

# The Catholic Record.

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

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## The Catholic Record.

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CATHOLICS AT PROTESTANT CHURCHES.

Some Catholics have to all seeming the privilege of attending churches other than their own. We do not know whether it is done to please their Protestant friends or through mere curiosity, but we do know that it is exceedingly reprehensible and that it is the worst possible way to treat non-Catholics.

When a Catholic is asked to assist at a Protestant service he should say No—promptly and decisively. It may offend his friends, but it is better to please God than men, and besides we must avoid anything that possibly prevent our separated brethren from coming to the knowledge of truth. A staunch Catholic proud of his faith and ready at all times to proclaim it will receive the commendation of his conscience and the respect of those without the fold, but the timorous, afraid to offend Catholic will be always beneath contempt.

### THE WAR.

When will the jingo-editor have done with his senseless reviling of the Boers? It may seem to him but a manifestation of loyalty, but sensible citizens have yet to learn that calumny is a component part of patriotism.

We believe in giving the Boers fair play. They are stubborn fighters, courteous to prisoners and humane to the wounded. Outrages, if we attach credence to some correspondents, have been committed by them, but their treatment of the British who were left at Dundee prevent us from giving much heed to the accusation. And even if the rules of civilized warfare were transgressed at Ladysmith, what would it prove? Will it justify us in branding the Boers as a band of murderers cut-throats? If so, there are a great number of very bad people on the planet. We should remember that war is not an interchange of genteel courtesies and that unpleasant things may happen, despite the best intentions in the world.

Then they are intolerant. If one of the decaying nations had to do with the Transvaalers we should have eulogistic references to their love of the Bible—their frugality, simplicity and edifying manner of life—instead of columns bristling with opprobrious epithets. And if we ventured to apply to them the terms psalm-droners and pious hypocrites—much used just now by a certain species of editor—the country would tremble with indignation. The point of view makes all the difference. In England the Bible is the source of national greatness, in the Transvaal it is the source—well—we advise our readers to think it out for themselves.

Intolerance and franchise have very little to do with the present hostilities; and every man who does not believe that endorsement of every Imperialistic scheme of an ambitious demagogue is necessary for patriotism is aware of the fact. When the crisis is over the people will lay their hands on those responsible for the bloody work and mete out to them, we fervently hope, a just retribution. Mean while, let us remember that the Boers are entitled to the privileges of truth and charity; and let us pray God for the blessings of peace—to solace the bleeding hearts of those who mourn the loss of dear ones and to give rest to those who have heard their last roll-call.

### CATHOLIC AUTHORS.

We hear from time to time that Catholic authors are discriminated against. They have, it is true, been unfairly dealt with by the individuals who fashion text books and compendiums of literature; but we should not like to think that they do not to-day get a fair chance of obtaining literary prominence. One reason why their productions do not fall so readily into our hands is their expensiveness. When we see a volume of Scott, for example, obtainable at 25 cents and a Catholic work at three times that figure, we, however much inclined to help our authors, are apt to purchase the former.

We wish them success, but limited

finances prevent us from doing more. Perhaps publishers are trying to do business on sentimental lines. At all events the "price list," when we looked at it some time ago, is one reason why Catholic authors are not known to more of us.

Then, again, Catholic books are not "pushed enough." We crave pardon for saying so, but in our days the praises of the book must be chanted far and wide before it will obtain readers, that is, enough of them for expenses and a slight compensation for the worry and toll of authorship. Take a case in point. Most of our readers have heard of the work "Through the Turf Smoke," a collection of stories by Seamus McManus. It was cried up and down the country as an exquisite delineation of Irish character. Some critics wept for joy over it and the uninitiated hailed Seamus as a sort of a Lover and Lever rolled into one, with a top dressing of Moore and Mangian.

What was the result? It was bought up by thousands and the writer is investing the boom cash in real estate. And yet the book itself is, from beginning to end, marked by a mediocrity so pronounced that we wonder why the stuff was ever put between covers. Its sale, however, proves what "push" can do with the reading public.

### SACRIFICE ESSENTIAL TO RELIGION.

Ian McLaren, or Rev. Dr. Watson, as he is known in ministerial circles, is striving to allay all anxiety as to his orthodoxy. In the City Temple, London, the gentle naturalist fulminated against the Ritualists and as a Christian and Englishman berated them for their humble supplication for recognition by the Vatican. He was exceedingly angry with the gentleman who, as Mr. Marshall says, can perform feats in spiritual acrobatics which, compared with the circus memories of our childhood, suggest an agility and mobility which are preternatural. But why should he forget that his Dumotchy folk were commended because they were careful in the use of words? Why should he slander a Brazilian priest and exhibit himself as a controversialist without manners or logic? If he did not believe in sacerdotalism why did he not venture to sustain with something better than calumny?

In "Kate Carnegie" Ian McLaren has the following to say of the hero, Carmichael, a Presbyterian minister: "Mother Church cast her spell over his imagination, and he envied the lot of her priests, who held a commission no man denied and administered a world-wide worship, whom each of the arts hastened to aid: while he was to be the minister of a local sect and work with the 'fruits' who knew nothing of Catholic Christianity, but supposed their little eddy, whereon they danced like rotten sticks, to be the main stream."

We are sure that Ian McLaren's speech was either the creature of impulse: or a relapse into the unreasoning hatred with which the ordinary preacher regards Catholicity: or a rhetorical fireworks for those who learn nothing and forget nothing. He neglected to use arguments to sustain his view of the question. Perhaps he was ashamed, for we recollect that the gentleman who first took sacrifice and priesthood from the people and made their churches but lecture halls, based the justification of his conduct on arguments supplied by the devil. It sounds ugly to say, but when Luther confesses to it and exhibits in his life no reason why we should not give credence to it, we are debarred, consequently from denying it.

Will someone tell us what St. Paul was when he said that Christ was a priest, that He offered Himself for men, and that he received his ministry from Christ? Was he a sacerdotalist or one of the advance guard of those destined to throw off the bondage of Rome? In view of the fact that mankind from the beginning preserved public worship in the form of sacrifice was necessary: that it was observed by the chosen people in obedience to a positive command of God, and that according to the New Testament it is essential to the Chris-

tian dispensation, we are unable to see the reason of protests against sacerdotalism. We admit that Jewish ceremonial and altars are no longer in honor, but the principle of sacrifice remains. Before the coming of Christ it was announced by God that there would be from the rising of the sun to the going down thereof a clean oblation offered up in His name.

And we might go on and show but for fear of trespassing on the patience of our readers, that sacrifice is essential to religion.

A Protestant writer tells us that as a matter of fact the tendency of every body of Christians who have given up the Sacerdotal principle is to give up the Bible also. "If meditation is tainted with Sacerdotalism, and Sacerdotalism means priestcraft, why pray? But what is prayer but meditation? The Bible, Prayer, Public Worship, all stand or fall together. Any argument that is good against one is good against all."

### AN AGE OF SHAM.

One thing that makes us long for the bracing Catholic atmosphere of times past, as eagerly as ever a fever-stricken patient for the cooling wind, is the ostentation and sham of our days. It is everywhere, in books, in politics, in lives. Delirious imaginings assume the garb of wisdom and are accorded gracious welcome by the lovers of the new and startling: and gold elbows aside the sage and scholar, and where it listeth sits itself down to receive our homage, and, strange to say, cap in hand, we gladly give it.

We sing hymns in its honor and depict the manner of its gathering: bit by bit it grew into a mighty golden pile—a power in the land to be sought after by saint and sinner. Marked by strains of trickery and dishonesty, but it matters little to those for whom it represents all that can enlist human energy.

We have no quarrel with it, but why should we stand in open mouthed amazement before it? Why shower panegyrics on those who give out of their fulness to objects of charity? Why should we prate about millionaires and hold them up to our children as an example and for imitation? It is no wonder that we live in a small and sordid way, and that the inrush of the world's ideas into our mind and heart blots out the ideals of our early life and constrains us to esteem only that which is perishable. The simple pleasures that may be had for the taking—the sunlight, the pure air wet with the perfume of flower and fields, the sounds and messages of nature are unappreciated because unbought by money.

But we load our houses with bric-a-brac, with things that have no use or meaning; and we array ourselves in godly raiment and hang around the gates of the great, and then we strut life's stage as if in obtaining money we had done all that was required of us.

The more show the better. Use every cent in bedecking ourselves, for otherwise we might be accused of poverty—and it is hard to be poor gracefully. True, the Christ said, "Blessed are the poor in spirit." Other ages understood that, for men rich in good works were alone adjudged worthy of honor. We have, however, done away with such old-fashioned ideas and the blessedness of poverty is a dignity that few desire. The world, with its quest after glitter and show, its struggling and striving for power and place. Its cruel contempt, or, at best, good humored indifference to the poor, would listen to the Sermon on the Mount as to an airy fairy tale. Mayhap St. Augustine referred to this generation when he said, "a virgin can conceive, a barren woman can bring forth a child, a rich man can be saved: these are three miracles of which the Holy Scriptures give us no other reason but only that God is powerful."

### BARON D'ESTE A CONVERT.

St. Louis, Mo., December 4.—Baron d'Este, son-in-law of the late General Harney, renounced the Protestant faith to-day and was admitted to the Catholic Church in the Chapel of the Visitation. The services were performed and the First Communion administered by Rev. Father Sullivan, S. J., of the St. Louis University. Baron d'Este is past sixty and his wife nearly as old. Baroness

d'Este was Miss Eliza Harney and married the baron nine years ago in Paris. Her first husband was Count de Noue, whom she married in Paris. Baron d'Este was an Episcopalian.

### VAUGHAN ON THE CHURCH

English Cardinal Answers Some Critics—The Case of Ireland.

In an article in the New Century Review Cardinal Vaughan replies to some criticisms of the Church in English papers, and especially to the sweeping accusation of "Verax" that the Church is responsible for the backward condition of Ireland, Spain and Italy, and has "always been inimical to the highest civilizations." Says the Cardinal:

When I assert that the Catholic Church with a free hand is well able to promote the happiness of the people, and to raise them from the pagan to the Christian level of thought and action, my statement, I believe, is amply borne out by the history of Christian civilization. I need only appeal to such names as Milan, Halam, Fronte, Lacky, Farrar, Gulzot and a host of other witnesses who are above suspicion. But when I claim for the Catholic and Roman Church now the same divine power and vitality she gave proof of in England during 1000 years of our history. I am confronted with the present state of Ireland, France and Spain. It would be almost as reasonable to say that the degraded condition of masses of the English poor, and the causes that have led to their misery, are attributable to the Catholic Church; only that it is too generally realized here that the Catholic Church lay prostrate, bleeding and dying under the harrow, for two or three centuries in England, for even the staunchest Protestant to cast the blame for the state of the English poor upon the Catholic Church.

But we are bid to look at Ireland, where the people have remained Catholic. Now, the sufferings of the Catholic Church in Ireland have been second only to those of the Church in England. Archbishop Whately, accounting for his own want of success, wrote that he "had to fight the battle (of Protestantism in Ireland) with one hand, and that his best, tied behind him."

The Catholic Church in Ireland has had to carry out her divine mission, not "with one hand tied behind her," but with both hands cut off. She was stripped of her possessions, reduced to poverty, deprived of the right to educate, the land taken from Catholics and given to Protestants, fettered and persecuted in every possible way by England for centuries. And yet, even so, she has maintained a peasantry that is singularly pure and chaste, and in ordinary times freer from crime than that of England; while, in spite of every disadvantage, she has preserved a high standard of virtue, faith and piety among her keenly intelligent and sympathetic poor. Let any one contrast the intellectual, moral and religious condition of the poor of Ireland with that of the lower classes in our great towns, and then say, if he please, that the cause of the irremediable conditions is to be found in the respective religions of the two countries.

But we are referred to France as further proof against the character of the Catholic Church. Has it been forgotten that the Church in France was drowned in a sea of blood one hundred years ago; that religion, revelation and God Himself were publicly proscribed; that the Church is not free to this day in France; that her Bishops may nowhere meet in synod; that her religious orders are under a ban, and that whatever education the Church gives is under distress and disadvantages? And yet, in spite of a century of disabilities, Catholic France produces at the present day a great multitude of as noble examples of generosity and devotedness as the world has ever seen.

Again, we are referred to Spain; but during the century Spain also has been swept by the evil principles of the French revolution, her religious orders have been again and again suppressed, her seminaries closed, her property confiscated and for years her episcopate was actually extinguished. The Church in Spain has had to fight with more than "one hand tied behind her." Yet look at the Spanish poor, and you will find in them an inbred gentility, a noble bearing, a religious sense and courtesy that you will search for in vain in England. It is only fair to remember that the Catholic Church in Spain and in South America, as in other lands, had had to fulfil her divine mission in chains, weakened on all sides by the State, if not actually enslaved by its laws.

Turning to the reproach of "Verax" that the Roman Catholic Church was to be convicted of partisanship against Dreyfus, Cardinal Vaughan asks if this is just. He continues: "The Dreyfus case has been torn to pieces, and all over the country has divided members of the same Catholic family. The Bishops have endeavored to calm the minds of men, but it is not easy to allay a panic. But belief in his guilt has not been confined to the French Catholics; ministry after ministry, without a shred of Catholicity in its composition, was convinced of his

guilt. If there has been passion on one side, has there been no passion on the other?"

If certain fiery organs of the cheap Catholic press in France have been unfortunately carried away by partisanship, do they stand alone in partisanship in France or elsewhere? France has been distracted for generations by political turmoil, and is honeycombed by unscrupulous secret societies, pledged to despoil and destroy the Catholic Church wherever they can. Can we be surprised, then, that a single incident, that the name and fate of a single case should precipitate convictions or fears on one side or on the other? A single spark may create a conflagration. France having been living under panic for years, it is not to be wondered at if some men lose their heads in a state of national panic.

### DR. DE COSTA'S CONVERSION.

We publish elsewhere the statement of Rev. Dr. Benjamin F. De Costa, giving the reasons that impelled him to enter the Catholic Church. It is evidently the result of long, serious and prayerful meditation, and shows the hard mental struggle through which he passed before determining to take a step that, while satisfying the imperative demands of his conscience, sacrifices his worldly interests and separates him, in faith, from near and dear friends, and from the associations of a lifetime. He is right in assigning as the main impelling influence, the grace of God, the grace of conversion. Men do not, and cannot, make such great sacrifices from purely intellectual convictions. They may see revealed truth as clearly as they see mathematical truth, but worldly interests, and the sacrifices it exacts, render nugatory its attractive power. A mere knowledge of duty does not impel to duty with a force sufficient to insure its performance. If it did, knowledge and liberty could not co-exist. Duty would be a meaningless word. There would be neither reward for performance nor punishment for non-performance. Knowledge gives the ability to do, but it does not impel to do. It is a directing, not a motive, power. Like the sign post at cross-roads, it points to the pedestrian the way, but it offers him no inducement or impulsion to tramp its weary miles. There must be something to act on his will, an influence, moving and strengthening it to surmount the obstacles between it and the desired end. Where the end is in the supernatural order, the influence that moves and helps toward it must be supernatural: in other words, the grace of God.

Dr. De Costa was, therefore, right in attributing his conversion, not to his study, scholarship or logic, but to the grace of God. His study and reasoning brought out to him the Catholic Church in its concrete and having authority, and compared it with the Protestant theory of the New Dispensation. The result was that if Christianity be not a delusion, or a false system of religion, the Catholic Church is the true and only Church of Christ. But Christianity is the true system of religion; therefore— We do not say that grace does not operate and throw light on the willing mind in this investigation. It certainly does, for the very inspiration to investigate is a grace: and during the investigation the kindly light leads on. But the supreme moment is when conviction comes, and it is seen that it involves hitherto unseen responsibilities that impose great sacrifices. Then the will must act. Here is the spiritual Rubicon; to pass which the grace of conversion is needed. We like to believe that this grace is the reward of a life true to the light it had.

The statement has no quarrel with individuals, no animosity. It berates nobody; but deals with facts, principles, tendencies and official Church action, and deals with them in a calm, resolute, serious tone. He does not strike back at the particular denomination he left. His action was not a withdrawal from that Church in particular; it was a rejection of, and departure from, the whole theory and system of Protestant Christianity, of which the Church he belonged to is but a part. His reasons are not so much why he became a Catholic as why he could no longer continue a Protestant. And they are certainly strong to the mind of any Protestant who still believes Christianity to be a divine dispensation.

Well, he is now a Catholic, and we hope and believe that the Church which so attractively to him from the outside will appear more attractive and beautiful from within. There is the difference between the outside and the inside view of the Catholic Church that there is between a stained-glass window looked at from without and looked at from within. From without it is dull, the design undefined and not clearly seen; from within it is bright, clear, cheerful, revealing the artist's purpose. We hope and believe he will find that intellectual and spiritual repose, unknown to such men as Manning, Newman, Faber, Ives, Brownson, Hecker and others, until they entered the Church of which he is now a humble member. He deserves it for the purgatory he has gone through and

the sacrifices he has made.—N. Y. Freeman's Journal.

### THE HOLY SEASON OF ADVENT.

Another Ecclesiastical or Christian year is passed and gone, with all its sorrows and joys, all its opportunities and blessings. The new year began with the first Sunday in Advent. December 3. What does this season mean? What is its purpose? It is an article of the faith, which we daily profess in our creed, and which is taught in Holy Scripture, that all men shall rise again in their bodies at the last day, to be judged according to their works. And that "He shall come again with glory to judge both the quick and the dead." The time of Advent cannot be considered festal, nor can it be classed among the movable feasts: and yet the first day of Advent is, in another sense, movable, inasmuch as it happens always on the fourth Sunday before Christmas— which festival itself falls on different days of the week. Advent means coming, and the four weeks whereof it consists represent the four thousand years which preceded the coming of the Son of God into this world.

There are certain times and seasons in the religious year as well as in the business year that call us for special action and attention, and the holy season of Advent is one of them.

Merchants, as you know, take an account of stock at regular intervals, business concerns of every kind count up their gains. So it is with Our Holy Mother Church. Lent and Advent are our seasons of religious accounting, and their importance as a help in questioning our salvation can not be questioned.

Jesus Christ our Saviour is the author of our redemption, and the source of all our profit and gain in the concerns of the soul. Holy Church, guided by an instinct that is manifestly divine, has set apart the season before His coming and the season before His agony and crucifixion as the special times for us to pause and consider what progress we are making in the way of salvation.

At this holy season we are specially appealed to as loyal children to prepare for the coming of the Infant Saviour. The voice of Advent is the voice of Saint John the Baptist crying in the wilderness. "Prepare ye the way of the Lord, make straight His paths," and the spirit of repentance is the response that is sought in every Catholic soul. It is now the time for us to arise from the delinquencies of sin.

What meaning can this holy season have to any soul in the state of mortal sin that does not immediately resolve to repentance? If the spirit of Advent touches us at all, it should make the sinful pause in their career of sin, the lukewarm fervent.

Holy Church leads us directly to the sacraments, as they are the only divine antidote against sin.

So let us all seek purification in the Blood of the Lamb, and thus be prepared to offer due homage to the Babe of Bethlehem.

### SOME THOUGHTS FOR THE ADVENT SEASON.

Year after year, as it passes, brings us the same warnings again and again, and none perhaps more impressive than those with which it comes to us at this season. The very frost and cold, rain and gloom, which now befall us, forebode the last dreary days of the world, and in religious hearts raise the thought of them. The year is worn out, Spring, Summer, Autumn, each in turn have brought their gifts and done their utmost; but they are over, and the end is come. Such is the frame of mind which betis the end of the year; and such the frame of mind which comes alike on good and bad at the end of life. Life is well enough in its way, but it does not satisfy. The soul is cast forward upon the future, and in proportion as its conscience is clear and its perception keen and true, doesn't rejoice solemnly that "the night is far spent, the day is at hand," that they are "new heavens and a new earth" to come, though the former are falling; nay, it will "soon be the King in His beauty," and "behold the land which is very far off." These are feelings for holy men in winter and in age, waiting, in some dejection, perhaps, but with comfort on the whole, and calm, though earnestly, for the advent of Christ. Thus yearly the same Epistle and Gospel is read, bidding us "awake out of sleep," and welcome Him "that cometh in the name of the Lord," the same collects, beseeching Him to prepare us for judgment, O blessed they who obey these warning voices, and look out for Him whom they have not seen, because they "love His appearing!"—Cardinal Newman.

DR. LAMBERT DEFINES AN AGNOSTIC.—Here is a terse definition given by Dr. Lambert, who won national fame by his "Notes on Ingersoll." "An agnostic is one who, while pretending not to know anything, believes that what he does not know is not worth knowing. There is more truth in his pretense than in his belief."