

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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THE SOCIALISTIC SNARE.

We cannot be too insistent in urging our societies to contribute their quota to the safeguarding their members from the dangers of socialism. That efforts are being made to lure the toiler into the socialistic snare is well known. But what is not well known is that the workingman—ill qualified generally to defend himself against specious reasoning, and led to consider that the present order of things has no power to ameliorate his condition—is drifting toward socialism. He hears it in club-rooms in our cities. He glean information of its doings from various newspapers. He is attracted to it by the fraternity which exists among its adherents. In fact that very thing is one of the most potent factors in the socialistic propaganda. And this fraternity is shown by usefulness which the toiler expects, but does not receive oftentimes from some of the most uncompromising opponents of socialism. He wishes to see love and justice concentered in daily life. But when he hears of it only as an appendage to a speech, and sees those who talk of fraternity callously brutal and indifferent towards those around, and witnesses the servility towards those who have wealth, he is tempted to brand all such as hypocrites. At any rate he contrasts this fraternity with that advocated and shown by the socialist, and loses no time in rendering a verdict.

The man in the street is not an adept at making distinctions. He does not separate the Gospel from the followers of the Gospel. If the men and women who profess to be barren of good works; if their lives touch his at no point; if they hold fast to lines of caste, and regard him as belonging to an inferior order of being, he is inclined to look askance at Christianity itself. In this way an indifferent Christian is unwittingly a powerful ally of Socialism. He may talk against it, but so long as he proves in his own life that Christianity has no vital power he is on the side of the enemy. And we believe that the progress of socialism among us is due in no small measure to individuals of this type who profess one thing and do another; who prate of brotherhood and yet adopt the "don't care" policy of the pagan. Can our opponent say of us to-day: "See how these Christians love one another." Still the religion that bound class to class is ours. If we fail to make its influence felt we are to blame. Conditions are more complicated, but let us remember that the stream of justice and charity sweetened and purified pagan civilization and washed away the selfishness that had grown into the war and wolf of its life. We can and should obtain similar results. If we do not, and if we remain indifferent to the conditions of our brethren, and view schemes for their improvement with apathy, we may be sure of beholding Socialism increase in the land.

The toiler is ready to welcome any programme framed for his benefit. Shivering in the shadow of the Trust, regarded as a mere spoke in the business wheel, and seeing no gleam of light in the darkness which surrounds him, he longs for the grasp of a kindly hand. We believe that, but few take the dream of equality seriously. What wins them is our sympathy and a desire to bear their burdens and to promote their interests. These the socialist gives in measure enough to satisfy those who listen to him.

SOCIALISM AND SOCIETY.

Some, says Dr. Kerby in a recent article in the *Dolphin*, think it wise to resort to ridicule, denunciation and abuse in opposing socialism. There is really not much humor in the question. Organized society has worked out as difficult determinations before. The Socialist loses his sense of the ridiculous and of humor, because the depth of his despair destroys its very resources. It seems that there is but one way to meet Socialism. We must prove that it is not necessary. The proof must be in achievement not in argument: in life and not in books. If society will not give to the disconcerted the reasonable reform needed, it merits the punishment that socialism can inflict. If society as it stands cannot insure these reforms, it is bankrupt, and Socialism's fundamental assumption is true.

CHRISTIANITY AND SOCIALISM.

In his concluding lecture before the Cercle Francaise Harvard, M. Anatole Le Roy-Beaulieu, the distinguished French publicist, pointed out the vital antagonism between Socialism and Christianity. Socialism to summarize works for peace through revolution: Christianity makes for care toward God and man. Socialism puts its faith to the treasures of earth: Christianity bids man to lay up treasures in heaven. Socialism aims to renovate society by means of war: Christianity to develop not war but love among men and by means of that love the fraternity which is the professed aim of the socialist. Christianity, then, has the better methods for attaining the socialistic ideals. And thus, after all, socialism, if it means what it professes, makes a serious mistake in its warfare upon Christianity.

LEGALIZED ADULTERY.

The individuals who seek to push God out of the world and frothy novelists who have all manner of excuses for the individual who sports with the sixth commandment are of the opinion that divorce should be allowed for incompatibility of temperament. It is too bad to have two lives ruined. A finely nurtured woman or man, thoroughbred they call them, should not be harassed for life to an uncongenial mate. And so opens the door to legalized adultery. Incompatibility of temperament is oftentimes the offspring of lustful hearts. Dotards who have gone down far into the valley, welcome it as a pretext for new union, and the young who recognize no master but passion avail themselves of it. But the law of God stands, and this country should be grateful to the Church which, unafraid of the millionaire and regardless of the actions of weaklings who pose as ambassadors of Christ, keeps watch and ward over it.

AN ADMONITION.

Every sensible parent should shut the door of his home against the Sunday papers, especially those which come from over the border. The colored supplements which accompany this kind of literature are abominable. Our postal authorities forbid the transportation of immoral publications, but these papers, which are more mischievous, because more insidious in their attacks in decency and virtue, are suffered to go unchallenged. The young who are allowed to befriend their souls with these artistic monstrosities that teach irreverence to parents and vulgarity are to be pitied.

AN OBJECT LESSON TO CATHOLICS.

M. Combes' speeches are to the point. He is at no power to conceal his policy. He nails the anti-Christian colors to the mast, and, judging by his recent addresses, is confident that the future will not furl them. As we have noted he is an ejectioneer of the first water, and as such would not dare to be so unblushingly insolent and antagonistic to religion were he not convinced that his policy will be supported by his compatriots. Recently he declared that the congregation must go, root and branch: the nobility must be swept away: the Church must bend to democracy. The French Catholics under the feet of a renegade are an object lesson to Catholics everywhere. Indifference to questions which concern the public weal; too great a distance between the pew and the sanctuary, and disunion spell ruin always.

TEMPERANCE NOTES.

"My experience extends now over a quarter of a century, and I declare that four-fifths of the crime and misery which have come before me in my professional or private life has been the result of intemperance."—M. Dupetiaux, Inspector-General of Prisons, Belgium.

Dr. Wolff, a well known authority on the subject, calls attention to the high mortality from cancer in the beer drinking districts of Germany. He instances Bavaria and Salzburg, both great beer drinking centres. Both of these districts show high mortality among cancer patients.

"The great cause of social crime is drink, the great cause of poverty is drink. When I hear of a family broken up, and ask the cause—drink. If I go to the gallows, and ask its victim the cause, the answer—drink. Then I ask myself in perfect wonderment: Why do not men put a stop to this thing?"—Archbishop Ireland.

Money, nor honor, nor praise can turn the head of any creature whose heart is set on the attainment of his last end and whose life is attuned to the commandments of God.

DEVOTION TO THE SACRED HEART.

SERMON BY THE REV. HIGH B. McMAHON, S. J.

Michigan Catholic, Detroit, June 2.

The following beautiful discourse on Devotion to the Sacred Heart was preached in St. Peter and Paul's (Jesus) church, this city, last Sunday by the Rev. High B. McMahon, S. J.: "And behold I am with you all days, even to the consummation of the world." (St. Matth. 28:20.)

These words of to-day's gospel seem, my dearly beloved brethren, peculiarly appropriate to the Sunday just before the month of June, containing as they do the Sacred Heart's last proof of its exceeding love for man. They refer indeed to Christ's presence as invisible head of the Church. He had just commissioned His Apostles to convert the world, but above all they find their fulfillment in the Blessed Sacrament of the Eucharist, which is with us "all days, even to the consummation of the world." These words come to us today as an exhortation from the Sacred Heart itself to make us endeavor during the coming month to acquire that personal love of the Saviour which should be the outcome of this devotion—a love like to that which Christ showed for us, and which the Apostles had for Him when He thus addressed them. Their hearts were heavy at the thought of parting from Him they loved, and His great Heart found a way of consoling them by leaving them itself in the Sacrament of the Altar.

This abiding presence of the Sacred Heart in the tabernacle is a truth which I fear we too often overlook or, at least, do not consider sufficiently. In our devotions to the Sacred Heart we forget, at times, that the Blessed Sacrament is its greatest proof of love, and in our visits and Holy Communions we do not fully realize the fact that the altar, behind the tabernacle door, that same Divine Heart still throbs with love for us. Yet 'tis always to the altar's foot that true devotion to the Sacred Heart must lead us; here in very truth do we find the real object of that devotion, the very reason of its institution. For what is it we worship in the devotion to the Sacred Heart? The man who loves is the heart—the real, human heart of the Man-God. But is it the heart, dead, or separated from the Sacred Humanity or the Divinity? Assuredly not, my brethren, but the living Heart of the Son of God—the Heart of Jesus—a heart of flesh and blood, which beat for us long years ago on earth, upon the Cross, which now is living, pulsing still for us in the bosom of our risen glorified Redeemer.

But who, in thought, can separate the heart from love? And so, my brethren, we worship here the love—the infinite, incomprehensible love of the Son of God for us—that love which He had for the Second Person of the Blessed Trinity. He loved us "with an everlasting love"—and that other love which filled the Sacred Heart at the moment of the Incarnation—all the love of the God-Man for us, both human and divine, as symbolized in His Sacred Heart.

Behold the fruit of our adoration. While the object, the Visible Object, of our worship is the real human heart of the Son of God, the mystical heart, or the love of that same Divine Person for us, is the unseen object, the very soul of the devotion. "The Heart of Jesus, glowing with love for us." Who is there that can refuse His homage and His love? His homage, for it is the Heart of God; His love, for it is the Heart of One Who first loved him, and proved that love in deeds. Has Christ done aught in deeds to show His love? Look on that symbol of His love and answer. Behold it surrounded with flames, surmounted by a cross and thorns, and do not these recall the agony, the scourge, the crown of thorns, the cruel death He underwent for love of us? Remember that it is a heart of a God, made man for us, become a little suffering Child for us—to win our poor heart's love—a heart full of tenderness and pity. Behold it manifested in our Lord's act of love and innocence to Himself—"Suffer the little ones to come unto Me, and forbid them not, for of such is the kingdom of heaven." How those words should ring to-day in many a mother's heart, in many a home and school! "Suffer the little ones to come unto Me, and forbid them not, for of such is the kingdom of heaven." Behold that Heart! When moved to pity by Him to use His power divine and restore the son to the mother. See it again at the grave of Lazarus; read its tenderness in the lament of that Lord of almighty power over Jerusalem, His city, which was so soon to reject Him and clamor for His destruction—"Jerusalem how often would I have gathered thy children as the bird doth her brood under her wings, and thou wouldst not."

Think, too, how He received the Magdalen, looked with eyes of love on Peter in his fall, greeted with kindness even Judas when he came to betray Him in the garden—and can you doubt that He loves! He returns? And that same Divine Heart glows still with love for us in the bosom of our Lord in heaven! In heaven? Yes, but yet on earth. Behind each tabernacle door that loving Heart is waiting for our love; thence it calls out each one, as if he were in an especial manner our own: "My child, give Me thy heart." And there in an especial manner our devotion awaits us who know of this devotion. For what was His object in revealing the mystery of His love? Listen to His own words to Blessed Margaret Mary: "Behold the Heart which

has so loved men, and has been loved so little in return." Do you catch that point of the Saviour? "Loved so little in return!"—a loving heart, neglected, lonely, yet loving still, could utter the words! And in these words we have the two-fold end of the devotion: To love Jesus in return, and to make amends to the Sacred Heart upon the altar, because it is loved so little, so seldom even thought of by the vast majority of men.

Here is a motive which should appeal to us. Look out upon an unbelieving and a scoffing world! Think of the sacrifices, the blasphemies, all the insults heaped upon that loving Heart since first it hid beneath the sacramental veils. Picture to yourselves a Catholic, one who knows that Sacred Heart, going with sin-steeped soul, with Satan in his heart, towards the altar, and that dear Lord! But no! Your loving hearts would sicken at the sight of that Jesus again betraying His Master! Is there ought then for which we can make amends? And even if such crime as this is rare among us (and thank God it is!), are there no other faults of forgetfulness for which we can atone? He often is the longing of that Sacred Heart for some one to come and kneel in loving adoration before it left unsatisfied? I speak not of some church in the lone countryside, but here in our city's midst, where the heedless throngs surge to and fro, all the day long, and there is that Sacred Heart, alone and unthought of during the watches of the night, often alone and neglected through the day, beating there with love for us, waiting to pour out its graces upon us—waiting, alas! often in vain!

Will we not resolve then to do what in us lies, during this coming month, to atone for the coldness and neglect of men? And let us keep in mind when we kneel before the altar that we adore a living, loving heart; the heart of a God, but yet a human feeling heart which, in that tabernacle, really pulses with love for us; not think always of Our Lord as far from us, in heaven, but is really, truly present here, with the longing of that heart still purified, and thus try to make amends for our past forgetfulness for our sins and the sins of others. We can not, I know, spend all the time our hearts would urge, before our Lord here present; but 'tis just here that the Apostleship of Prayer shows itself in league with the Heart of Jesus. By the morning offering of the "Apostleship" we can make all our sins, which are not sinful, acts of prayer and praise and reparation; for we offer them all for His intention, in union with His Sacred Heart. Let us come before Him then this month.

The sacrifice will be light for us, but the glory to Him great, and great too the rewards we shall reap. He has promised to pour out all His graces for our sins and the sins of others. Come then often and "draw waters with joy from the Saviour's fountain." For this is the invitation which the Church herself extends to us. After telling us in the Epistle of the Feast of the Sacred Heart "to rejoice and praise the Lord, or great is He that is in the midst of us, the holy One of Israel," she adds the words of Isaiah: "For you shall draw waters with joy from the Saviour's fountains." Would we know why the Church takes these words of the ancient prophet to celebrate our Lord's latest revelation of His love, we too must try for a moment to catch a glimpse of the vision which doubtless flashed before the prophet's soul when he thus addressed the nations whom he saw in spirit thronging to the temple of the future Messiahs: "The awful agony of the first Good Friday afternoon is over, the echoes of the expiring cry of the God Man have died out among the Judean hills—Calvary is hushed and all deserted: save for three forms hanging on the crosses—save for a group, alas how small! where the devoted ones await, with bowed heads and anguish-crushed hearts, the return of those who had gone into the city for permission to remove the body of their stricken Lord. Above them on that sacred frame the four gaping wounds—fountains through which had welled up for long hours the life blood of the Saviour—seen as last exhausted and the sacred blood is slowly drying on the mangled feet and arms.

But see! The soldiers of the doubting Governor approach, and one strikes with his lance and lo! the heart, the Sacred Heart is pierced, and immediately there came out blood and water." Behold I my brethren, the heart, which has so loved men, that is, that it spared not even the last drop of its blood! Behold, indeed, the fountain from which all coming ages shall "draw with joy" the life-giving waters of the Saviour! Waters of grace to cleanse their souls of sin, waters of strength and gladness to quench their thirst forever. Long before, by the well curb of Samaria had He promised: "Who so drinks of the water, which I shall give, shall not thirst forever," but "it shall become in him a fountain of living water springing up into life everlasting." And here in Calvary was first opened that well-head of all graces, and here beheld the first adorer of the Sacred Heart! Mary the spotless, John the well beloved, Magdalene the loving, and in the person of the Centurion we not behold the first hard heart softened by devotion to the Sacred Heart—the first of a long line of sinners, who, according to the promise made in days then to come, were to find in that heart the "source" and "the ocean of infinite mercy."

Truly, my brethren, can we, as we fix our gaze on that open side and lance riven heart of the Saviour, exclaim in the prophet's words to all who

practice this devotion—"You shall draw waters with joy from the Saviour's fountain," and truly can the Church repeat the words to us as we kneel here before the altar for that Sacred Heart has not been closed, and we too may during this month of June draw, even more abundantly, waters with joy from this opened fount of the Saviour.

"CATHOLIC" OR "ROMAN CATHOLIC."

"Catholic" or "Roman Catholic" was the subject of a brief discussion in the British House of Commons the other day between the Speaker and some of the Irish members. One of the latter, Mr. Delany, had put on the notice paper of the House a question relating to a memorial from the Catholic employees in a Government department in Ireland for an increase of salary, and when about to ask his question in the usual course he found that some official of the House had inserted the word "Roman" before the word "Catholic," whereupon the following colloquy took place between Mr. Delany and Mr. John Redmond (the Irish leader) on one side and the Speaker on the other:

Mr. Delany, in putting the question, said—I have to draw your attention, Mr. Speaker, to the insertion of the word "Roman" before "Catholic" in the original copy, and I wish to know by whose authority it was done?

The Speaker—I think it is well known to most honorable members that the word "Roman" as such is not intended and never is supposed to be an offensive observation or description. The word is one that is used, not for the purpose of creating, but avoiding any feeling of religious objection or animosity of any kind. It is not objected to in this sense, and as the use of the word "Catholic" is one which is claimed by other Churches as well, the insertion of "Roman" is merely intended to avoid any dispute or difference or ambiguity, and for no other purpose is it used. It is always the practice to indicate by the word "Roman" what Church is meant.

Mr. J. Redmond—May I ask, in view of the fact that the word "Roman" is regarded as offensive to the Catholic community, and inasmuch as it is never used by us, whether in these circumstances you will consider the inserting of the word in these questions against our wishes as inadvisable.

The Speaker—I am afraid if I adopted the suggestion it would give rise to fresh disputes.

Mr. Redmond—It is an historic fact, and no one can dispute it, that the appellation is always regarded as offensive by the Catholics of Ireland.

The Speaker—I should be personally extremely anxious to avoid giving offense to any denomination.

Mr. Delany—I beg to give notice that I will put this question down to-morrow in its original form.

The fact here stated by Mr. Redmond that the word "Roman" in reference to their Church is always regarded as offensive by the Catholics of Ireland may be of interest to many Catholics of America, who not only have no objection to such application of the term, but make use of it themselves in the rule books of their societies. In Ireland it is used only by Protestants and that in a sense that Catholics cannot accept, namely that they (the Catholics) are only a branch of the Catholic Church, in the sense that the Speaker of the House of Commons observed, other Churches make claim. The Irish view is that, admitting "Roman" Catholics a correct designation would imply that there is another Catholic Church beside the Roman, which, of course, the Catholic Church could not and does not allow. In commenting on the matter as raised in the House of Commons the Dublin Freeman's Journal cites as follows the authority of the eminent Protestant historian Lecky as against the prefix "Roman":

"The protest against the insertion of the word 'Roman' before the word 'Catholic' in questions placed by Irish members on the notice paper may render it of interest to know that the late Mr. Lecky, when taken to task for the use of the word 'Catholic' without the prefix 'Roman' in a letter which was published in the Times, said that in all his writings he had used the word 'Catholic' in the sense in which it was perfectly understood; that he had never qualified it in a manner which the professors of the Catholic faith would regard as offensive, and that he would never change what had been his invariable practice with regard to a word which had acquired a distinct meaning, both in the religious and political world. By way of illustration, he mentioned that the terms 'Catholic association,' 'Catholic disabilities,' 'Catholic emancipation' were all understood, and that the prefix before them would savor either of bigotry or pedantry or both."

It is hardly necessary to add that "Roman Catholic" is not to be found in the Credits of the Church nor is it ever used in any of her official documents. The popular idea, too, is "Catholic" and not "Roman Catholic." When a stranger wishes to know the way to the Catholic Church he does not need to say "Roman." The man in the street or the boy in the street will understand perfectly and at once what is wanted when "the Catholic Church" is mentioned.—N. Y. Freeman's Journal.

Keep on trimming your lamps, tilling your soil, tending and pegging away. You never can tell when the messenger of success will come.

CUT THIS OUT AND PUT IT IN YOUR PRAYER BOOK.

We are approaching the golden jubilee of an event of great importance—the proclamation of the dogma of the Immaculate Conception. His Holiness Pope Pius X. has composed and recommended the following prayer to all the faithful. He has enriched the daily recital of the prayer with an Indulgence of three hundred days to be gained each day. Cut it out and put it in your prayer book and recite it devoutly.

PRAYER TO MARY IMMACULATE.

Composed and recommended to all the faithful (with an Indulgence of three hundred days once a day, September 8, 1903) by His Holiness, Pope Pius X.

Most holy Virgin, who wast pleasing to the Lord, and didst become His Mother, immaculate alike in body and mind, in faith and love, look graciously upon us wretched sinners who implore thy powerful patronage during this solemn year of jubilee, wherein we celebrate the proclamation of the dogma which announced to the entire world that thou wast conceived without sin. The malicious serpent, against which was uttered the first curse, continues without ceasing to combat and insinuate itself among the miserable children of Eve. Do thou then, our blessed Mother, our Queen and Advocate, who from the first moment of thy conception didst crush the enemy's head, receive the prayers which in union with thy own heart we ask thee to present at the throne of God, that we may never yield to the allurements which will beset us; so that we may all reach the harbor of salvation, and that despite so great dangers, the Church and Christian society may once more chant the hymn of freedom, of victory and of peace. Amen.

CATHOLIC NOTES.

We are pleased to note that His Lordship Bishop McDonald of Harbor Grace has returned to his diocese in Newfoundland after having spent some time at the Hotel Dieu, Montreal. The Bishop's many friends throughout the country will be delighted to know that he is sufficiently recovered in health to undertake the journey. We hope His Lordship will be given many more years of health and strength to continue his arduous labors in Newfoundland.

The last letter received from His Grace Archbishop Langevin since he crossed the ocean was written at Havre, France. Both the Archbishop and Father Lacombe were in the best of health at the time of writing. They intended to proceed on their way to the Holy Land in a very short time from that date.—N. W. Review.

Announcement is made that the Rev. Alvah H. Doran, formerly a curate in St. Clement Episcopal Church, Philadelphia, who became a convert to Catholicism about a year ago, will enter the priesthood in the Eternal City some time next month. Since his reception into the Church Mr. Doran has pursued his theological studies in the American College in Rome.

The Irish hierarchy has lost two of its most noteworthy members by death within a few weeks. Following upon the death of the Most Rev. Dr. McRedmond, Bishop of Killaloe, comes the news that Dr. Coffey, Bishop of Kerry, has died at Killarney. Dr. Coffey, who was about sixty-five years of age, had been Bishop of Kerry since 1889. R. I. P.

Captain Peter Hesselblad, U. S. A., was received into the Church at Rome recently, by Monsignor Sogaro. The Captain and his sister were received in audience immediately after by the Holy Father.

Very Rev. R. T. Lacombe, O. M. I., the noted missionary of the Canadian North-West, has just sailed for Europe with Archbishop Langevin of St. Boniface. They will visit the Austrian Court at Vienna, to seek aid for the Galician missions in Manitoba and the Territories. An effort will also be made to secure from the Greek Catholic Bishops some Galician priests of the Ruthenian rite, and a few teachers.

One of the most notable contributions to a branch of ecclesiastical art comparatively neglected in new days—that is the art of book illumination—was furnished by the misal prepared for the Pope's use during the Gregorian celebrations. It was the work of the nuns of St. Cecilia of Solesmes—daughters of St. Benedict. They have been banished from France through the act of M. Combes and have taken refuge in the Isle of Wight, in the south of England. Here they decorated the beautiful misal, which the Pope used in the Mass which he celebrated on April 11 before 50,000 people from many lands.

Hale and hearty despite his ripe age of ninety-one years, Very Rev. D. Dandrand of Winnipeg, Manitoba, still attends to his duties as chaplain of the Hospice Taehé. He has been a priest for sixty-nine years, and it is said he is the oldest priest in Canada and the oldest Oblate Father in the world.

"The City Council of Hamilton, Ohio, has levied a tax of one mill on every dollar's worth of taxable property in the city for the benefit of Mercy Hospital, in charge of the Sisters of Mercy. This will net the Sisters an income of about \$10,000 a year. The example set by Hamilton City Council could well be emulated by that of many other cities where the hospital Sisters do such heroic work, saving the city many thousands of dollars in the care of the sick poor."