

# The Catholic Record.

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

VOLUME XXXVI.

LONDON, CANADA, SATURDAY, NOVEMBER 7, 1914

1881

## FATHER FRASER'S CHINESE MISSION

Taichowfu, China, June 7, 1914.  
Dear Mr. Coffey,—When I came here two years ago I only had five catechists, now I have twenty-one. I owe this rapid progress principally to my dear friends of the CATHOLIC RECORD. God bless them and your worthy paper!  
It takes about \$50 a year to support a catechist and for every such sum I receive I will place a man in a new district to open it up to the Faith. During the past few months I have opened up quite a number of new places and the neophytes are very pious and eager for baptism. You will appreciate the value of my catechists when I tell that I baptized eighty-five adults since the beginning of the year as a result of their work. I have even brighter hopes for the future if only my friends abroad will continue to back me up financially.  
J. M. FRASER.

Previously acknowledged... \$4,424 93  
Mrs. H. J. Mathewson, Arnprior..... 5 00  
In memory of R. J. McN..... 1 00  
In memory of Mrs. Murchison..... 5 00

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### ON GUARD

There are, it is to be feared, many Catholic young people who fancy their religious instruction to have been long since completed. When they are old enough to leave school they must of course abandon the Sunday School class because they are conversant with all the doctrines of their religion. Such a state of mind is foolish and short-sighted enough, but it becomes dangerous when the daily occupation of these young people throw them continually into the company of non-Catholics from whom they hear every sort of charge against the Catholic religion. They are forever hearing difficulties against Catholic doctrine and morality and because of ignorance they must remain dumb or break out into anger which is pathetically futile; and some of these Catholics, breathing this atmosphere of hostility and hearing charges which though mildewed with age are new to them, lapse into indifference. Instead of being able to defend their religion they stand weaponless and engender a suspicion in the minds of others that the creed which they profess has no justification. Hence the scoffer exults. The retailer of cant phrases dominates the office, the counting room, the factory. The sneer and the loud voice are the arguments for the prejudiced, and the poor dumb Catholic is powerless to admit the opportunity that knocks at his door. He is on the firing line but is without a rifle. He is but a target for the enemy. And this is surely a strange occupation for a man who gives allegiance to a Church that has survived the sophistries and persecutions of centuries, and is to-day throbbing with vitality that evokes the wonder and admiration of even those who know not whence comes her strength. There is no excuse for ignorance because there are to-day pamphlets dealing with all kinds of questions and written for men who have no time to dip into ponderous folios. They contain the essence of many books. We refer to the publications of the Catholic Truth Society. The pamphlets published of this admirable organization are devoted to exposition of Catholic doctrine, to refutation of calumnies and to treatment of current issues. They give us a clear knowledge of the Church's teaching and this, as a writer lately said, together with a little common sense, is sufficient to knock the bottom out of the many unproved assumptions or unwarranted conclusions which masquerade as scientific facts. The scientist so called gets his theories second hand, and so long as they are subversive of Catholic doctrine are set forth as argument against us. And this individual follows blindly, while proclaiming his independence, the chariot of some writer who has a quarrel with God, and who calls upon us to lay down our beliefs for theories born of preconceived ideas and antipathy to the Church. We should bear in mind that writers of this type claim a good deal more for science than science claims for itself. While they blaspheme other

scientists of repute acknowledge as a result of their researches the existence of a Creator and Ruler of the universe. Dr. Pasteur, too, proved that original thought and scientific discovery are not incompatible with a humble faith and a devout Catholic life. Those who have been accustomed to imagine that every scientist can hardly help being an unbeliever and that faith has little if any rational basis for its teaching, will find it most refreshing to read the defence of faith in these pamphlets. It is a revelation to find how strong are the purely scientific grounds on which our faith is based and how powerless modern research is to weaken it. We recommend to our readers the series of pamphlets written by the late Father Gerard, S. J., dealing with all these modern difficulties. They furnish an excellent antidote to the attacks that are being made by the infidel press and that are sometimes indulged in by other editors who lose for the nonce their tone judicial. Father Lambert's "Notes on Ingersoll" is also invaluable.

### AN INSTANCE

In his pamphlet "Evolution and Design" Father Gerard takes to task a Mr. Clodd who explicitly teaches in his "A Primer of Evolution" that morals are relative, not absolute—that is to say there is no fixed standard of right and wrong by which the actions of men throughout all time are measured. Where there is no society there is no sin. His main contention is that people may give free scope to their passions so long as they don't shock the ideas of those amongst whom they live. Here, as Father Gerard goes on to say is the slime of the serpent which experience teaches us to expect in evolutionary works of this kind. And not only in evolutionary works but also in fiction which is, unfortunately, to be found in the hands of some Catholics. In some novels heralded by critics, who are the hired men of the publisher, as works of genius, sin, especially in the matter of lubricity, is condoned or referred to as the inevitable outcome of natural forces. To do otherwise would be narrow-mindedness. To consort with this rag and bobtail is to court low ideals, ignoble standards and defilement. It means that we prefer to exchange our splendid vestment of tradition and principle for the nondescript attire fashioned by those who are guided by passion and prejudice. It means also that we allow evil thoughts and imaginations to thrust out austerity and purity from our souls. And that is a big price to pay for morbid curiosity—for dallying with books that are brilliant only with the phosphorescent gleam of corruption. It is well to remember in this connection that we must avoid all that is corrupting and must resolutely give up what we find by experience has led us to sins of thought and desire. We must bear in mind that no pretence of custom or of modern ideas can make lawful that which is wrong in itself.

### GOOD EXAMPLE

Every noble life, says a well known writer, leaves the fibre of it interwoven forever in the work of the world. St. John Chrysostom places the power of example even above that of miracles and attributes the conversion of the world less to the miracles performed by the apostles than to the edification of their virtues. Every good Catholic is a sower of infinite seed. He can show in his life the purity and truth which he claims to possess.

### FORGETTING

The art of forgetting is worth cultivating. Its attainment may entail labor, long and painful perhaps, but it adds immeasurably to the pleasure of living. It rings down the curtain on the hurts and wounds that introspection has made doubly grievous. It shuts the ears against the echo of words that seared our hearts. It gives us normal vision and divests us of the trappings of pride, of the cheap cynicism that distills venom in all things and persons.  
Pretense is an infallible sign of vulgarity.

## CONSTITUTION OF CANADA

### SIR CHAS. FITZPATRICK BEFORE AMERICAN BAR ASSOCIATION

#### STRIKING CONTRAST BETWEEN THE BRITISH AND GERMAN SYSTEM OF COLONIZATION

Washington, D. C., Oct. 21.—Canada's pride in being a part of Great Britain, a nation which "keeps sacred its convents and maintains its pledged word," was asserted to night by Sir Charles Fitzpatrick, Chief Justice of the Dominion of Canada, in an address here before the American Bar Association on the "Constitution of Canada."

Sir Charles' speech was the feature of the night session of the association. Business had been disposed of during the afternoon to allow the members to make a pilgrimage to Mount Vernon. The associations adjourn to-morrow.

In describing the growth of the Canadian colonization system, Sir Charles commented upon the German system of colonization. "The German Government," he said, "apparently has not discovered that there can be no colonial enterprise where the colonist is checked at every turn by official limitations, and this may account for the fact that the German emigrant to-day selects the United States, Canada, or Australia as a field for his enterprise rather than the German colonies in South Africa, where freedom to work out his career to the best advantage is not yet permitted."

The speaker said some Americans inquired why a people of their same blood, and apparently of a manly, independent spirit, were content to remain in what they thought was a position of political inferiority and dependency.

POLITICAL STATUS NOT INFERIOR  
"This inquiry arises, I think out of misconception of our relationship to the British Crown," he said. "You would not, perhaps, says that the political status of an Englishman or Scotsman was less free and independent than your own, but our position, you think, is different. We, on the contrary, realize no inferiority in ourselves nor in our political position to that of the Englishman or the Scotsman. What little check the colonial relationship places upon us we think is far more than offset by the pride we have in that glorious history and traditions of the mother country. She first taught the world that the divine right of ruling is not vested in kings and princes, but in the people. We glory in her literature and her laws, her poets, artists and statesmen."

PROUD OF OUR CITIZENSHIP  
"If, in the zenith of her power and glory, when the Roman Empire included all the civilized, and most of the uncivilized globe, the highest boast of a free man was 'Civis Romanus sum,' so, without disparagement or offensive criticism of any nation, we, as Canadians, viewing ourselves as an integral part of the British Empire, are proud to declare our citizenship in the great mother of nations—in that nation which, to keep sacred its covenants, is willing to give up its treasure and to sacrifice the lives of the best and noblest of its children. We glory in the men who live to serve her and we reverence the memory of those who die to save her."

### WITH NUNS ON THE FIRING LINE

On the recent feast of Our Lady of Sorrows, a singular procession took place in London in honor of the Blessed Virgin. Soldiers, refugees, priests, nuns, men, women and little children sang hymns and litanies along the streets until they reached the Westminster Cathedral, where the ceremonies were completed. The onlookers who lined the pavements were silently respectful and sympathetic. Certainly no more appropriate feast of the Queen of Heaven could have been chosen by her subjects who are so sorely tried by this present war. The following description of the procession is taken from the Tablet of London:

"The Feast of the Sorrows of Our Lady." There are few more appropriate days in the calendar that could have been chosen for the solemn procession to Westminster Cathedral. To pray for the living—the bereaved and suffering through the war; for the dead who have died on the field of honor, and for peace; these were the objects of the pilgrimage which consisted of about 3,000 persons of all ages and conditions—men and women, little children, soldiers in khaki, priests and nuns. But there was another striking feature. Its cosmopolitan character was shown by the English, Irish, French, Belgian and Polish contingents each carrying their own national colors and singing hymns and litanies in their mother tongue. This varied and international gathering was a living testimony to the Catholicity of the One Church of God.

## ATTITUDES OF ONLOOKERS

Fortunately there was a lull in a stormy day when the procession left the Church of Saints Anselm and Cecilia Kingsway, and proceeded by way of Arundel street, the Embankment, and Victoria street to the cathedral. The attitude of the onlookers who lined the pavements left nothing to be desired, and the refugee soldiers evoked a sympathetic though silent recognition from the crowd. In addition to familiar Catholic hymns and litanies, the pilgrims recited prayers en route. By the time the procession had reached the cathedral, the numbers had swelled considerably and it is estimated that there were nearly 8,000 persons assembled at the service. Rarely has the building held so great a throng of the faithful—comparatively few of whom were merely sightseers.

The Blessed Sacrament was exposed on the high altar and prayers were offered for the intentions of the faithful, the responses being rendered with great fervor by the congregation. A spirit of intense reality seemed to pervade the multitude, amongst whom there must have been many who were enduring sorrow with heroic fortitude.

DEVOTION CONSOLES REFUGEES  
Many of the refugees had lost the treasures of a life-time, enshrined in tender memories, and were exiles from the innumerable villages of some of the most beautiful home prospects in the world—over which the full tide of war has spread devastation and horror. Many mourned a loved one fallen on the field of battle, but like death itself, the prayers for "Nos chers morts" unite with us these many diverse children of the Church in one common bond of faith. Gladly did they live and gladly died, and so we cry, "Dona nobis pacem," "Dona eis requiem." After Benediction had been given, the French hymn, "Pis, mon Dieu," was sung, followed by "Hail Queen of Heaven," and a most impressive and consoling devotion was brought to a close.

## AFTER THE BATTLE

SOLDIER FEELS LITTLE OR NOTHING WHILE ENGAGEMENT IS ON SAYS OFFICER

Rotterdam, October 17.—The psychology of the battlefield gets a rather thorough and able treatment by an Austrian reserve officer. After having been wounded in an engagement with the Russians, gave the following interview to a Hungarian journalist. The officer in question was with General Danki in the fighting southeast of Krasnik.

"You feel little or nothing while in battle," he said. "At least, you forget how things affect your mind. The eyes see and the ears hear, but those are perceptions which do not result in impressions one could co-ordinate. They do not even affect your sentiments. But it is not cynicism for all that, merely the lack of appreciation of what takes place. My captain, a most lovable fellow whom I did not alone respect as an officer, but of whom I also thought a great deal personally, was leading his company into fire when three bullets hit him in the abdomen. I saw him fall, but thought nothing of it and marched on."

"In spite of the fact that you have no ill feeling against the enemy, and may not even fear him, you destroy him as best you can. On the evening before our first battle we were sitting about the mess table—most of us officers of the line. None of us had ever killed a man. I said: 'Friends, when I meet the first Russian officer to-morrow my impulse will be to shake his hand.' My comrades agreed with me. But on the following day I was obliged to lay a number of Russians low."

"Of course, I have been scared. That was after I had been wounded. We had been firing a long time, and when next we advanced we came into a deep sandy road, out of which we could not get because of the enemy's terrible fire. We had to lie perfectly still while bullets simply poured over us. That was awful."

"It is a well known fact that the soldier sees very little of the battle. August 24 early in the morning we received orders to occupy a low hill at the edge of a track covered with brush wood. Forming part of the reserve, we were expected to remain under cover. In front of us was a large open battlefield. To each side of us were batteries which had thundered away since early morning. The result of this was that many of the enemy's shells dropped right in front of us. I realized, noticing that while the smoke of our shells had a lilac color, that of the enemy's was white."

"So far we had not been disquieted by the shell at all. On the edge of the brushwood had been planted a yellow-black flag, showing that someone in that vicinity was to be found our general staff. Our colonel left us and walked towards it, possibly to get orders, but just as he got there a shrapnel exploded a little ahead of him in the air and we saw our commanding officer, in whom we placed all our confidence, go down. After that it was a terrible

feeling to lie still. From that moment on, too, a veritable hail of shells began to come. Some sappers, who had been busy digging a trench for the protection of the general staff, started to run. I feared that my soldiers would follow the example, and began to make fun of the poor sappers, scolding them at the same time. Thank God, my battalion found that funny and began to laugh. They lived through a terrific shrapnel fire with not a care, and even found occasion for laughter."

"A major took command of the regiment, and we received orders to retake a hill which the enemy had taken under heavy fire. But of the enemy nothing at all was to be seen as we neared the position though the hail of shells and shrapnels increased in fury. The flag bearer marched about three hundred paces off my side. By accident I looked in his direction, saw the white cloud of smoke of a Russian shell and where the flag bearer had been there was nothing more to be seen."

"The enemy meanwhile had taken to flight, and later we saw the Russian wading through a swamp. Then they got to the river for and crossed it—we after them shooting, wading, out breath. Of a sudden a village behind us went up in flames, the light falling on us like the rays of a huge reflector. Then and there we received a rain of fire and saw the enemy had taken possession in good order of the other bank. We had to fall back, not because we were afraid but because those were the orders. The sensation of being in danger of death we did not have."

"Flags and drums are useless things in warfare. What is the use of a flag which by its bright colors reveals your position, which as the brown point on my saber shows it has been intended to conceal? In one case even the slightest reflection of light is guarded against while in the other a large field of colors undoes all that it has been wished to accomplish. The drummer on the other hand must beat his drum as he goes to the attack, yet he is expected to run into the enemy unarmed. He would prefer exchanging his drum for a rifle so that he would be able to shoot down a soldier."

"One feels nothing of the presence of the enemy in battle and on the marches. To be wounded is also not such a bad experience. But you begin to think after the battle. To bear the horrors of war a sort of ideal is necessary. Once, when I took my Slovacs into an attack we passed a cross by the wayside. Many of them knelt down for a moment and said a prayer. That was sincere and sublime. The ideal which makes it possible for me to bear everything is to be a good officer on the battlefield—under the circumstances my duty towards the social aggregate to which I belong."

## EXILED TO SIBERIA

ARCHBISHOP SZEPTYCKY OF LEMBERG TAKEN PRISONER BY THE RUSSIANS—A NOBLEMAN BY BIRTH

Word has been received by the Right Reverend Stephen Orsytsky, Ruthenian Greek Catholic Bishop for the United States, that the Most Reverend Andrew Roman, Count Szepczyk, Metropolitan of Lemberg, Galicia, has been made a prisoner by the Russians and sent in exile to Siberia.

The communication was received from the Provincial of the Order of St. Basil, from Ungwar, Hungary, where he had fled and was making arrangements for the reception of the other monks who might be able to follow him.

The Provincial wrote that nearly all their monasteries are in the hands of the Russians. Thirty seven priests, twenty-nine lay brothers and eighteen scholars are imprisoned. The Metropolitan is a distinguished personage in the Austro-Hungarian empire. He is a nobleman by birth, and wealthy in his own right. He is a member of the House of Lords Austria, and wielded much influence in his country.—St. Paul Bulletin.

## THE MENACE

(Fr. — the Monthly Brief of St. Peter's Church, Episcopalian, Geneva, N. Y.)

A few days ago a vilely printed "sheet" called the Menace, was delivered here.

The Menace is opposed to the Catholic Church. We received no less than five copies of this paper, and in case the publishers have been equally generous to others, we would like to express our opinion.

A more ignorant, disgusting and venomous production could not be imagined. Though we may differ many of us from some of the teaching of the Catholic Church, we know that she is of the true Church, and we know that she is a great living power for good, having a people who are intensely loyal, and who receive from her the Sacraments of our Lord.

That, then, this scurrilous, wretchedly written and miserably conceived paper, whose bigoted spirit is only equalled by its obvious greed, should

be able to issue false and vile accusations broadcast against this Church is a matter of reproach and shame.

Any of our readers who receive specimen copies of the Menace should believe that it lives up to its title, that his paper is a menace to all, truth, charity and love, and above all a menace to that unity for which we long, when there shall be again one undivided Church.

## ANOTHER MEXICAN GOVERNOR BANS CONFESSION

Mexico City, October 18.—The new Constitutional Governor of Chiapas, in Southern Mexico, has put into force a programme of religious rule, the chief features of which are the following:

Confession is absolutely forbidden. Priests must wear ordinary civilian attire, without any distinctive badge of any kind.

Priests may solemnize only one Mass a week, and that on Sunday. Convents must be closed and religious symbols on the exterior of houses must be removed.

## ANOTHER ANGLICAN RECTOR

### THE FOURTH TO ENTER THE CHURCH IN FOUR WEEKS

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London, Oct. 9.—Rosary Sunday was celebrated in London with every evidence of devotion. At the great Church of St. Dominic on Haverstock Hill the Rosary was recited before the Blessed Sacrament publicly every half hour throughout the entire day and evening, and thousands came from all over London, while in pathetic groups amongst the congregation were many Belgian refugees dressed in deep mourning. In the evening the usual processions were held to close the celebrations and England was again dedicated to Our Lady as her dowry.

Apocryphal of this latter act it is understood that the influx of converts during the two months of the war has been enormous. While Catholics themselves have been busy preparing themselves in this solemn time for all eventualities and many lax Catholics have returned to their duties, the spiritual stock taking, which war brings, seems to have turned the balance for many who were hovering on the brink of conversion, and large numbers of men and women have applied for instruction in both the Westminster and Southwark Dioceses. The latest noteworthy convert is the Rev. Cecil Wilton, a very well known Yorkshire rector, whose conversion has created something like consternation in his district. He held till last week, the living of Lonesborough, in the East Riding, and was for many years lecturer of the Anglican Church Defence Society. He was received on Thursday last into the Church at Cardiff by the rector of St. Peter's. He is the fourth Anglican clergyman during the past four weeks to be converted.

## FRENCH PRIESTS FALL IN BATTLE

According to reports that are current in various quarters a number of French priests have surrendered their lives in the defense of their country. The Abbe Luchat a sergeant in a cyclist corps, was killed recently on the field of battle after having been mentioned in dispatches on the day previous.

The Abbe Monbru, a captain of infantry, fell at the head of his company.

Another clerical lieutenant, the Abbe Genier, was struck down in leading his men in a charge.

The Abbe Famin, an ensign, was also slain in battle.

On the roll of soldier priests are twelve abbots who are either officers, non commissioned officers, or private soldiers. In many cases the priests, wearing a stole with Christian emblems over their uniforms, have buried their fallen comrades in consecrated ground.

## CARDINAL MERCIER WEEPS

Cardinal Mercier, Archbishop of Malines, Belgium, arrived at Antwerp, Sept. 17th, from England, where he went following the election of Pope Benedict XV. His Eminence was given a most cordial reception in that city. Before departing for Malines he is reported as saying:

"The most extraordinary enthusiasm has been aroused in Italy by the heroism of the Belgian soldiers. In England I found the people to be among the strongest and most generous supporters the Belgians have."

The Cardinal showed deep emotion when he reached Malines and saw the havoc wrought by the German artillery. Accompanied by the Burgomaster he visited the Cathedral and made a tour of the principal streets. Tears streamed down his cheeks as he saw the ruin and listened to the sorrowful stories of his parishioners.

## CATHOLIC NOTES

At Dublin, Ireland, a Gaelic college has been established. It is styled the Dublin College of Modern Irish. At the official Requiem for Pius X. in the Westminster Cathedral, London, King George was represented.

Liege, Belgium, the suffering victim of an uncalced for war, has given to the Church 40 Popes and 10 Bishops. Liege, Belgium, is a large city of nearly 130,000 souls. As a diocese it has 670 parishes, 40 deaneries and a Catholic population of 1,155,000. Its Bishop is Mgr. Martin Hubert Rutten.

Bologna has a great University. At the beginning of the thirteenth century it had 10,000 students. St. Thomas Aquinas lectured at it, and the great linguist Mezzofanti studied there.

The belfry of Ghent, Belgium, 375 feet high, contains 44 bells: one of them, now cracked, was cast in 1314. It bears this inscription: "My name is Roslandt; when I toll, there is a fire; when I peal, there is a victory in Flanders."

With no music, except that of male choirs, more than 25,000 men marched through the streets of Pittsburgh recently in the procession of the Holy Name Society. It took two hours to pass a given point. A prayer for peace in Europe concluded the exercises.

Pious Chinese Catholics are as eager as their Irish co-religionists to give to God's service some member of their family. The Rev. Leo Ting, of the Catholic mission of Che Kiang, says that of eight brothers and sisters in his family two became priests and two nuns.

His Holiness Pope Benedict XV has appointed a committee composed of their Eminences Cardinal Merry del Val, Biletti and Gagliano to prepare plans for the erection of a monument to the late Pope Pius X. in the crypt of St. Peter's where his remains were interred.

King Charles of Roumania, who died on October 10, at Bucharest, was one of the best known and most beloved Catholic rulers of Europe. Although a Catholic he was sovereign of a people over 91.5 per cent of whom belong to the Orthodox Greek Church.

According to reports received at the Vatican, more than 65,000 ecclesiastics are now serving in different capacities with the armies in the field, especially with the Belgian, French and Austrian forces. Most of these clergymen are engaged in hospital work. They include 7 bishops and 19 prelates.

Three Chinese Catholic priests arrived in New York recently from Liverpool on their way to China. They had been ordained in England. The Rev. Candido Vaira, a professor in the Jesuit College in Shanghai, accompanied them. They were the Rev. Vincent Zi Kabing, the Rev. Joseph Zi Shannong, and the Rev. Franz Tsang Shannong. In their clerical garb they attracted much attention on the ship.

According to the New World, Paul Fuller, who was recently sent to Mexico by President Wilson on a special mission, is a convert to the Church. He is dean of the Fordham University school of Law and "took part in the settlement of the Venezuela boundary, the Philippine tariff, the Porto Rico and Philippine treaty and other cases, and has served as counsel for the French and Russian governments."

When Cardinals Bourne and Gasquet were on their way to the conclaves in Rome, passing through Belgium their train stopped on a siding, and by a curious chance a regiment of British troops which included in its ranks a large body of Irish Catholics, was drawn up alongside for a moment. The Cardinals leaned out of the window and gave the soldiers their blessing, which the Catholic soldiers knelt to receive.

A new use has been found for the aeroplane. As a German field hospital some distance behind the entrenched lines, a young Catholic German officer dying of his wounds implored those about him to bring him a priest. There was no priest in the vicinity, but a Taube aviator who had been resting near by, offered to obtain one. He flew a considerable distance and brought back in his aeroplane a priest who spoke German and who bore with him the Blessed Sacrament. Thus through the air came the Holy Viaticum to the wounded soldier.

In Belgium the "Liturgical Movement" has spread to such an extent that the people even at low Masses in many places make the responses which are commonly made by the acolytes as representing the congregation. They also join with the priest in the recitation of the "Gloria, Credo, Sanctus," and "Agnus Dei" and, in fact all the choral parts of the Holy Sacrifice. These "Messes Dialogues," writes Dom Benedict Stewart, O. S. B., in Pax, the quarterly of the Caldey Benedictines, are spreading throughout Belgium—in the parishes, colleges and seminaries and are both approved and encouraged by ecclesiastical authorities.