

# The Catholic Record.

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

VOLUME XXVII.

LONDON, ONTARIO, SATURDAY, MAY 27, 1905

1388

## The Catholic Record.

LONDON, SATURDAY, MAY 27, 1905.

### OUR NOBLE PREMIER.

No one could help noticing the difference between Sir Wilfrid Laurier and some of his opponents during the school debate. The Premier was urbane always—courteous towards his antagonists, and merciful to those who proffered ridiculous charges. Unawed by threats he went his way with the light of the Constitution to guide him, and the love of justice that abides in Canadian hearts to encourage him. Sarcasm and invective did not stay his steps. He proved, in a word, that he was not only eloquent in debate—and the tongue which has spoken often of Canadian hopes and aspirations had not lost its persuasiveness—but he proved also that he was a chieftain—a peer of the wisest upbuilders of Confederation.

### THE GUARDIAN AND COMBES.

The Christian Guardian refers in laudatory terms to an article in the National Review for March entitled "Republicans and Catholics in France." Our contemporary tells its readers that the paper is not only informative in the highest degree, but, as it throws a flood on the motives and methods of ultramontanism in France, is of special interest to Canadians at the present juncture in the history of this country.

The paper in question is but special pleading. In his effort to justify himself and his policy, aent the suppression of the Religious Orders and the Concordat, M. Combes takes care not to give the facts in both cases. That he yielded the Premiership to his own volition will not bear examination. He was forced to resign. The spy system was, as the world knows, the cause of his ministry's downfall. The most of the British newspapers are not convinced by his attempt at self justification, and refuse to be beguiled into lauding him for his honesty. Our contemporary, however, is disposed to take M. Combes at his own valuation. For instance, he quotes, without a word of dissent, that "the struggle of the State against clericalism under Jules Ferry was directed to the emancipation of the youth of the country from clerical guidance. In what did this emancipation consist? Under Loi Ferry religious teaching in the Government schools was done away with, and the scholars were entrusted to teachers who had no hesitation in declaring their contempt for Christianity. Does the editor approve such emancipation? Would he advise the non-Catholic to send his children to schools in which Christian morality is fouted?

We may be hardened for wondering at a Christian editor eulogizing Gambetta's attacks on Clericalism. We assume that he does not know that the campaign of the French Government is against all religion. "In France," a writer has declared, "the fight is between the Roman Catholic Church and a highly aggressive Atheism. In France the religious alternative lies really between Atheism and the Church. French Protestantism, it is generally acknowledged, is an almost negligible factor in the religious situation. It is very good of the editor to commend M. Combes for saying that Waldeck Rousseau aimed at liberating civil society from the parasitic Orders which sought to create a State within a State. But this is an old slander now. The Religious have been accused of intermeddling in State affairs, but no proof of it has been vouchsafed the world. In England a gentleman of repute, Sir Henry Howorth, accused the Jesuits of political intrigues against the French Government, but he failed to prove it. Our contemporary will also remember how Fr. Gerard, S. J., taught the Methodist Weekly a much needed lesson.

We confess to not understanding how M. Combes' words may well come as way of warning. However the non-Catholic may regard the Church he has no desire to attack it with weapons used by a bitter-minded man who has been, both in his words and actions, decidedly anti-Christian. Back in 1896 M. Combes, Minister of Public Instruction, said: "At an epoch when all ancient beliefs, all more or less absurd, and all erroneous, are tending to disappear, it is in the Lodges that the principles of true morality find an asylum.

The men who supported the French Government are the avowed enemies not only of Catholicism but religion of

every kind. Their pronouncements arent this are on record, and we believe that a perusal of them may cool the ardor of the Christian Guardian to identify itself with the propaganda indicated by them. We believe also that the eagerness of the editor to press into service M. Combes and the men who declare that Christianity is an outrage to reason, and there is an incompatibility between the Church, Catholicism and even Christianity and the Republican regime, is looked upon with disfavor by the average non-Catholic.

### A SAMPLE OF UNFAIRNESS.

But the editor has been, and is, conspicuously unfair in his treatment of the question of the North-West schools. He began by berating the "hierarchy," and then sounded the drum of vilification. He has passed a miserable night "full of ugly sights and ghastly dreams." Even in his latest utterances he shows he is affrighted by the spectre of Clericalism, and forthwith calls in the ex-French Premier to banish it. But the day is breaking. He sees now that without "reactionary Quebec" the school clauses would have been sustained. He hears other editors commending the action of the Government and denouncing the agitation fostered and developed by preachers for the most part as unnecessary, shameful and shameless. Members of Parliament were not daunted by either petitions or resolutions because they saw the school policy was of the warp and woof of justice. In a word, the division list is an eloquent rebuke to the "race and creed" party and to the Toronto bigots. Let them profit by it.

### THE NEW PROVINCES.

One lesson taught by the recent vote is that Canadians will not brook anything that tends to disunion and disension. Despite the fiery denunciations from Ontario pulpits and mandlins from Orangemen the non-Catholic recognizes that the school policy is the only one consistent with justice. It will prevent discord and strife. It will give no ground for those utterances and action which ere this have endangered the amity and concord which should exist among Canadians. It is said, we know, that the non-Catholics who supported the Government are patrons and victims of the ambitions of party politics. But this is but beating the air. For every Canadian is aware that those members voted for what they considered the best interests of Canada. Men who are distinguished for political sagacity, and whose records are unstained by the least shade of dishonor, do not sacrifice country for party triumph or personal gain. Indeed, if we believe some Ontario papers they had everything to lose by supporting the Premier. They were warned again and again that the electorate was opposed to the coercion of the new provinces. They could by opposing Sir Wilfrid Laurier have won the admiration and gratitude of many sections of Ontario. And yet they upheld the Premier. They wrote a page of history that will be read by Canadians with pride. They showed themselves to be worthy custodians of our nationhood. They who are at variance with them may hearken to the Toronto Globe: "If men are true patriots and not pretenders they will care less for party triumph and personal gain than for their country's weal, and even though their convictions leave others unconvinced, they will not sue their views do not prevail, they will not sink in their tents at a time when honest and faithful service is needed." This is good advice. The new provinces will be in the years to come the homes of millions of people—Canadians all, irrespective of race or creed. They will be invigorated by reverence for our institutions, and they will, let us hope, turn out men who know that the equality and justice and impartial administration of law, the honor and virtue of men and stainless purity of women are alone guarantees of civilization.

### A PARTISAN HISTORY.

In the April number of The Dolphin appeared a communication from a prominent educator under the title "A Non Sectarian History" which is "to be non-partisan, non-sectarian." The editorial Board includes the Rev. Edward H. Welch, S. J., Conde Pallen, Esq., etc., while "the Board of Exclusion and Inclusion includes the Rev. Jerome Dougherty, S. J., of Georgetown College, and the Rev. T. J. Shahan, D. D., of the Catholic University." Having examined the first volume of the work, and finding in it

language and statements which a Catholic might fairly object to, the writer addressed The Dolphin to learn if possible just what part these Catholic gentlemen have taken in the preparation of the work. Whereupon the editor of The Dolphin wrote the gentlemen mentioned in the circular of Messrs. Barrie & Sons asking what value is to be attached to the use of their names. In reply the editor received from Conde B. Pallen, Esq., the information that the use of his name in connection with "The History of North America," published by George Barrie & Sons of Philadelphia, is absolutely unwarranted, and in no way has he ever vouchered for, nor does he now vouch for, the character of this work. Mr. Pallen was engaged to make a Catholic revision of the history, but as most of the revisions he made for the first volume were not incorporated in the work he severed his connection with its publishers. Rev. Dr. Shahan withdrew because of breach of faith on the part of the publishers from the Board of Exclusion and Inclusion, and wrote requesting that they no longer make use of his name. Rev. J. J. Wynne, S. J., says:

"Accepting in good faith Messrs. Barrie's promises to revise this work, I refrained from ensuring it in the Messenger. Since the publishers have failed to keep their promise I am glad that I trust that those who have been led to buy this work will insist in cancelling any contracts they have made for it. Several other gentlemen wrote to protest against the use of their names in connection with the History." The publishers promised to honor these protests. But the prospect of gaining Catholic patronage has made them forgetful, and so the objectionable circulars are still used by the agents. We beg our readers to give attention to the foregoing facts. And when their subscription is solicited they will know what to say to the agents of booksellers who recommend their books under the cover of names they are not authorized to use.

### THE COSTLIEST THINGS.

Commenting on the fact that, despite the vast sums of money expended by Baptists and Methodists in Rome, there are but 5,993 Protestants, the Tablet says: "Radium and Roman Protestants are the costliest things in the world to-day."

### "HERE GOES IN THE NAME OF GOD."

GRAPHIC PRESENTATION OF THE EVILS OF INTEMPERANCE. Here the speaker referred to personal inquiries made of superintendents of public institutions in which they are classed as low the estimates that three-quarters of the crimes and one-third of the insanity of the country is traceable to drink.

"A SPOT OF LEPROSY ON THE CHURCH." "I am a total abstainer, continued Father Burke, because I am a man and I wish to see the dignity of manhood maintained; because I am an American and love my country, and its good; because I am a Catholic, and its good is a spot of leprosy on the Church which has the love of my heart. This vice has been a reproach to us. What, that besotted drunkard a child of the true Church! By their fruits you shall know them. I do know that no Church has done one-tenth as much for temperance as the Catholic Church. The Catholics are the most temperate on earth. I do know the reproach is an unjust one, yet it stings to the quick that even one such example should be pointed out, and I wish her to be preached to the world as she is in all her power and strength and beauty. By her fruits you know she is the Church of Jesus who taught the morality of honesty, of temperance and where conditions make it necessary as you do here, the Church of total abstinence."—Catholic Standard and Times.

### ONE FOLD AND ONE SHEPHERD.

A PLEA FOR UNITY.

Cardinal Gibbons delivered his regular monthly sermon at the Cathedral on High Mass Sunday morning. The congregation was very large, filling every part of the church. Cardinal Gibbons took his text from St. John x: "There shall be one fold and one shepherd."

He took as his subject "The Unity of the Church," and delivered a very powerful sermon. He said in part: "By unity is meant that the members of the true Church must be united in the belief of the same doctrine of revelation and in the acknowledgement of the authority of the same pastors. Heresy and schism are opposed to Christian unity. By heresy a man rejects one or more articles of the Christian faith. By schism he spurns the authority of his spiritual superiors. That our Saviour reigns in his members is evident from passages of Holy Writ. In His admirable prayer immediately before His Passion He says:

"I pray for them also who through their work shall believe in Me; that they all may be one, as Thou Father, in Me and I in Thee, that they may also be one in us, that the world may believe that Thou hast sent Me." "Here Jesus prayed that His followers may be united in the bond of a common faith, as He and His Father are united in essence, and certainly the prayer of Jesus is always heard: "That the world may believe that Thou hast sent Me, because the unity of the Church is the most luminous evidence of the divine mission of Christ.

St. Paul addresses a letter from his prison in Rome. And if the words of the apostle are always worthy of respect, with how much more reverence they are to be received when sent from his prison. In his epistle to the Ephesians he insists upon unity of faith in the following emphatic language:

"Be careful to keep the unity of the spirit in the bond of peace; one body and one spirit as you are called in one hope of your callings; one Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and in us all!"

"As you all, he says, worship one God, and not many gods; as you acknowledge the same divine Mediator of redemption, and not many mediators; as you are sanctified by the same divine spirit, and not by many spirits; as you all hope for the same heaven, and not different heavens so must you all profess the same faith.

"Unity of government is not less essential to the Church of Christ than unity of doctrine. Our divine Saviour never speaks of His Churches, but of His Church. He does not say: 'Upon this rock I will build My churches,' but 'Upon this rock I will build My Church,' from which words we must conclude that it never was His intention to establish or sanction various conflicting denominations but one united under one visible head; for as the Church is a visible body it must have a visible head.

"Our Saviour calls His Church a sheepfold. 'And there may be made one fold and one shepherd.' What more beautiful or fitting illustration of unity can we have than that which He suggested by a sheepfold? All the sheep momentarily separated they are impatiently united. They follow in the same path. They feed on the same pastures. They obey the same shepherd and fly from the voice of strangers. So did our Lord intend that all the sheep of His fold should be nourished by the same sacraments and the same bread of life; that they should follow the same rule of faith as their guide to heaven; that they should listen to the voice of one chief pastor, and that they should carefully shun false teachers.

"His Church is compared to a human body. 'As in one body we have many members but all the members have not the same office, so we being many are the body of Christ, and every one member is of the other.' Even so our Lord ordained that His Church, composed of many members, should be all united to one supreme visible head, whom they are bound to obey.

"In fact our common sense alone, apart from revelation, is sufficient to convince us that God could not be the author of various opposing systems of religion. God is essentially one. He is truth itself. How could the God of Truth affirm, for instance, to one body of Christians that there are three Persons in God, and to another that there is only one Person in God? How could He say to one individual that Jesus Christ is God and to another that He is only man. How can He tell me of the punishments of the wicked are eternal and tell another that they are not eternal? One of these contradictory statements must be false. 'God is not the God of dissensions but of peace.'

"I see perfect unity and harmony in the laws which govern the physical world which we inhabit. I observe a marvelous concord and unity in the planetary system above us, every star moving within its orbit, and each in moving with the other, and all subordinated to a central orb. Why should there not also be harmony and unity in this spiritual world the Church of God, the grandest conception of God's omnipotence, and the most bounteous manifestation of His goodness?

"Where then shall we find this essential unity of faith and government? I answer, confidently, nowhere save in the Catholic Church.

"The number of Catholics in the world is computed at 225,000,000. They have all 'one Lord, one faith, one baptism, one creed.' They receive the same sacraments, they worship at the same altar and pay spiritual allegiance to one common head. Should a Catholic be so unfortunate as contumaciously to deny the single article of faith, or withdraw from the communion of his legitimate pastors, he ceases to be a member of the Church, and is cut off like a withered branch. The Church had rather sever his right hand than allow any member to corrode her vitals.

"How sublime and consoling is the thought that whosoever a Catholic goes over the broad world he is sure to hear the self-same doctrine preached, to assist at the same sacrifice and to partake of the same sacraments.

"This is not all. Her creed is identical with what it was in the past ages. The same gospel of peace that Jesus Christ preached on the Mount, the same doctrine that St. Peter preached at Antioch and Rome, St. Paul at Ephesus, St. John Chrysostom at Constantinople, St. Augustine in Hippo, St. Ambrose in Milan, St. Remigius in France, St. Boniface in Germany, St. Athanasius in Alexandria; the same doctrine that St. Patrick introduced into Ireland, that St. Augustine brought into England and that St. Pelagius brought into Scotland throughout the globe from January until December—'Jesus Christ, yesterday and to-day, and the same forever.'

The same admirable unity that exists in matters of faith is also established in the government of the Church. The faithful of each parish are subject to their immediate pastor. Each pastor is subordinate to his bishop, and each bishop of Christendom acknow-

ledges the jurisdiction of the Bishop of Rome, the successor of St. Peter and the head of the Catholic Church.

"A single illustration will suffice to exhibit in a strong light the widespread dominion of the Catholic Church and her just claim to the title of Catholic. Take the Ecumenical Council of the Vatican opened in 1869 and presided over by Pope Pius IX. of the thousand Bishops and upward now comprising the hierarchy of the Catholic Church, nearly eight hundred attended the opening session, the rest being unavoidably absent. All parts of the habitable globe was represented at the council. May the day be hastened when all who profess the Christian name will all unite together under the same leader, profess the same faith, so that the word of Christ may be fulfilled, 'There shall be one fold and one shepherd.'—Catholic Mirror.

### CATHOLIC NOTES.

Bishop Ludden of Syracuse, N. Y., celebrated the eighteenth anniversary of his Episcopal consecration on 1st May.

Archbishop Ryan confirmed sixty adult converts at the Cathedral on Sunday last after the 7:30 o'clock Mass, which he celebrated. They had previously been received into the Church at St. Patrick's.—The Missionary

Tadmir's design for the tomb of Leo XIII. shows the Pontiff standing in the act of blessing. Below kneels a pilgrim, a working man, and with this a second figure, the Church. The work is well advanced.

Australian exchanges to hand say that up till the end of March, over twenty one thousand two hundred and thirty-five men and women, and many thousands of children, have taken the total abstinence pledge as a result of Father Hays' few weeks' temperance mission in Victoria.

When Queen Carola, of Saxony, visited in London recently, she was escorted through the tenement district by Rev. Bernard Vaughan, whose labors among the poor have been so fruitful. The queen heard Mass in one of the churches there and was much edified at the singing of four thousand children.

Rev. Bishop O'Dwyer, of Limerick, has written a very forceful and thoughtful letter to the priests of his diocese on the urgent need of spreading Catholic literature. One of the great virtues of the letter is found in the fact that its contents apply with equal force to most parts of our own country.

Father Luis Martin, the Superior-General of the Jesuits, known in the familiar ecclesiastical parlance of the Catholic Church as the "black Pope," is said to be hopelessly ill. His malady is a virulent form of tumor, known as sarcoma. His arm was amputated about a month ago, but the disease has now affected a vital organ, and prayers for the dying Superior have been ordered in every part of the world where the Order of St. Ignatius of Loyola is established.

This year by the decision of the three judges chosen from the Papal Biblical Commission, the Lord Ray Scriptural prize has been equally divided between the writers of the two best papers sent in, viz., between the Rev. Cecil Dalziel Burns, a deacon of the diocese of Westminster, at St. Edmund's Ware, and the Rev. Wencelous Ivis, deacon in the Seminary of Prague, Bohemia. The decision has been ratified both by the Biblical commission and by the Holy Father, and gladly accepted by Lord Ray.

The sixtieth anniversary of the priesthood of the Most Reverend John Joseph Williams, D. D., Archbishop of Boston, occurred on May 16, and in accordance with the wishes of his most interested, it has had simply a spiritual celebration.

### IGNORANCE OF RELIGIOUS TRUTHS.

There are to-day vast numbers continually recruited by fresh accessions, who are either utterly ignorant of the truths of religion—or who at most possess only such knowledge of God and the Christian faith as to lead the life of idolators. How many are there, not only among the young but among adults tottering with age, who know nothing of the principal mysteries of faith, who on hearing the name of Christ can only ask: "Who is He?" that I may believe in Him? (John ix., 36.) In consequence of this ignorance they regard it as no crime to excite and cherish hatred against their neighbor, to enter into most unjust contracts, to give themselves up to unjust speculations, to possess themselves of the property of others by enormous usury, and to commit other iniquities not less reprehensible. Furthermore, they are unaware that the law of Christ not only forbids immoral actions, but condemns deliberate immoral thoughts and immoral desires! Even when they are restrained by some motive from abandoning themselves to sensual pleasures, they without any kind of scruple feed on evil thoughts, multiplying sins beyond the hairs of the head. Again, we deem it necessary to repeat that such persons are to be found not only among the poorer classes of the people or in the country districts, but among those in the highest walks of life and even among those puffed up with knowledge, who, relying upon a vain erudition, think they are at liberty to turn religion into idle and to "blaspheme that which they know not." (Jud. x.)

Pius X.