

# The Catholic Record.

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

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## AN OLD TIME TOPIC.

In a certain village perched high up on a mountain side the simple folk have a strange legend. They tell you that a great city stood long years ago hard by their homes and that the sea, rushing down, buried it 'neath its waves. They will show you the placid waters which mark the resting place of the city, and when the day is clear they look into the depths and see the outline of church and castle: and when the sound of distant bells chiming falls on the ear they say the bells of the buried city are ringing. And so it is pleasant to forget the sounds of the present and to listen to the story that comes down the ages telling us how men and women made history in the days of long ago.

It stills the accents of boastful pride and has many a lesson even for us with all our conquests in the domain of the arts and sciences. It were impossible within the compass of a newspaper article to outline the characteristics of the Middle Ages—their inventive genius and love of the fine arts, the skill with which they transformed the rude dialects that arose after the decay of the Roman civilization into (says Giberti) "illustrious languages fit to signify ideal things through the works of noble writers and to be used in the forum, the school and the conversation of the learned."

We know these ages have been for many a land of mist and darkness, but, as Josh Billings used to say, "it is a good thing not to know many things that aint so." Even Goldwin Smith has admitted that they were ages of intellectual activity and enduring progress. There were abuses. We are not required to find an excuse for the irregularities of churchmen, but we are not obliged, if we have any regard for the rules of historical criticism, to judge them by a nineteenth century standard. It must be remembered that the times were different from our own. The refining touch of civilization had not as yet smoothed away the roughness of barbarism. The fierce blood of Goth and Hun, who had poured down from mountain fastnesses upon the Roman world, pulsed hotly through the veins of men who were learning the rules of a new order of things; and it is not to be marvelled at if at times they reverted to the customs of their forefathers.

The great business of the men and women of those days was religion. The world beyond the sphere was to them a reality, filling the mind and heart with light and love. This is why many a simple monk has given solutions to world problems and has written books which held pent up within them "the precious life-blood of a master spirit embalmed and treasured up for purpose to a life beyond life." Because their intellects and hearts were illumined by the light of faith and purity they had the keen vision to see a defect and the calm judgment to know when and how to apply a remedy.

The saying of the Imitation of Christ "that a pure heart penetrates heaven and hell" was very much believed in by the Middle Ages. And we have often thought that. The forgetfulness of this is the source of the impurity that leaves its stain and trail on so many of the works of the day. It befools our literature and our stage and it invades even the sacred precincts of the home. Books that would have been too much for the libertines of two or three generations ago are perused and eagerly sought after by those who should give example and corrective influence to the tendencies of the age. And for what? They wish to be up-to-date, that is, to have their intellects and hearts as sewers for the unclean refuse of literature. It is no wonder that ideas of principle become confused and the border land of right and wrong is hazy; no wonder that lads scarce out of [their] teens speak flippantly of things hallowed by the traditions and belief of hundreds of years.

## AN OLD TIME UNIVERSITY.

We came upon, a short time ago, a passage from the works of Frederick Harrison, which we deemed was a very good proof of his impartiality. Speaking of the thirteenth century, he says:

"This age, which was so fertile in new political ideas and grand spiritual effort, was no less rich in philosophy on the germs of science in revising the inheritance of ancient learning in the foundation of the great Northern Universities."

During this century the University properly so called began to exercise a tremendous influence on European society. We take Paris as an example because Paris was at that time the capital of the intellectual world, and because the name of its University was spoken reverently by men who knew what learning was and what sacrifices it entailed upon those who acquired it. Prior to the thirteenth century the University practically speaking did not exist. Paris had celebrated masters as Abelard and others, but work was carried on individually and without any method or bond of organization.

Seeing that nothing of permanence could be effected by this desultory system, the masters united to form a corporation or the University—an assemblage of men devoted to the pursuit of knowledge. The principal official of the University was the chancellor, who enjoyed extraordinary power and used it sometimes in a very arbitrary manner. We do not intend to follow the varying features of the chancellorship: how its prerogatives were modified and changed until it became a mere semblance of what it had been at the inception of the University; but we shall give merely a short description of the students who called Paris their Alma Mater.

The visitor to Paris cannot but look with interest on the site of the old haunts of learning where men worked over the "salvation of their fellows with a species of fanaticism." Gone are the buildings, and on your ears are ringing the sounds of the joyous Parisian life, but you may look up the vista of the past and see in spirit the eager, motley crowd of students from all quarters of the earth, and the masters who gave gladly up all pleasure, even the sacred affection of home, in order to grasp with firm hand the fair form of truth. Still we must not be too enthusiastic. Not all students were models of industry and not all masters were paragons of learning. Some of the professors, we are told, were very conceited, and, gathering around them a crowd of curious young men, encouraged them to waste their time in useless questions.

The excitement of a city of students can readily be imagined, especially when we remember that this was an age of singular enthusiasm and activity. The wildest scenes of college life nowadays, even when the team has captured the football championship, dwindle into insignificance when contrasted with those depicted by the old chronicles. The city streets would swarm with students brandishing their weapons, now brawling, now denouncing professor or the chancellor, and again thronging around the troubadours who sang love songs and declaimed against those in high place for the sake of winning the joyous, thoughtless applause of the Paris student. Sometimes, also, idleness and revelry and ridicule of professor would fail to satisfy the students, and then they would go about picking quarrels which oftentimes resulted in bloodshed and death. An old writer tells us that their bitterness and contentions were the result of three causes, viz., because they belonged to different sects, because of the school disputes, and of their different temperaments and nationalities.

But during the days when things were in a state of chaos as well as when the University had become a mighty power in the land there were not wanting many who were worthy of the name of student. The fame of Paris attracted the intellectual of all climes. Tattered youths from Germany and France and England went thither hungering for knowledge. The recluses also who spent their days in toiling in the fields in transcribing Holy Scripture felt also the excitement of the intellectual victories of Paris. They saw in spirit the myriads who were purifying and

taking possession of the learning of the past who were intent upon the examination of problems that cried aloud for solution, and in course of time they turned their backs on their quiet woodlands and rivers and threw themselves into the whirl of intellectual activity.

We have said that students came from all climes to people the University, and the proof may be had by an examination of the attendance registers. Paris promised at one time 25,000 for a funeral and in the sixteenth century counted 40,000 within her precincts who called her Alma Mater.

Many of the students were poor, but poverty was no disgrace, for men saw under the rags of the beggar the lineaments of Christ, and many a student and professor, out at elbows for chance, were more in honor than bearded earl.

They avoided the defect of modern intellectual systems—a multiplicity of text-books. Their aim was to think and not to be "stuffed with knowledge like a turkey is stuffed with chestnuts for a Christmas dinner."

TO BE CONTINUED.

## PROTESTANTS AND THE BLESSED MOTHER OF GOD.

A Presbyterian Minister on the Reverence Due to Her.

The Rev. D. Stuart Moore, D. D., preached on a recent Sunday in the South Church (Presbyterian), Philadelphia, on "The Mother of Jesus," taking his text from Acts 1, 14. "All there were persevering with one mind in prayer with the women, and with Mary the Mother of Jesus, and with His brethren."

Dr. Moore said, among other things:

"Lovers of Jesus look with reverence upon every object associated with His life." He referred to the great cathedrals of Europe and to the dead interred there. "The man who would laugh there," continued Dr. Moore, "would be either a fool or an idiot."

The reverence we have for such associations should centre around the greatest of all goodness, Jesus Christ, and increase in proportion as these associations approach nearer to Him.

All Christians would like to have the privilege of talking to the woman at Jacob's well about Christ; so also with Mary of Bethany, but better than all, with His Mother, who was with Him until He expired on Calvary.

The woman who bears a child for God is great, but how much more so whose child is the Son of God!

No other mother ever occupied or can occupy the place that was occupied by Mary, the Mother of Jesus.

Some may ask, "if this exaltation of the mother is not inclined to level the dignity of the Son." We might reply that the sun is not jealous of the rose. We admire the beauty of the latter, but the sun's heat and light have made it beautiful. We go to Mount Vernon and our reverence for the Father of His Country is awakened, but who shall say because of this we love our country less? Who shall be suspected of loving God less because he reveres the name of Mary, the mother of Jesus? Why should it not be kept in our memory to show our thankfulness to Him. Why not give honor to whom honor is due?

If we place the relations between Christ and His mother thus, we may ask: Does this relation extend beyond the grave?

We have seen them together at the cradle, at the temple, at Nazareth and at the cross.

We have seen them together for thirty-three years.

Now what God has joined together who shall separate or put asunder?

When Jesus appeared to Saul He said, "I am Jesus of Nazareth." As long as He is Jesus of Nazareth, so long is she the Mary of Nazareth.

The title is a God-given one and she must not be robbed of it.

The relationship must exist throughout all eternity."

On the subject of the potency of the Blessed Virgin Mary's intercession,

however he parted company with the Catholic Church assuming that the majority of those who claim the name Christian did not agree with it.

He quoted—unfortunately for his cause—certain texts from Scripture to prove his contention.

We quote the admirable answer of our esteemed contemporary, the Catholic Times of Philadelphia, Pa.:

"He (Dr. Moore) is wrong in assuming that Catholics differ from the majority of Christians in seeking the intercession of the Blessed Virgin, as the Church is itself a majority, or close to it, of all Christians, and in addition to this, the Greek and other schismatic Churches, as well as many Episcopalians, in all about three-fourths of the entire Christian body, agree in this matter.

"As to the three occasions on which Our Lord replied to His Mother in what is unwarrantably assumed by some to have been in a rebuking manner, it would be well to consider that actions speak louder than words.

At the marriage feast of Cana, while

Our Lord said that His hour had not the righteous, but sinners to repent yet come, still His Mother knew that ane.

He would perform the miracle she suggested, for she said to the waiters:

"Whatever He shall say to you, do it." (St. John ii., 5) and His first miracle, the changing of the water into wine, was then and there performed at her suggestion. Again, though He said that "I must be about the things that are My Father's," (Luke iii., 49) yet we are told in Luke ii., 51, that "He went down with them and came to Nazareth, and was subject to them." The reference to Matt. xii., 50, merely showed that what Our Lord chiefly regarded in His Mother was her doing of the will of His Father in Heaven. There is nothing in the context to show that it was intended as a rebuke.

"As to the intercession of the saints though the doctor quoted St. James (v., 16,) that "the continual prayer of a just man availeth much," said that Mary is the Mother of Jesus for all eternity, he denied her the influence now which we see was exerted at Cana. How he would interpret Luke xv., 7, 10, wherein Christ speaks of the joy of the angels over sinners doing penance, it is hard to say, when He denies them the knowledge of such repentance. In Exodus xxxii., 7, 14, is a striking instance of such information being vouchsafed even to one yet in the flesh. Moses is on the mountain with God, out of sight of the people who had fallen into idolatry during his absence, and is praying that they might be forgiven for it. His prayer is heard, and in Deuteronomy v., 5, he says: "I was the mediator and stood between the Lord and you." It is not an uncommon thing even among Protestants who reject the Catholic belief of the communion of saints to be influenced by the thought that their actions are known to a dear and good parent who has departed this life, and whom they at times believe is in heaven exercising a certain amount of protection over them.

Catholics also like to paint Mary at the cross when Our Lord gave her to them in the person of John as their mother, and though Dr. Moore could not easily recite the first verse of the "Stabat Mater," he is as yet unprepared to unite with his Catholic brethren in the sentiments of the last verse:—

"When in deepest silence are falling,

"At Thy Mother's upper brow falling,

"Jesus to Thy throne;

"To my parting soul be given,

"Entrance through the gate Heaven,

"There confess me for Thine own."

## QUESTION BOX.

Philadelphia Catholic Standard and Times.

The question box received a number of queries this week, including several which properly belong to the "Answers to Correspondents" column and are replied to there. This department is for the presentation of matters relating to Catholic doctrine, discipline and ceremonies, though any question that it is possible to answer will be cheerfully replied to in either one or the other of the columns named.

I. F. M., who says he is not a Catholic, but reads the Standard and Times every week, asks: "Why does the Church not allow the laity to read the Bible?"

Seeing that the Catholic Church not only allows, but recommends the laity to read the Bible, this question assumes what is false for a fact. The Church does not, however, approve of private interpretation of difficult passages. Trained minds are needed for that.

The United States allows its citizens to read the Constitution and desires that they should do so, but the citizen who would attempt to override the decision of the Supreme Court as to the meaning of the Constitution would more than probably find himself in trouble. The Bible itself is proof of the correctness of the attitude of the Catholic Church. In Acts viii., 30 (King James' version) we are told how Philip ran to the eunuch who was reading Esaias (Isaiah) and said,

"Understand thou what thou readest?" and he said, "How can I expect some man should guide me?" II. Cor. xiii., 6, speaks as follows:

"Who (God) also hath made us ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."

The indiscriminate interpretation of the Bible, which has done so much to disrupt Protestantism into so many various sects, is condemned in II. Peter iii., 16, thus: "As also in all his epistles speaking in them of these things: in which are some things hard to be understood, which they are unlearned and unstable wrest, as they do also the other Scriptures unto their own destruction." This quotation is from the Protestant Bible, which with authority interpretation is held, contrary to its own teaching, to be the sole rule of faith.

"A Friend" cannot understand why the Catholic Church, if it has such holy influence, contains so many people who drink, curse and swear and do other things which would forfeit church membership in other bodies.

The Church has the same mission as its Divine Founder, from whom it holds commission. In Matthew ix., 10-13, we are told how the Pharisees made objection to our Saviour associating with publicans and sinners, and that He said, "I am not come to call

the righteous, but sinners to repentance."

"Seventh Day Adventist" asks what Scriptural authority is there for the observance of other holy days than the Sabbath.

Acts xx., 7, shows that the Apostles observed the first day of the week, and in Acts xx., 16, and I. Cor. xvi., 8, we find them observing the feast of Pentecost, which the Catholic Church observes this year on the last Sunday of this month.

"Low Church Episcopalian" says what he can find the prayer called "the Hail Mary" in the Bible, but not "the Holy Mary," and asks if it was not an invention of the Middle Ages.

A prayer made now would not be cause of that fact be unChristian.

The "Holy Mary" was added to the "Hail Mary" at the Council of Ephesus, held in 431, the same council which condemned the Nestorians and confirmed the Blessed Virgin's right to the title "Mother of God."

This council was the third general council of the Church, and Episcopalian should question its work, as the English Parliament in the first year of the reign of Queen Elizabeth admitted the authority

of the first four councils, while many Protestants accept the first six councils as regular, though they very

inconsistently do not admit all the consequences of such acceptance.

## IN THE THROES OF REVOLUTION.

Italy appears to have nearly reached the goal towards which she has been steadily and inevitably drifting for several years, or since the era of "unity." Incompetence and corruption of the government erected on the prows of anarchy and political chaos by adventurers of the Garibaldian stamp, logical fruits of the work of the brigands who effected the "consolidation," have brought the kingdom to the verge of revolution. Taxed to starvation and oppressed in many ways by scheming and unscrupulous politicians, who have run the government to suit themselves and for their own benefit, the people are driven to rebellion. This result has also been facilitated and hastened by the secret propaganda of anarchical socialism fostered by the atheistic political cabal which has had Italy by the throat since the days of Victor Emmanuel. The instrumentality with whose aid the political vampires hoped to maintain and perpetuate their power, has of late years become a source of weakness and danger to its creators.

Instead of continuing to shout for the

robber government which called it into being, the secret revolutionary order

has assiduously spread the doctrines

and sown the seeds of anarchy broad-

cast, and only awaited the approach of

favoring conditions, such as appear to be at hand, to invoke the spirit of violence and repeat the horrors of the French Commune.

The persecution of the Church, and encouragement of hostile secularism by the government have prepared the mob for the terrible work, which, according to latest advices, is already begun in many Italian cities. Grinding poverty, industrial stagnation and the shadow of added hardships menacing them have driven the starving masses to desperation. Their temper is ripe for the final efforts of the apostles of social and political chaos and the incipient rebellion has all the appearance of the beginning of the French Commune.

It is possible that the employment of

strong repressive measures may briefly

delay the dreadful denouement, but it will not and cannot prevent it. The rotten government of Italy has sown the wind and is destined to reap the whirlwind.

If not to day, to morrow or the next day, but surely and inevitably.—Catholic Universe.

## WORTHY OF HIS FATHER.

Mr. Herbert Gladstone, speaking in

Cambridge, Eng., on the night of