resolution. It proclaimed the duty of every man attending the convention, to take at least one Catholic paper, and also, that at the next annual convention, every delegate report the number of subscriptions he secured for the Catholic paper.

The Pope has appointed to the see of Achonry, Ireland, the Right Rev. Patrick Morrison, D. D., of Maynooth College. The Bishop-elect is a native of Charlestown, in the County Mayo. He is about forty years of age, and has spent the greater part of his life as a priest in Maynooth College.

Queen Victoria, accompanied by the Princess Louise of Orleans, motored at 3 o'clock in the morning of July 1 from the summer chateau at La Granja to attend the Mass of the Ascension at Escorial. She was cheered by 20,000 persons who had attended the Eucharistic Congress.

The town of Newry, Ireland, is likely to benefit substantially by the will of Patrick Murphy, who died there a few weeks ago. Murphy had lived for several years in America and finally returned to his native town. He left about \$500,000, nearly half of which he bequeathed to various charities, and the rest he left to the town of Newry to clear it of debt.

The consecration of Bishop Thien of Lincoln took place last Thursday, July 6, in the pro-Cathedral of St. Aloysius at Wichita, Kans. In virtue of a special dispensation granted by the Pope, the consecration—which usually takes place on the feast day of an Apostle—was held on the octave of the feast of the Apostles, SS. Peter and Paul.

The Mayor of Limerick, Mr. T. Ryan, tells with regret of the obstinacy with which the Bishop, Right Rev. Dr. O'Dwyer, refuses to assent to any celebration of the silver jubilee of his episcopate. "A great number, a very great number of people," said he, "have approached me from the city and county, and from outside our diocese, and from different walks in life, and even people who are not Catholics, anxious to do honor to our very distinguished Bishop. But he does not desire and will not allow any celebration. He wishes for nothing but the prayers of his people."

True piety urges us to yield to our Lord's entreaty, "Come to Me."

JULY 22, 1911

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