

The Catholic Record.

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

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THE CANADIAN CONTINGENT.

We devoutly wish that the individuals who are circulating lying reports about the Canadian volunteers at the front may be captured by the authorities and dealt with severely. A good horse whipping and a year of close confinement may convince them that their method of fun making is not appreciated by the ordinary citizen. The person who thus ruthlessly tortures so many fathers and mothers and brings the dark shadow in so many households is not only destitute of fine feeling, but is a criminal.

PROPOSED STATUE OF BROWNSON.

There is a movement on foot to erect a monument in Central Park, New York, in honor of Orestes Brownson. We hope it will receive enthusiastic support, for no individual has rendered more invaluable service to Catholicity in the United States than Dr. Brownson. As a publicist, philosopher and critic he towered above his contemporaries, and amongst the writers now before the public there is no one we know who in trenchancy of style or in profundity of thought can be compared with him. From the day he promised fealty to the Church he never wavered in filial obedience: the forces of his heart and brain were ever in motion for her defence, to make her better understood and to show how she could meet the requirements of the times. He was injudicious betimes in treating of subjects pertaining to theology and he smote too harshly every sham that passed his way: but all this is forgotten when we remember the glorious heritage he has bequeathed to us—the works that will endure forever in American literature—the memory of noble deeds that roused Catholics from their apathy and hewed a way, through the thickets of misrepresentation and prejudice, for those who were without the fold.

TO OUR YOUNG MEN.

One of the very best things to recommend to our young people is economy of time and money. "Economy," says Ruskin, "whether public or private, means the wise management of labor; and it is mainly in three senses: namely, first, applying your labor rationally; preserving its produce carefully; lastly, distributing its produce seasonably." No one at all observant of the trend of society will deny that thrift, owing to indomitable love of display, to the standard of dress, to amusements, to a thousand and one things that encroach upon our purses and time, is being relegated to a place among the lost arts. We do not bespeak consideration for economy because it contributes either to wealth or to our love of ease; but because it conduces to self sacrifice and becomes vital, for a great many, an incentive to pure and reasonable living.

Think for a moment of the time wasted by the average young man. We are not speaking of those whose life's horizon is bounded by the theatre and saloon, but of the individuals who are in the main respectable members of society. Now the fault we find with them is that they fritter away the precious hours in vacuous talk or in dawdling in club rooms over cards and cigars. Recreation is, we admit, necessary after a day's toil, but when it is allowed to consume every moment of leisure, it becomes a very mixed blessing. This, to our mind, unpardonable expenditure of time is one of the causes that place so many of our people far down in the social scale. It tends to take all spirit out of them—the noble resolve to do the very best with one's life—to give them a distaste for aught intellectual and ultimately the notion that the highest species of entertainment is a euchre-party or smoking concert.

We are well aware of the fact that too many of our young men have been compelled to leave school at an early age, and have consequently entered life's race heavily handicapped. But why should they not lessen it? No matter what a man's vocation may be he can by his own efforts make it more valuable to himself. The individual

who succeeds to day must be thorough. To know something about many things that is to be versatile—which is a polite way of saying that one has a modicum of talent, combined with much laziness and shiftlessness of mind, has no market value in a world in which concentration of purpose and thorough knowledge of some particular line of business are the only guarantees of success. If our young men would devote a few hours every week to the acquisition of knowledge that would give them a surer grip of their life's work they would stand higher in the social and commercial world. A moment now and then with a good book will uplift us from the sordid and commonplace and make us understand the possibilities and responsibility of life. The young man who learned to economize time is living to some purpose, and when the prodigals are alleging everything but the true cause for their non-progress, he will be in the ranks of the competent workers, for whom there is always room and to spare. He may not accomplish all he aimed at, but he will do something. Difficulties will contest his path, but they will not stop him; the fascinations of the world will tempt him to barter for a passing pleasure the privileges of selfhood, but he will not dally with them, and, however dark the outlook may be, he can say:

I see my way as birds' trackless way I shall arrive; what time, what circuit first I ask not; but unless God send His hail Of blinding fire balls, sleet or stinging snow In good time—His good time—I shall arrive; He guides me and the bird.

A very good thing to have is a bank-book. We think that none will gain-say the assertion that the average young man pays no heed to this good advice: "Put money in thy purse." Not all who clutch money-bags are to be commended; but even they, if not sordid misers, are preferable to the idiots who belong to the nondescript class known as the "boys," who are popular because they represent nothing and hurt nobody and who disappear when it is too late the evanescent nature of the popularity that is based on their ability and willingness to foot the bills. Many also have been unable to avail themselves of opportunities because economy was not down in their rule of life.

Thrift should also play an important role in our households. Home should be made, we know, the most beautiful place on earth, but this can be attained with articles purchased merely because they happen to be in vogue. We know of homes plain and unpretentious which are homes indeed—abodes of love and thoughtful tenderness, although no costly pictures grace their walls, nor are their tables laden with the trophies of art and fashion; and we know also of stately mansions holding within them all that wealth can furnish, which are but splendid mockeries of what a Christian home should be. It is not art but heart that makes the home. And yet some people, judging by their usual line of conduct, believe that home happiness is the result of spending every cent in finery to make a gallant show in the world, in giving bills and parties and to have them chronicled in the papers, and in paying the greatest heed to the exterior and neglecting that by which we are differentiated from the brute creation.

Once men and women were commended for their plain and simple living—for frugality—but we in our boastful pride have discarded these practices of the ancients.

"It is easy now," says Digby, "to talk of dressing according to our rank," but St. Francis said well, "it is very difficult for those who are arrayed in silk and adorned with jewels to put on Jesus Christ." Simplicity in dress Dante thought worthy of being remembered in Paradise, where, alluding to the Florentines, he says:

"I saw Bellincione Berte walk abroad In leathern girdle and a clasp of bone The sons I saw Of Nardi, and of Vecchio well content With unrobed jerkin; and their good dames handling The spindle and the flax."

Adversity like wintry weather, is of use to kill those vermin which the summer of prosperity is apt to produce and nourish.

One man can not be described as more selfish than another. What is true is that one man curbs the selfishness less than his neighbor does.—Thirlwall.

DR. DE COSTA A CATHOLIC.

The Rev. Dr. De Costa, sometime rector of the church of St. John the Evangelist, is now a member of the Church.

We are glad for his sake that he is within the fold. He has perchance broken with the friends of years; work dear to him has been laid aside, but the "Credo" that burdened with happiness and peace springs from his lips is consolation for any sorrow the step may have entailed. God led him step by step, and in the words of Cardinal Newman, his eyes were suddenly opened, and he saw that the Anglican Church for which he had labored so hard was the veriest of nonentities. He may feel that to a certain point it is a witness and teacher of religious truth. . . . But that it is something sacred, that it is an oracle of revealed doctrine, that it can claim a share in St. Ignatius or St. Cyprian, that it can take the rank, contest the teaching and stop the path of the Church of St. Peter, that it can call itself the Bride of the Lamb, this is the view of it which simply disappeared from my mind in my conversion, and which would be a miracle almost to reproduce." In his statement setting forth the reason for his conversion he does not, he says, offer any apology for entering the Catholic Church: "Standing in the midst of modern religious systems toppling to their fall like columns in the temple of Karnak, no defence need be offered for accepting a firm and unshaken Catholic faith." He eulogizes the Church for her fearless and uncompromising guardianship of the Holy Scripture and for her work in seeking to implant a love and reverence for them in the hearts of her children. The words of praise will fall harshly in the ears of those who, fathering every mental aberration, have weakened its influence and shorn it in the eyes of many of every semblance of dignity.

Prominent divines believe in the parts only which may coincide with their particular views; others divest it of all supernatural character and regard it as a mere literary production. Moreover, from every quarter of the globe there comes a chorus of discordant voices proclaiming the truth, and proving it by the same sacred volume. And yet when we consider that the Lord came down to earth with a message of salvation for all men in every generation, we must perforce admit that He established some means of surely knowing it.

If even in matters which come within the range of reason, we seek guidance, we can see no reason why in the things of the invisible world, transcending the powers of human intellect, the same method should not prevail. What is the use of a book without an interpreter? Human ignorance, or prejudice, or learning, may extract a scheme of salvation from the Bible, but no sane man will stake his chances of eternity upon it. The Catholic Church takes the Bible that she has protected from the barbarians of the past, as well as from the ruthless Rationalist of the present day, and proclaims the message of Christ to mankind. Her accents falter not because she speaks with the voice of the spirit who abides within her; and her children know that the voice is of God binding them together in the unity of mind and heart which is the distinctive mark and inalienable glory of the members of Christ's Church.

From time to time our separated brethren have foretold that Rome must yield to the scientific and social cohorts of the century. And yet we have Mr. Mallock declaring that in the judgment of the most disinterested observers, the Roman Church must in the future be the Church of the intellectual classes, and that all the forces of science, which it was once thought would be fatal to her, afford her a new foundation. Others of a greater scientific reputation have spoken in like manner; and have gone further and said that Protestantism as a force is not to be reckoned with. Well does Dr. De Costa say that Protestantism is an anarchism—a carnation of prejudice, and stands dazed before the twentieth century with its gates ajar.

We hope that the doctor may be long spared to enjoy the freedom and peace that dwell in Catholic hearts. His example will perchance be for others, way-weary in quest of truth, the kindly Light that will guide them home.

CHRIST AS THE ARBITRATOR.

Monsignor Martinelli Says the World Would be Better and Happier if Universal Brotherhood Prevailed.

Monsignor Martinelli in a communication to the New York World says: The word arbitration, although a proper derivative from the Latin, derives its importance in the language of all nations as a term of modern diplomacy. Arbitration, so-called, has no theological significance. When we speak of Christ as an advocate of universal peace we mean that if the lovers of Christ would follow the leadings of His commands, "Love thy neighbor as thyself," there would be no warfare, no international complications, no family quarrels, none of the ills which have made the descendants of Adam unhappy. In the Testaments we find no evidence of what is now called arbitration in the political sense.

The words of the Redeemer, as transmitted to us by His loving followers, show us that His mission on earth related entirely to spiritual affairs and not to those of temporal import. He healed the sick, comforted the sorrowful and for the first time in the history of mankind preached the doctrine of universal brotherhood. His arbitration was entirely confined to things of the soul, as in the instance of the sinful woman who was condemned to be stoned, and in the other example of the people who wished to know if it was lawful to pay tax to Caesar. To the first He made that reply which is an eternal answer to the hypocrites who endeavor to make stock of the sins of other people in order to hide their own. "Let him who is without sin cast the first stone." To the second He made that reply which embodied within a few simple words more philosophy than all the sages of the world in all the ages of the world have compiled in their ponderous volumes—"Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

This sentence has been considered by the doctors of the canon and civil law. They have written learned treatises about the rights of men, the duties of the citizen and the obligations of the state, but none has surpassed the simple directness of this command. Its very simplicity is its merit. It is impossible to enhance its meaning by explanation. The Saviour says, render first all patriotic duty, and then, being a good citizen, discharge your obligation to God. Man cannot be a lover of the divine goodness unless he is true to his civic obligations. This sentence is the greatest incentive to patriotism.

If arbitration of the conflicting interests of mankind were based upon this axiom of right and justice the horrors of modern warfare, now a daily sorrow to thousands, would be impossible.

But Christ, after preaching the divine doctrine of universal peace and universal brotherhood, was condemned to death by the people whom He had benefited most, spiritually and temporarily. He was accused as a disturber of the public peace, and for the alleged good of his fellow citizens it was decreed that He should die.

In this death of Christ we see not only the consummation of the divine goodness and will for the redemption of mankind, but we realize the bitter truth that those who labor to elevate human kind must encounter the relentless ingratitude of the human heart.

The doctrine of universal brotherhood presupposes arbitration as the method of settling disputed interests in temporal affairs. The doctrine of Christ was the doctrine of brotherhood and included arbitration as the highest amelioration of human conditions.

The word arbitration has many meanings, but the term used as the final recourse of nations to avoid conflicts is the broadest and most important.

Although the term, as stated before, is an expression of modern diplomacy, arbitration in regard to political difficulties has been practised from time immemorial.

During the middle ages the Roman Pontiffs were the arbitrators in affairs of world-wide importance. It is true they were not always successful in preventing the shedding of blood, but their influence prevented savagery in warfare, and the "peace of God" which they constantly proclaimed as duty upon all Christians often gave the opportunity for cooler counsels to prevail.

The present Pontiff, Leo XIII., is an ardent advocate of arbitration. He would have willingly acted as umpire in the Spanish American war to prevent bloodshed, just as he acted as mediator between Spain and Germany in the case of the Caroline Islands dispute.

The Holy Father would gladly have used his good offices to prevent war in the Transvaal, in the Philippines or between any nations of the earth. They are all the children of the heavenly Father, and all have equal claim on the paternal solicitude of the Vicar of Christ on earth.

Leo XIII. has written eloquently on the subject of arbitration. It would be the crowning glory of his ponti-

fic if the nations should, with earnest accord, submit the difficulties to a court of meditation.

The calling together of a peace congress at The Hague seemed to promise much, but subsequent events have proved that the lofty ideas presented at that conference have not borne fruit. The nations are self-seeking, and the time seems far distant when the doctrine of "love thy neighbor as thyself" will be practised as well as preached.

The Christmas season—the time of "peace on earth, good will to men"—suggests the beauty of Christ's teaching. The world will be better, all mankind will be happier, if the grand doctrine of universal brotherhood should be adopted, at least by those who call themselves Christian nations.

MGR. MARTINELLI ON CHRISTMAS.

Apostolic Delegate Explains What the Feast Means to the Church.

Monsignor Martinelli, the U. S. Apostolic Delegate, has the following article on Christmas in the New York Journal:

It would be impossible to express in brief form all that the feast of the nativity of Jesus means to the Catholic Church. To her it is the celebration of the birth of the Redeemer of the whole human race and of her own Divine Founder. It is full of the most beautiful and pregnant lessons, and she tries to impress them on her children. Because of its richness she really begins her celebration of its solemnity four weeks before its arrival, since the whole of Advent is nothing but a preparation for the feast of Christmas. To look at only a little part of her teaching, we can find in the liturgy itself of Christmas day a treasure house of Christian doctrine.

On that day the priests of the Church are permitted to celebrate the three Masses instead of the one which they may celebrate on every other day of the year. In these three Masses a whole course of Christian theology is contained. In the first is commemorated the temporal birth of our Blessed Lord, the gospel of the Mass being taken from St. Luke, where he narrates the coming of Christ into the world at Bethlehem, stirring the hearts of men by the vivid picturing of the sweet, humble nativity of the King of heaven.

In the second, the gospel is again taken from St. Luke and tells of the spiritual birth of Christ in the hearts of men, represented in the shepherds to whom the coming of Christ was announced by the angels and who received the message in faith and humility and hastened to adore the newborn Redeemer.

In the third is celebrated the eternal birth of the ever-blessed Trinity, the ineffable word of God, the gospel being taken from that sublime beginning of the gospel of St. John: "In the beginning was the word, and the word was with God, and the word was God"—that stupendous exordium which has caused the evangelist to be figured as an eagle, since its intellectual flight is best represented by the flight of the king of birds, which soars higher and into a clearer and rarer atmosphere than any of his fellows ever reach. Could anything be more sublimely beautiful, more divinely Christian, than the doctrines thus preached by the liturgy of the Church on this day?

Then, too, throughout all the liturgy of this holy time runs the teaching that the incarnation of the word of God presupposes the fall of man, a state of supernatural grace and the condition of sin and servitude to which they had sunk, and their restoration to the place in God's loving economy from which they had fallen. To accomplish this the most wonderful act of the divinity was employed.

Man had been created "to the image and likeness of God," not only so far as his natural gifts were concerned, but especially in that he was placed at once in a supernatural state of exceptional grace. From this state he had fallen by sin. God's love longed to see him once more truly like Himself, for he had been brought to sin by the false promise that he should be still more like to God if he would but eat of the tree of the knowledge of good and evil. How, then, was man to be once more made "like unto God?" Only the infinite intelligence and infinite love of an infinite God could have divined the way.

In a person absolutely one and divine both natures, the human and the divine, should be united. Then indeed, and more truly than in the beginning, would man be made "to our image and likeness." To effect this, the Son of God, the word of the divinity, came forward and offered to take on Himself and on to His divine eternal personality, poor weak human nature. The result was Christ, only one divine nature, divine and human. What a wonderful and what a perfect and edifying redemption! Man was indeed once more made "to our image and likeness."

For this reason we proclaim daily with the apostle that "there is given to man no other name under heaven

whereby he may be saved." In the name and in the person of Christ Jesus alone is salvation for all mankind.

CREEDLESS CHRISTIANITY.

By Rev. Wm. O'Brien Pardow, S. J. in December Donahoe's.

The test of true Christianity to-day is the same as it was on the day when the Risen Saviour met His two faint-hearted followers with their backs turned on Jerusalem, and their faces toward Emmaus. "O foolish and slow of heart to believe in all that the Lord said to them. Christ the Ruler from Bethlehem, the great prophet, the Messiah is to be believed in all things. Alas! there are now many followers of the two wayward disciples. May they meet the real Christ and then imitate the two disciples also in their return to the true Jerusalem! The Christ is to be accepted with His full creed: we must believe in all the things which He has spoken. No point, it would seem, needs to be insisted on more than this if the glad tidings of Christmas Day are still to penetrate into the hearts of the people. During the last two decades of the closing century many men and women have been found who profess to believe sincerely in Christ and in religion but at the same time they show the most rabid antipathy to creeds. Any one at all conversant with the popular non-Catholic literature of the past twenty years must fairly nauseate at the ever-recurring formula, "religion without creed." The religious novel, the magazine article, the extracts from non-Catholic sermons—all actually teem with it; and what is more, it is paraded with such pomp and assurance that it enters into the citadel of many minds without even being challenged. It seems to be looked upon as the great discovery of modern times, and the list of recent inventions such as horseless carriages, smokeless powder and wireless telegraphy, is topped by that of creedless Christianity. People do not seem to realize that a creedless Christianity must be a Christless one as well. It is high time that such empty talk should cease. It is high time for reason to nail the false coin to the counter. One can easily understand a contest over the extent of a creed: but to profess to believe in a religion without any creed at all, is neither more nor less than to profess to believe in the possibility of a square circle.

AFTER LIFE.

To Catholics strong in the belief in the Communion of Saints and the four Last Things there are few subjects more interesting than the utterances of contemporary non-Catholic pulpits touching the condition of the departed. Some teach that the souls of believers are at death made perfect unto holiness and immediately pass into glory. The portion of unbelievers is eternal reprobation. Others held that in his own good time and in His own way God will bring all men to Himself. There is no hell. That is the doctrine of Universalism. Others hold that souls at death are not ripe for judgment and that there is some place of moral re-covery after this life shall have ended. In other words there is an existence between this life and the final life in which men will become perfect. Probation extends beyond the grave though it is written that as the tree falls so it shall lie. Of course the underlying principle of all this teaching is dislike of the doctrine of hell. That such teaching must result in the decay of all morality appears to have escaped the attention of its advocates. What need is there of keeping a law which imposes grievous burdens on human nature if in the end the reckless sinner is going to fare the same as the self-denying saint? Hell is an unpleasant subject to contemplate. But it performs some such wholesome function in the spiritual order as the fear of pain does in the physical order.—Providence Visitor.

DR. BRIGGS AND THE BIBLE.

Is Saul among the prophets? Speaking of the results of his critical study of the Scriptures, Dr. Charles Briggs makes the following remarkable statement:

"Nothing has more impressed me in my inductive studies of Biblical Theology than the strong evidence that not a few precious doctrines of the ancient and medieval Church, ignored and even antagonized by moderns, were clearly taught by Jesus and His apostles; and that the Creeds and Liturgies of the Church are much closer to Holy Scripture than the dogmatic theology of the Protestant scholastic divines and the current teachings in the evangelical pulpits."

That pain has so many balms, that sorrow has so many alleviations, that the common course of daily providence is so kindly and so patient, that the weight, the frequency and the bitterness of evils are so much lightened—is all owing to the Precious Blood.—Faber.

One of the infirmities of our nature is always to mistake feeling for evidence, and to judge of the season by a cloud or a ray of sunshine.—"Attic Philosopher."