

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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London, Saturday, October 22, 1898.

THE RITUALISTS.

The Ritualists are very much disgusted with the recent synodal deliberations and modestly disclaim all connection with the divines who assembled in solemn conclave to draw up the breach than in the observance. They are at least supposed to belong to the Anglican communion, but in reality they are descendants of the Britains who embraced Catholicity in the second century, so they say, and we must perforce believe them, for who would question the gentlemen who are credited with a due regard for the commandments. But we imagine that the bishops who took part in the Councils of Arles and Sardica would have some difficulty in recognizing them as their offspring. Those apostolic men who received their commission from Rome and indulged in expressions such as the headship of the successor of St. Peter would think twice before accepting as relations, the individuals whose religious outfit consists of a miscellaneous assortment of manacles, etc. They have certainly no connection with the Anglo-Saxon Church established after the Britains had been driven from the lands by the Jutes and Angles. Guizot refers to the Anglo-Saxon Church having been founded by the Popes themselves and placed from the commencement under their direct influence. St. Augustine and the sixty-seven Archbishops who succeeded him, received the pallium from Rome and acknowledged the Pontiff as the supreme judge in all things concerning discipline and doctrine. Churches were erected in different parts, and in them was offered the Adorable Sacrifice and the truths of salvation were preached to the people. The faithful were subject to the priest, the priest to the Bishop, the Bishop to the Roman Pontiff—the unity that the Redeemer prayed for. Such was the state of the Church amongst the Anglo-Saxons.

Is this the condition of things to-day? Was there ever a more miserable spectacle than a body of intelligent men utterly dependent in all things on the civil power. They have no prestige save that of learning, and they have no authority save that which emanates from the Government. Since the day they threw off the allegiance to Rome and denied her faith and jurisdiction they have been bedecked, it is true, in purple, abounding in the good things of the earth, but so far as religious progress goes, they have been as if they did not exist. "We see," says Cardinal Newman, "in the English Church, I will not merely say no descent from the first ages and no relationship to the Church in other lands, but we see nothing more nor less than an Establishment a department of government or a function or operation of the State—without substance a mere collection of officials depending on and living in the supreme civil power."

It is as little bound by what it said or did formerly as this morning's newspaper by its former numbers, except as it is bound by Law. Elizabeth boasted that she tuned her pulpit; Charles forbade discussions on Predestination; George on the Holy Trinity; Victoria allows differences on Holy Baptism. There is much difference between the divine authority of the Catholic Church and that of the Privy Council—a collection of individuals who humanly speaking are but little qualified to act as religious experts.

A FRANK ADMISION.

From the Midland Review, Louisville. A frank admission was that last night made by Rev. Robert Y. Thomas in his sermon delivered before the conference of the M. E. Church, South, now in session in this city. Speaking of the present day lack of conversions, Rev. Thomas, who has been a minister since 1818, stated: "The failure to have men and women converted as they were forty or fifty years ago is not because the people are more educated, but because the Church is more sin-haunted. We are dragging in entertainments in our services rather than depending on the power of the Holy Ghost. We have deserted the fountains of living water and gone to cisterns of our own creation. We don't believe our own prayers. The Church to-day makes more infidels than all the Bob Ingersolls in the country."

A MIGHTY SMALL "ALL."

It was Father Ignatius, the Monk of Llanthony, who once sarcastically remarked to an evening congregation who sang with great vigor a hymn in which occurs the line, "I give myself, my all, to Thee," that he had never heard the sentiment more expressively or heartily rendered, but what struck him principally was the fact that their "all," as represented by the collection at the morning service, did not amount to more than 15s. 3d. 24.—about 83 75

A LEGEND OF ST. CHRISTOPHER.

In the Goslar Cathedral, of which now but a small remnant remains, once existed a colossal wooden statue of this renowned Saint with the Christ Child on his back. St. Christopher once walked from Goslar to Halberstadt and Harzburg, and on the way shook on the ground a pea which had got into his shoe. The pea grew and became the sandstone rock called the Clus. The interior of the rock was hewn into a chapel dedicated to the Blessed Virgin, which was a shrine of great celebrity. A castle once stood on the Clus, traces of which are still to be seen.

THE LANGUAGE OF THE SOUL.

True it is, music gives us new life, and to be without that life is the same as to be blind, etc. Music is the language of the soul, but it defines interpretation. It means something, but that something belongs not to this world of sense and logic, but to another world, quite real though beyond all definition. How different music is from all other arts! They all have something to imitate which is brought to us by the sender. But what does music imitate? Not the notes of the lark, nor the roar of the sea; it cannot be imitated, and if they are it is but a caricature.—Professor Max Müller.

INFLUENCE OF MODEST PIETY.

Even immoral people have an innate respect for real piety; they detest only sham religion. The modest and unobtrusive piety which fills the heart with all human charities and makes a man gentle to others and severe to himself is an object of universal love and veneration. But mankind hate show, pretence, selfishness, when they are veiled under the garb of piety; they hate cant and hypocrisy; they hate quacks in piety; they love to tear folly and impudence from the altar, which should be a sanctuary only for the wretched and the good.

THE CONFSSIONAL.

The Christian Register, in referring to the discussion of the uses of the confessional which now occupies so much attention, says:

"If a tempted and sorrowful human creature can find a minister of religion with whom his secrets are absolutely safe, he may confide in him for the sake of the counsel he may receive, and also for the moral support which may aid him to follow the good advice. In such a confessional there is no harm but good. It was upon this natural fact of human need that the Catholic Church built its elaborate system."

There is nothing elaborate about the sacrament of penance. It is simplicity itself. It is not a human system, but the fulfilment of a divine command, and the method taken to carry it out can be easily understood by a child. It is only complicated in the mind of our separated brethren.—Sacred Heart Review.

SHAKESPEARE'S FAITH.

The question, "Was Shakespeare a Catholic?" is being discussed by correspondents in the Liverpool Catholic Times. One correspondent communicates as follows an interesting item on the subject:

"I can well remember to have read in the 'London Journal' over twenty-five years ago, in the editor's 'Answers to Correspondents' the following sentence: 'The authority for the statement that Shakespeare died a Roman Catholic is the parish register of the church of Stratford-upon-Avon, in which there is this entry under the date of 1616: "William Shakespeare wrote plays and died a Papist." This announcement was not challenged by any correspondent at the time, and would seem to have been made in good faith; at all events the editor cannot be suspected of prejudice or partiality in making it, as both his paper and himself were thoroughly Protestant."

WORDS INADEQUATE.

A paper in Austin, Tex., whose editor is a negro, recently "boomed" John D. McCall for the mayoralty in this sonorous editorial paragraph: "Mr. McCall is eminently a pious man, honest as the days are long; certainly he never embellishes meager conceptions with a dazzling trope, nor uses the words to conceal poverty of sense, but honest to express his con-

viction, his congeniality is like a brook in the leafy month of June, takes no pains to woo your eye or ear to its musical and sparkling waters, but come when you will come, in serene weather or in cloudy days, daytime or night time, it murmurs sweetly as it goes; break on it in the thicket, cross it in the meadow, it welcomes you with the same pleasing note, flowing it sings, and singing it flows, and his piety gives sweetness of its tone to his life and character. These metaphorical illustrations are but faint ideas of the greatness of our subject."

THE DAYS OF ELIZABETH.

"The spacious times of Great Elizabeth" are set down in our school books as a brilliant era of civilization, and Elizabeth herself is even yet referred to as "the good Queen Bess," says the Ave Maria. Recent historians, however, have been less indulgent to Elizabeth than their predecessors. In Hume's new biography of Sir Walter Raleigh, the Queen and her court are drawn in such realistic colors as to make the Bookman sigh: "Alas! the more the historical researchers and restorers scrape these Great Elizabethans, the blacker they look. England was ruled by a gang of thieves, sons of the old church robbers, and the Queen was captain of the band. She, and all of them, lived by plunder without shame or remorse. It was the note of the age. From splendid piracy and gallant buccannery, through every grade of murderous robbery, embezzlement and false pretences, down to petty theft, dishonesty was rampant." Assuming, for the sake of argument, that the Church in England needed to be purged of "Roman abuses," it rather upsets one to read such shocking things about the first real head of the reformed Church.—This popess who made and unmade the Bishops of Anglicanism!

THREE BOOKS.

I will only bid you study three books, and they will last your life. The first book is God. Look up into the face of God. Live in the light of His presence. Walk to and fro in your daily life amidst the prefections of God, of His justice, of His sanctity, of His purity, of His truth, of His mercy, of His beauty, until, by walking in the midst of that light, you receive some of its brightness and read all things by its clearness. The next book is Jesus Himself. This is what St. Paul meant when he said: "I account all things to be loss for the excellent knowledge of Jesus Christ my Lord." He meant that he set before himself the life of His Master, that he read beneath the outward life, and entered into the mind of Jesus Christ, that he made the Sacred Heart of Jesus to be the manual of His contemplation. And the third and last book is your self. When you have the light of God and the vision of the perfection of Jesus Christ in your intellect, then look into your own hearts. See what is your own state, and shape and color in the sight of God. The study of these three books will light up in you a three fold science: the science of God, the science of Jesus, and the science of self-knowledge.—Cardinal Manning.

PERENNIAL LEO.

Perhaps no better proof is required that His Holiness Pope Leo XIII. is not on the brink of the grave than that he gives sittings every morning in a quiet corner of the garden of the Vatican to the French portrait painter Chatran, for whom he has great personal esteem. When the weather is bad, the Pope receives his artist friend in the camera of the secret consistory. This room has been transformed into a studio. His Holiness is said to take great interest in the progress of his portrait. There are many and varied stories as to why certain members of the Continental press should have insisted that the Pope was on the point of death, but the most trustworthy seems to be that the tale was inspired in the non-clerical press of France by the Italian Government, which wished to punish the Vatican for its apparent encouragement of the movement against the State authorities. Pope Leo XIII. seems destined to pass away in a manner most fitting his office. He is said to be very happy, surrounded by those whom he loves, and death when it comes will fall upon him gently.

THE ORIGINAL AMERICAN GUSHER.

Mr. David Christie Murray, a restless person, urges the erection in England of a monument to George Washington. 'T would be only fair, says the Boston Journal, to put up a statue of George III. in Boston. Thackeray's "Sketches and Travels" appeared many years ago, and yet Mr. Washington Jackson, the distinguished American, still declines the Worshipful Company of Bellows-Menders in London, and rises "amidst thunders of applause."

"He explained how Broadway and Cornhill were in fact the same. He showed how Washington was in fact an Englishman and how Franklin

would never have been an American but for his education as a printer in Lincoln's Inn Fields. He declared that Milton was his cousin, Locke his ancestor, Newton his dearest friend, Shakespeare his grandfather, or more or less—he vowed that he had wept tears of briny anguish on the pedestal of Charing Cross, kissed with honest fervor the clay of Runnymede—that Ben Jonson and Samuel—that Pope and Dryden, and Dr. Watts and Swift were the darlings of his heart and home, and in a speech of about five and thirty minutes explained to us a series of complimentary sensations very hard to repeat or remember."

THE REASONABLENESS OF CONFESSION.

Liverpool Catholic Times. The question of confession is still agitating the minds of Protestants. It may be well to quote for their instruction the opinion of one whom they are never tired of belauding—Pascal, the opponent of the Jesuits. Speaking of self love and of our anxiety to keep up our good reputation with our neighbor, Pascal has the following words: "It is not true that we hate truth and those who tell it to us, and that we love to have them deceived to our advantage and that we wish to be thought of by them other than we really are? Here is a proof of this which horrifies me. The Catholic religion does not oblige us to discover our sins to everybody indifferently; she allows us to conceal them from all men with one exception, to whom she bids us unveil the depths of our heart and to let him see us as we are. He is the only man whom she orders us to deceive (deceivable), and him she obliges to inviolable secrecy, which makes his knowledge as if it were non-existing. Could one fancy anything more charitable or more tender? And yet man's corruption is such that he still finds harshness in that law; and it is one of the chief reasons for the revolt of the greater part of Europe from the Church. How unjust and unreasonable is man's heart to find it hard to be obliged to do in regard to one man what it would be just in some way to do in regard to all men! For is it just that we should deceive them?" (Pensees I, art. 5, p. 55. Paris, 1860).

THE GREGORIAN CHANT.

From Donaboes. The chant introduced into the service of the Mass by Pope Gregory the Great in the seventh century has a quality intrinsically sacred, is full of the spirit of reverence, and possessing an undefinable and mystical character. Its tones have been the foundations of the best hymns and anthems, and they have given rise to a style of music which for its simplicity and grandeur many look up to as the perfection of religious expression. It has a richness of melody that is different from anything founded upon the modern scale. Although the cloisters had developed the art of music to such an extent as to make it comprehensible and feasible, and laid the foundation for its present magnificent structure, nothing seems to have been done by those in religious orders, or those in the world who took up the art from them, in the way of composing suitable music for the Mass during the nine centuries succeeding the time of Pope Gregory.

Possibly, considering that for the purpose of the Mass the institutions of Gregory could not be improved upon, workers in the art of music devoted their labors to mundane delectation. In lieu, though, of composing devotional music composers degraded the music of the Church by setting the words of the liturgies to secular and popular tunes, and secular influences, came to dominate religious sentiment that in the beginning of the sixteenth century the sacred liturgy of the Mass was sung to the lowest order of popular tunes. While the choir would be singing the sacred words the congregation would be humming the secular words belonging to the tunes. The Council of Trent in the sixteenth century undertook the reformation of this abominable profanation of worship, and for its accomplishment the genius of Palestrina was invoked.

WORSE THAN IGNORANCE.

Our separated brethren, who are often grieved to find that many Catholics refuse to believe in the intellectual honesty of educated Protestants, would probably cease to wonder if they would frankly consider the sort of books and magazines that bear the official imprint of Protestantism. The American Journal of Theology, for example, is published by Chicago University, yet it permits a contributor to say that before the dogmatic definition of Papal Infallibility the majority of Catholics did not believe in it; that when Bishop Dupanloup wanted to consult a bible in Rome he had to borrow one from a Protestant Legation; that Pius IX. was a violent and rather blood thirsty old tyrant, etc. It is not conceivable that the gentlemen of the divinity faculty who edit this remarkable periodical really believe such old wives' tales; it is too evident that they are published in the hope of "damaging Rome." It the theological gentle-

men in Chicago will read their bible closely, they may discover the promise that the Catholic Church is immortal, and be convinced that the gates of Chicago University shall never prevail against her.—Ave Maria.

"SENSE OF SIN."

Any person who has glanced at the "sermons" reported in the daily press on Mondays will understand Mr. Gladstone's complaint that he found in the discourses of American divines an astonishing absence of "the sense of sin." The sense of commercialism or politics or literary gossip is there in full strength; but among these descendants of the Puritans, who saw iniquity in many innocent things, there remains no "sense of sin." It was a Protestant gentleman to whom Mr. Gladstone uttered his complaint; yet that gentleman was frank enough to set up this single sentence from Newman's "Apologia" in contrast with sinless sermons of the ministers: "The Catholic Church holds it better for the sun and moon to drop from heaven, for the earth to fail, and for all the many millions on it to die of starvation in extremest agony—as far as temporal affliction goes—than that one soul, I will not say should be lost, but should commit one venial sin—should tell one wilful untruth, or should steal one poor farthing without excuse."

Mr. Gladstone's friend might have followed up this quotation by saying that the sermons of the Catholic clergy, which do not get reported in the daily papers, are sometimes lacking in flamboyant rhetoric, but seldom or never lacking in "the sense of sins."—Ave Maria.

OCTOBER RESOLUTIONS.

During this month dedicated from of old to the Holy Angels and now, by an act of Leo XIII, to Our Lady of the Rosary, every Catholic who hitherto has not had the habit of reciting the prayers in honor of the Mystery of the incarnation at the ringing of the Angelus bell, every morning, noon and night, should adopt that beautiful and edifying practice; and every family which has hitherto neglected the important duty of prayer in common should take this occasion to make a firm resolution to henceforth recite at least the rosary together daily, all the members of the household, so far as possible, taking part, the servants as well as the children and guests.

The Angelus has a two-fold association with the holy angels. First, because the mystery of the Incarnation was announced by the Archangel Gabriel, who is referred to in the beginning of the prayer: "Angelus Domini," etc.—"The Angel of the Lord declared unto Mary and she conceived by the Holy Ghost." Secondly, because the Angelus bell is rung nine times to symbolize the nine choirs of angels, and then a large number of times to symbolize the countless multitude of the saints—angels and saints uniting with us in adoring this supreme Mystery.—Church Progress.

STREET PREACHING.

New York, October 3.—Open air services were held in East Eleventh street at 3 o'clock yesterday afternoon, and Rev. Dr. Patrick F. McSweeney, rector of St. Bridget's church, who officiated, said that so far as he knew it was the first time that Catholic clergymen in this country had gone into streets to preach. In various parts of Europe, he added, the practice is a common one. He stated that if the innovation was successful in bringing lukewarm Catholics to a better performance of their duties, he proposed to continue it.

The rector first obtained permission from Archbishop Corrigan to preach in the streets for the benefit of the large number of Italians in his parish who would not attend church. In this city, he explained, there are 130,000 Italians, all Catholics, and of the number scarcely 10,000 attend church. In seeking for the cause of this indifference he found that the Italians were opposed to building or supporting churches because in their native land the Government did that.

Some time ago Father McSweeney issued a circular inviting Italians to attend his church, at Eight street and avenue B, and stating that the services would be free to them. Very few responded, however. He then decided that if they would not go to the church he would bring the church to them, and he laid his plan before the Archbishop, who approved it.

PREACHERS AT ODDS.

Lively Discussion on Spain at a Meeting of Methodist Episcopal Ministers.

Baltimore, Oct. 12. Rev. Frank H. Havenner caused a lively discussion at the Methodist Episcopal ministers' meeting yesterday by some comments which he made on Spanish character and on the Catholic Church in a paper which he read on "The Necessity for Missionary Work Among the People of the Territories Recently taken from Spain." The meeting was a crowded one and the paper was listened to with marked attention.

The paper was in part as follows: "Bishop Paret, of Maryland, took the position recently that to send missionaries to the south of us was not only unnecessary, but wicked. From the Bishop's standpoint, to attempt such a measure was to interfere with an Apostolic Church in fields of labor which it had occupied for centuries, and would be only an act of useless and pernicious schism. Such reasoning applies with equal force to the Spanish-American colonies, which by one of the most wonderful providences in all history have been thrown into the hands of the American people. An Apostolic Church in occupancy with its Apostolic succession, its sacraments, its infallible head, its perfect organization and discipline, its divinely given power to bind and loose—by what possible plea can the Protestant Churches of America justify missionary operations in these lands?"

THE OLD SONG.

"While all Western Europe has awakened a newness of life, no new birth has stirred the intellectual and moral life of Spain. Spain to-day is what absolutism in Church and State has made her—absolutism, centered in and proceeding from the Church of Rome, absolutism as all-embracing as that claimed and enforced by Hildebrand and Leo X. The hand of the priest is on the conscience and intellect of the people, with its inevitable results."

At this point Rev. Mr. Havenner branched off into criticism of the Catholic clergy, making swooping indictments against the priests in Spain and in the Spanish colonies.

"Spain is bankrupt morally and financially," he continued. "Honor is gone; credit is gone; morality is gone. She is what Rome made her. The priest, the politician and the soldier have plundered the native at home as well as abroad. Behind all the evil is the sinister form of the Church of Rome. The friars in the colonies are the vilest and most ignorant of creatures. It is any wonder that chaos, anarchy and rebellion crop out where such men are all powerful? Can there be any doubt as to the duty of American Protestantism in this hour of opportunity? The call to duty comes from the head of all the churches, and its requirement is that we hold up under the Southern Cross the cross of Christ."

The views expressed in the paper were supported generally by Rev. Dr. W. S. Edwards, presiding elder of the East Baltimore district; Rev. Dr. J. E. Smith, of Mount Vernon Place Church, and Rev. Frank G. Porter, of Waverly.

Rev. Dr. J. F. Gousser, of the Woman's College, sided with the Bishop of Maryland, taking the ground that missionaries should not be sent into the recently acquired territory.

REV. DR. TODD'S PROTEST. Things became interesting when Rev. Dr. E. S. Todd, of Strawbridge Church, rose and said he wished to disassociate himself from some of the views expressed by the author of the paper as to the Catholic Church and the Spaniard.

"Unless I am mistaken," he said, "John Wesley expressed some very extreme and uncomplimentary remarks about Americans in his time. I don't hesitate to say that the good man was wrong, and I am sure he was carried away by prejudice. Let us look at the Catholic Church dispassionately and not through spectacles blurred with prejudice. Let us examine her record impartially, and in discussing her career in the Spanish colonies remember that she had to deal with Asiatic tribes in the Philippines and with half breeds and colored people in the West Indies. Let us look at her work among the Indians and we will have to admit that she has done fairly well as compared with any Protestant denomination."

"Let us remember also that there is today in the Catholic Church a strong, aggressive and vigilant American party which is doing much to make Catholicity consonant with Americanism. There are priests and Bishops and Archbishops within her fold as the clergymen of any other denomination. Let us not keep up this old-fashioned roast on Rome which in the light of modern civilization is becoming distasteful to Christian men. Rather let us extend to the Roman Catholic Church the hand of friendship and fellowship when we see her doing good. Let us wish her Godspeed and not be continually throwing stones at her."

THE SPANIARD HAS VIRTUES.

"I also wish to say that I think the Spaniard has many virtues. Like other human beings he has his vices. Those who have visited Spain and have seen the Spaniard in his own home have found him to be a gentleman, unsurpassed in courtesy and man, unsurpassed in civility, good breeding. Cervera, I believe, showed some signs of being a perfect Christian gentleman." Rev. Dr. John Lanahan followed Rev. Dr. Todd along the same lines. "It is unwise and unfair to be arraigning Rome all the time," he said. "Let us not encourage this business of dragging Rome into all our sermons. I must say I myself long since grew tired of hearing ministers making Romanism their topic."