

# The Catholic Record.

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

VOLUME XXV.

LONDON, ONTARIO, SATURDAY, MARCH 21, 1903

1274

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### LAY MISSIONARIES.

We advise all our readers to begin giving missions to non-Catholics. Preach to them by good example. Let them see that you are sincere in your belief. All of us can do something in this matter. We can be better sons and fathers, better daughters and mothers—more assiduous all in our religious duties. More time at home and less in our clubs, less frequentation of the streets, and more devotion to the God of the Tabernacle will, when opportunity arises, fit us for talk that will be worth while.

We forget this oftentimes. We hear so much of the world and of its conditions for success that we fail to remember that the source of success that counts is ever open to us. Hence our talk is but the echo of the world. We imbibe its ideas and govern ourselves by its standards. Too often God sinks into second place. Too often, also, we are no better, if we are not worse, than they without the fold.

### THE ROAD TO SUCCESS.

With all due respect to our young friends in the professions we must say that their slow progress is not altogether due to lack of patronage on the part of their brethren. They should make themselves worthy of it. Railing and grumbling will not purchase it. We admit that we are not over solicitous for the advancement of our own, but this admission will scarcely help our friends.

Concentration of energy in our line of work is the only way we know of getting a grip somewhere. Through neglect of this we have barristers without clients, doctors without patients. And they have themselves to blame. Instead of building up a reputation for steadiness and attention to business, they are where they are not needed nor expected—at athletic meets, convivial gatherings, at other functions where they are appraised rightly or wrongly by the public. Their attendance at such begets the suspicion that they are idlers and nonentities. And that suspicion dies hard. As a proof we may allege the fact that they who have to consult a professional man usually choose the one who does not dabble in things which pertain not to his business. They may like the other kind, but in a social way. When it comes to handing out dollars and cents for information they call upon the man who is credited with knowing something about medicine or law. Popularity counts for little in this respect. It will not put anything into his pockets. The only thing that counts is unflinching devotion to his profession. In this he has an appeal to the confidence of the public, and, that gained, the road upward is comparatively smooth.

### LITERARY CLERICS.

One hears now and then that Canadian clerics are not as busy in literary fields as their brethren across the border. This notion, however, has never given us any disquietude. We are always ready to welcome a good word from any source. The fact of a clergyman being a Chiraman, Dutchman or Irishman has no influence in determining respect, or otherwise, for anything he may have to say. He stands or falls on his merits. No amount of puffery will vitalize the dead or worthless. We are, most of us at least, averse to taking to our bosom controversial catechisms plus descriptions of scenery and of male and female prizes. When a cleric lifts up his voice in any cause we listen to him. When he has learned and force of character we remember what he says. We forget his nationality. His message is for all Catholics, whether they live in the United States or Canada. But it is altogether accurate to state that Canadian clerics compare unfavorably with U. S. clerics in the matter of literary production? They have, it is true, publications intended for the clergy, but while this may be indicative of their spirit of enterprise it is no conclusive proof of their literary superiority, for the reason that many of the articles in these publications are not penned by U. S. clerics. Take, for instance, the American Ecclesiastical Review. Very Rev. Dr. McDonald of St. Francis Xavier's College, Antigonish, N. S., has furnished some of its brightest pages. Our own Dr. Teefy has appeared in other monthlies; but what boots it to

go on enumerating. For when there is question of good for the Church—of brave words of those who step out of the common rut we salute them all—doers and thinkers, as brethren.

### THE CHINESE AND FOREIGNERS.

Rumor has it that the Chinese irremediably are hard at work concocting plans for the extermination of foreigners. They take no pains to conceal their animosity and believe in China for Chinamen. The gentlemen who want to dump their wares on Chinese markets regard this attitude as the very acme of barbarism. The Oriental may think otherwise, but his opinion is not needed. The whites give him soothing syrup of different brands just to keep him quiet. But he is nevertheless subject to fits of restlessness, brought on, we believe, by perusal of the speeches of the "fighting ministers" who advocate partition of China among the powers of Europe.

We hope, however, that the rumor is without foundation. It would be terrible indeed to have another Boxer episode in China, and on this side of the water, a rehash of article in justification of suicide and looting.

### THE REFORMATION.

W. Hudson Shaw, a non-Catholic lecturer, tells us that it is not "true that the English people wanted the Reformation; it is not true generally that the monasteries were dens of corruption; it is not true that all Roman Catholic leaders of the sixteenth century were monsters of depravity and Reformation pure saints. It is not true that after the Reformation men lived better lives than they had done before. Prejudice may impel us to believe such comforting doctrines, but the facts are otherwise."

We had an inkling of this before. But does this and similar utterances indicate that the grand conspiracy spoken of by de Maistre is falling into discredit. Now if our newspapers rot in its unhallored grave, truth might have a fighting chance even in Ontario. And if the current of true history would but wash over the threshold of Knox College—well, Knoxians would have to forget some things. But then they could console themselves with remembering, there are some defeats more triumphant than victories.

### For The Saviour.

I remember the story of a certain little boy who, one day visiting a convent with his mother, watched the Sister sacristan cutting up her unbleached bread into hosts large or small, and suddenly taking up a large host, kissed it, and when asked by his mother why he did so, since our Blessed Lord was not there, answered: "Oh, I know; He'll be to-morrow morning, and He'll find my kiss there when He comes." And when she asked him further why he chose a large host rather than a small one, he replied: "Why to put a bigger kiss on, of course!" Ah little namesake of the Beloved Disciple! like thee I fain would have kissed all the hosts in all the world under whose appearances our sweet and loving Saviour is to be, but my quarter of an hour was done and my visit to the Blessed Sacrament was over, and I had been—or had I been?—distracted all the time.—Rev. John Fitzpatrick.

### The Way of Salvation.

Everyone desires to be saved. Simply desiring will not accomplish his work. We must put our heart in the work, and make use of all the means placed at our disposal. We should choose some devotion and stick to it. Fear of eternal damnation is good to meditate upon. Fasting and prayer are very effective, but the best of all is a devotion that will inspire the heart with love for his Creator and make all his actions accord with that love. To gain this love the best way is to cultivate a devotion to the Sacred Heart. Commence by being enrolled in the League of the Sacred Heart and daily use the short, easy prayers of the League.

### A Methodist Paper on Fasting.

Our esteemed contemporary, the Christian Advocate (Methodist), says the following sensible things about the Catholic Church's regulations for Lent: "Catholic Church's regulations for Lent: 'If people would live for the rest of their lives according to the rules laid down by the Catholic authority in this city, unless sick and needing a special diet, the average duration of human life would be greatly lengthened and the public health much improved. Eminent physicians declare that the forty days of fasting as practiced here are of inestimable value to the health of the people who subject themselves to it. We long since discovered that, apart from the effects on the mind and the morals, more evils are produced by gluttony, hasty eating, eating between meals, and having the times of meals too near together, than by the use of ardent spirits in any degree compatible with the continuance of life.'"

### THE COMMUNION OF SAINTS.

A NOTABLE SERMON BY THE REV. EDMUND T. SHANAHAN, P. M. D.

At the Knights of Columbus Memorial Service, held on Monday morning at St. Stephen's Church, the Rev. Dr. Shanahan, the eminent Professor of Dogmatic Theology at the Catholic University of America, delivered a discourse, admirable in manner and matter, which we append:

But you have come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to the Church of the first-born who are written in the heavens, and to God judge of all, and to the spirits of the just made perfect." (Hebrews xii. 22-23.)

Brother Knights: In the spirit and the letter of this text we are gathered to commemorate the dead and to enter into spiritual communion with them by a public act of religion. Those Brother Knights of ours who have laid aside their earthly armor and no longer sojourn in the flesh are still united to us by ties of fellowship which death cannot loosen, nor time dissolve. The badge of our discipleship is unity and communion, and no better proof of this fitness could be shown than our presence here to-day. Christianity had to struggle hard to force those two uplifting thoughts of unity and communion on a pagan world that regarded the individual as of little more account than the spoor-drift which rises for a moment from the surface of the sea only to fall back again into the waste of waters whence it momentarily came. And it stirs one's emotion to reflect how valiantly the Catholic Church militant ever guarded the idea of intimate communion with the Church suffering and triumphant, and stood ever ready to break a lance in its defence against any who should dare assail it.

Christianity, when it first came, taught three grand ideas: that revolutionized the ancient conception of man; the unity of the race, the value of the individual fellowship of all men adopted through grace into brotherhood with Christ Jesus, the anointed head of all human kind, the first-born among the brethren, the centre of all human history and the goal of all human desire, to whom be honor and glory and empire everlasting.

The nations of antiquity that valued most their collective unity set least store by individual man. The imperious Roman had only a fine feeling of scorn for the provincial; the cultured Greek looked upon the alien as a barbarian; the Jew regarded his national birth-right as exclusively special to the chosen people, and would not brook the thought of a stranger sharing in his inheritance. The Stoic, it is true, uttered noble thoughts on the unity of all mankind, but it was an abstract, theoretical, and dreamy unity of which he spoke; it was not a living concrete persuasion destined to be put in practice, but at most an idea to be dangled over in the lecture-hall, or set forth in still better words.

The Roman still believed in his holiday, and Greek still disdained the stranger, and Jew had no fellow-feeling, for his kind in the person of the Samaritan and the Gentile.

But Jesus Christ taught the value and dignity of the human individual, and set a divine seal upon man's worth by dying for him. He preached the brotherhood of the morally just and merciful character of a stranger sharing in his inheritance. He held up before all men a standard of a divine life which he had known before. Man was made for spiritual partnership with God, for association with the Father in governing himself and others for the noble end of thinking God's thoughts after Him by faith, and the noble work of imitating God's moral life by godlike conduct and behavior. Universal love was the law of God; Christ preached love as the duty of man, and died for love of us that we might live for love of Him a life of holiness and truth.

For the accomplishment of this high destiny, man's nature was elevated, his intellect enlightened by faith, and his will intensified by charity—a triple chord not easily supply of energy, professed by God's merciful bounty to every humble, contrite and believing heart, to have placed within his reach the Christ-like ideals before which his unassisted nature stood palsied and helpless. God's trusted coadjutor in the world of fleeting things! God's everlasting associate in the infinite world of the life-divine! Such was man, and such his destiny as preached by Jesus Christ.

This supernatural unity of all men in origin and in destiny, which put the same stamp of spiritual worth on the soul of Lazarus as well as Dives, made the world look small indeed to the throng of men who were broken down; the racial barriers were broken down; the semi-god of selfishness saw his chosen shrine gradually deserted and a spirit of commonwealth was set up forever among men as a city built upon a hill-top that could not be hid. And what more beautiful background to such a picture of human brotherhood than the Catholic doctrine of the communion of saints—the belief that we share with another our sacrifices, prayers, and good deeds, and the living with the living and the living with the dead; the belief that the superabundant merits of Christ and the saints are a spiritual fund upon which the struggling needy ones may ever draw; the belief that the Church of the blessed is not different to the interests of the Church of the living, nor the Church of the living to the Church of the dead, but that the same circle of divine love still holds united within itself those who have already reached its centre as

well as those who are still moving slowly toward it in their toiling daily lives.

There are those to-day who would steal from the hoary-headed old Church of the nations this magnificent idea of spiritual fellowship, strip it of all religious significance, call it humanitarianism, and parade it off before an unsuspecting world as a modern discovery. But new names do not make new things; and the fragrance of a Christian flower will not linger long when detached from the parent stem and thrust into a broken vase.

Brother Knights: As Catholics and as Knights of Columbus we have fallen heir by a double title to this enriching Christian heritage and to the larger outlook upon life which it affords. Banded together for the purpose of a more intimate religious, moral and social life, for the succor of the needy and the helpless, for the promotion of a deeper Catholic spirit and practice, and the cultivation of a more lively sense of human brotherhood, we have come here to-day to pray for the dead and to learn the obvious lesson that comes to the living from recollecting the lives well-spent of those who died in the Lord.

There is a moral and spiritual as well as religious value attached to the public act of commemoration which we unflinchingly perform this morning. The religious character of this act is too familiar to need being dwelt upon. It is the spiritual side which prompts a few scattered reflections. Is it not inspiring to think that those not related to us by blood, nor perhaps even by race, have won a place in our affection and a share in our remembrance? Is it not consoling to feel, in these days of commercialism, greed and material standards, that the individual is regarded by us as something more than a mere statistic to some living column of figures when he is born and to lessen it when he dies? What idea needs more to be accentuated to-day than that the spiritual worth of the human individual should not be sacrificed to economic laws and conditions as though man were a mere earning machine and nothing else; as though Christ were only fraction and not the integer all true well-being; as though the sole end and aim of life was the acquisition of wealth and not the acquisition of spiritual, moral and religious character?

And does it not do good to the heart of each of us to realize that the brotherhood which Jesus Christ taught and St. Paul spent himself in preaching is a living actuality of faith with us, and not a mere mystic sentiment of general benevolence?

Each individual life is of inestimable value in the mind of God. It was St. Francis de Sales who said that one soul was a diocese large enough for any Bishop. Whether on the lonely heights of supreme piety, or in the lowly walks of life, every man is bound and enabled to contribute his share to the furtherance of God's scheme of universal good. God starts each human individual upon his course with a goodly capital of energy for thinking noble thoughts and daring noble deeds. God watches over his progress tenderly, prompts him to rise when he has fallen, and pursues him with increasing love to the very end of his career. The vineyard of the Lord of hosts is the house of Israel, said Isaiah, and the man of Juda is His pleasant plant. What has been the spiritual and moral value of those departed lives which we commemorate to-day? What is, and what is to be, the value of our own lives when we are gathered together at the great assembly after and imitate; faith, idealism, courage. An unshaken faith in Jesus Christ and in the Kingdom which He preached—the Church Catholic, whose salutary influence He ever sought to spread; an unflinching pursuit of an ideal in an age that doubted the possibility of its attainment, and that met his enthusiastic presentation of his belief with the cool sneer of Festus to St. Paul: "Thou art beside thyself, Paul; too much learning hath turned thy head;" an indomitable courage that bade him make the rounds of well nigh all the courts of Christendom craving for assistance which, when it finally did come, enabled a single man's idealism to triumph over the doubt, rivalry, and indifference of all Europe. In sailing our bark toward the undiscovered continents of the future which Jesus Christ has promised us at the end of the voyage, may a like robust faith in the Church Catholic, a like lofty idealism against the dead level of doubt and skepticism prevalent in our day concerning higher things, and a like unflinching courage to overcome all difficulties and to leap all barriers, chosen in vain the Catholic Knight of Genoa and Valladolid for our type of Christian manhood. "But you are come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to the Church of the first-

born, who are written in the heavens, and to God, the Judge of all, and to the spirits of the just made perfect."

God's wondrous purpose runs the ages through. And bids the wheeling planets into one. The dimmest star that whitens through the blue. Is linked in close communion with the sun.

Would'st heed God's wonders? See the falling rain: Read like it gathers on the throbbing vine. Not with the wheeling planets into one. A constant Cana! Still men seek a sign!

This lamp of faith that lights my darkening mind. This hope that cheers me o'er life's troublous days. What mean they but communion with my kind? In life, in death, through all eternity.

Christ's higher love that makes us all of kin. Christ's saving grace that lifts me lest I fall. Are these but spectral contrasts of life and sin? To death indeed destruction life a brawl!

Not all communion: and the dreaded sleep. Not all the waking: and the wider sweep. Of vision endless, unobscured of gloom. Rest honored dead! The shadows fall again. A deeper hymn, a star, and then the night. The living dead! Our eye, your mourn.

### STILL BLINKING THE OBVIOUS REMEDY.

The Rev. W. H. Faunce, D. D., President of Brown University, considered "Moral Education—the Protestant View," last Saturday, before the Twentieth Century Club of Boston. At the outset, he eulogized the address on "Catholic Moral Education," given under the same patronage, the preceding Saturday, by the Rev. Edward A. Pace, D. D., of the Catholic University of America, in which, said Dr. Faunce: "I found nothing in which I could not agree, and it gives hope in the solution of the problem which we have to solve."

Dr. Pace had thus summed up the subject from the standpoint of the Catholic Church: "It holds that all moral education is worth while undertaking; that moral education must be based upon the truths which have to do with God and the Divine life, and that religious instruction must not be separated from other forms of education."

Yet Dr. Faunce, while admitting the great truth that undogmatic religious teaching is a chimera, wants the Bible, or, at least, generous selections from it, restored to the public schools, and suggests a *modus vivendi* as to a moral code—and incidentally, the amount of religion to be introduced into the schools by a conference among fifteen such representative men as Dr. Edward Everett Hale, Dr. Patton and Archbishop Ireland.

Dr. Faunce himself suggests what might be an acceptable outcome of such conference: "If there can be no effective morality apart from Christian sanctions, how comes it that the pre-Christian penal laws are still the best utterance for Christian confession, and the decalogue is still our Christian summary of the whole duty of man?"

Here we have the suggestion of a school religion, not undogmatic either, but with a singularly strong resemblance to Unitarianism. How it would be possible to introduce the Bible into the schools, and shut off all discussion as to its character, Dr. Faunce does not tell us. The Catholics and New Testamentists accept the Old and New Testaments as the inspired Word of God. A larger number of Americans, we fear, put them on a level religiously with the Koran and the Zend-Avesta, though in a literary way they might make room for portions of them with the classics of Greece and Rome. Can these opposites find a common basis of Bible study?

England and Germany have shown us a simpler way to solve the problem of religious teaching in the public schools of a nation religiously divided. Let the representatives of the various religious bodies give their own specific, dogmatic religious training in the schools before and after the secular school day at their own charge. The American State has no right to teach the decrees of the Vatican Council, nor the Westminster Catechism, nor to pay any one for teaching them. Neither has the State a right to give Bible classes, nor to frame a special religion for the public schools.—Boston Pilot.

### A PROTESTANT PRAISES MARY.

SERMON OF A DAYTON MINISTER ON THE BLESSED VIRGIN.

The Rev. Maurice E. Wilson, pastor of the First Presbyterian church, of Dayton, Ohio, preached a beautiful Lenten sermon on the Blessed Mother of Christ, her faith, her sufferings, and her fidelity, and the justification for her proper honor of her. There was so much in it that was edifying that we are reluctant to find any fault with it. Yet in the interests of truth a few comments must be made:

1. Of course Mr. Wilson had to placate the prejudice of his congregation by referring to "Mariolatry," the "worship" of Mary, and to the old accusation that the Catholic Church "has exalted Mary to a place that the Gospels never claim for her." This might have been looked for in some backwoods circuit rider, but it was not to be expected at this day from a preacher in civilized surroundings. And when Mr. Wilson made the unspokeable false statement that "the Protestant has equalled Mary advanced to even more than equality with her Son," he shows how incompetent he is to instruct his people in this matter and how ignorant he is of the Catholic religion. Why, any Catholic child would tell him that Mary

is only a creature; that Jesus is the center of our Mass, our supreme act of worship; that we ask Mary to pray for us; and that we all know that there is only one name, under Heaven, given to men, whereby we must be saved.

2. Mr. Wilson misunderstands the reason for Mary's visit to Elizabeth. He says:

"Little is told us, it is true; but is true, at first doubted her, but after his suspicions were solved, no one else had any reason to think evil of her. She did not, therefore, go to Elizabeth for 'refuge.' No; she went to take care of the latter at the birth of John, for she had heard the wonderful news that the wife of Zacharias had conceived in her old age."

3. Again, Mr. Wilson says: "And after awhile she had a new test imposed upon her. Christ gently but firmly rededicated the claims of His family to guide and control His ministry. The love of His mother, ardent and fearful, one day sought to interfere and withdrew Him from impending peril. He was obliged to oppose this interference, saying: 'Who is my mother? Behold, they who do the will of My Father in Heaven, the same are my mother, my sister, and my brother.' And perhaps in all Mary's life that was the bitterest hour that came to her."

If anyone else interpolated into a Bible passage as much as Mr. Wilson has here, he would be hot in his indignation. But he has imagined all this statement of his that one day Mary sought to interfere and withdraw Christ from impending peril. There is not a particle of truth in that teaching. Nor was that her bitterest hour, but arrived at by a conference among fifteen such representative men as Dr. Edward Everett Hale, Dr. Patton and Archbishop Ireland.

Dr. Faunce himself suggests what might be an acceptable outcome of such conference: "If there can be no effective morality apart from Christian sanctions, how comes it that the pre-Christian penal laws are still the best utterance for Christian confession, and the decalogue is still our Christian summary of the whole duty of man?"

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