

# The Catholic Record.

"Christianus mibi nomen est Catholicus vero Cognomen"—(Christian my Name but Catholic my Surname)—St. Paul. 4th Century.

VOLUME XXVII.

LONDON, ONTARIO, SATURDAY, NOVEMBER 18, 1905

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### JOTTINGS FOR NOVEMBER.

Well does an old chronicler say:  
"How will a soul that has neglected its Judge and which has chosen to serve the creature and not its Creator be able to accommodate itself to that fearful solitude in which it will find itself at the hour of death?—What nakedness: what dereliction. This soul which reposed in the creature as its centre and its happiness holds itself all of a sudden abandoned and deprived of every support. It is not sustained by God Who has rejected it: neither is it by creatures, for they are without power to give it any succour. What a solitude: What a void: 'now say thou who goest to thy death if any else be terrible as this.'"

We all understand this in some measure. But so far as we are concerned Death stands afar. True, its shadows fall athwart near by thresholds, but for us the sun is shining. It comes swiftly, so swiftly betimes that we can hear the onrush of its passage, but our eyes behold but the world pulsating with life on which we strut. We have so many things to attend to as to have no time to think that we too "must doff this garb of frail mortality." We are, the best of us, thoughtless at times. Did not St. Paul warn Timothy—and he was a Bishop: "Take heed to thyself."

After all Death is what we make it. Grim or pleasant, terrible or beautiful, that is our business. Death, we know, is depicted as a skeleton with glistening scythe. At others it is "dear, beautiful death, the jewel of the just" or "how wonderful is Death: Death and his brother Sleep."

But be this as it may, it is ever preching to me and to you. To the just it says no torment shall touch thee: to the indifferent and sinful it shows the eternity beyond. It beckons us to the churchyard and points to the graves which dot it. A year ago my hap or my friend was looking forward to years of activity, and to-day his body is the sport and food of worms. Such a one—you see the magnificent monument to his memory—was an important personage in the community; to-day his place is filled more worthily—and the world goes on. We attended his funeral, and we mind us that our talk was not of death but of our prospects of succeeding to his position. Another was cut down suddenly—heart failure the physician called it. Our turn will come also. Prepared or not, we shall die alone, and be hurried forth, put under ground and be forgotten. However we have played our part: in wealth or in poverty, in high places or in obscurity, in pleasure or in pain—all these paths lead but to the grave. Nothing can bar our way thither. Man in all his strength and power is the sport of Death. Death is the most remarkable action of human life. It is the master day—the day that judges all the others. Go we must, and but one friend can accompany us—the grace of God. All else is useless. Work then before the night cometh.

"Whatever thy hand is able to do do it earnestly: for neither work, nor reason, nor wisdom, nor knowledge shall be in the hand of the dead whither thou art hastening."

Let us recall at this season Cardinal Newman's soul-searching description of the Catholic who had never really turned his heart to God; or if he had some poor measure of contrition for awhile, it did not last beyond his first or second confession.

O what a moment for the poor soul when it comes to itself, and find itself suddenly before the judgment seat of Christ! And O still more terrible—still more distracting when the Judge speaks and consigns it to the jailors till it shall pay the endless debt which lies against it. "Impossible, I a lost soul. I separated from hope and from peace forever. It is not I of whom the Judge so spoke. There is a mistake somewhere: Christ, Saviour, hold Thy hand—one minute to explain it. My name is Demas: I am but Demas, not Judas or Nicholas or Alexander. What? hopeless pain! for me! impossible! It shall not be." And the poor soul struggles and wrestles in the grasp of the mighty demon which has hold of it, and whose every touch is torment. "Oh atrocious!" it shrieks in agony and in anger too as if the very keenness of the affliction were a proof of its injustice. "I can bear no more: stop, horrible fiend, give over: I am a man and not such as thou: I am not food for thee, or sport for thee: I never was in hell as thou. I have not on me the smell of fire, nor the taint of

the charnel house. Nay—I am a Catholic: I am not an unregenerate Protestant: I have received the grace of the Redeemer: I have attended the sacraments for years: I have been a Catholic from a child: I died in communion with the Church. Nothing, nothing which I have ever seen, which I have ever seen, bears any resemblance to thee, and the flame and stench which exhale from thee: so I defy thee, and oblige thee, O enemy of man."

Alas! poor soul! and whilst it thus fights with that destiny which it has brought upon itself, and with those companions whom it has chosen, the man's name perhaps is solemnly chanted forth, and his memory recently cherished among his friends on earth. His readiness in speech, his fertility in thought, his sagacity or his wisdom are not forgotten.

What profiteth it? What profiteth it? His soul is in hell.

Thousands are dying daily: they are waking up into God's everlasting wrath; they look back on the days of the flesh and call them few and evil; they curse the recklessness which made them put off repentance; they have fallen under His justice, whose mercy they presumed upon: and their friends and companions are going on as they did and are soon to join.

It is related in the history of my own dear patron, St. Philip Neri, that some time after his death he appeared to a holy religious and bade him take a message of consolation to his children, the Fathers of the Oratory. The consolation was this: that by the grace of God, up to that day not one of the congregation had been lost. "None of them lost," a man may cry out: Well, had his consolation for his children been that they were all in paradise, having escaped the dark lake of purgatory, that would have been something worth telling; but all he had to say, was that none of them were in hell. He was a succession of men who had given up the world for a religious life, who had given up self for God and their neighbor, who had died happily with the last sacraments, and it is revealed about them, as a great consolation, that not even one of them was lost. Still such, after all, is our holy Father's consolation: and that it should be such only proves that salvation is not so easy a matter or so cheap a possession as we are apt to suppose.

Times come and go, and man will not believe that that is to be which is not yet, or that which now is only continues for a season, and is not eternity. The end is the trial; the world passes; it is but a pageant and a scene; the lofty palace crumbles, the busy city is mute, the ships of Tarshish have sped away. On heart and flesh death is coming: the veil is breaking. Departing soul, how hast thou used thy talents, thy opportunities, the light poured around thee, the warnings given thee, the grace inspired into thee.

To the just death comes in solemn guise, but they face it with confidence. For they know that we live here below as guests and strangers. What travel our journeying homeward does not pray to heaven for a favorable wind that he may the sooner embrace his dear parents! Our country is Heaven. We have for fathers first the patriarchs. A vast number of friends are waiting for us. What joy for us to meet them again and to embrace them! What a pleasure to die without fear! "All my hope is in death," says St. Teresa. "I die of regret that I cannot die."

We may not pause now at the descriptions of the last hours of the servants of God. Suffice it to say they all could exclaim: "I shall go hence and repair to my God. Joyfully I shall repair to Him: joyfully I shall die and joyfully I shall pass the mighty gulf of this life since I am about to arrive at everlasting joys which have been for a long time promised to me."

All this to steady us and to inspire us to vindicate for ourselves the liberty of the children of God.

The Church commands us to have the greatest respect for the bodies of the faithful since they were the organs and vessels used by the Holy Spirit. Her practice has ever been:

"The Mass was sung and prayers were said. And solemn Requiem for the dead. And bells toll out their mighty wail." For the departed spirits' weal.

"Laloes," we are told, "who observe funeral vigils should do it with fear and trembling and reverence. No one there should presume to sing diabolic songs or to dance, or to make jests which the Pagans learned to practise from the devil. For who does not per-

ceive that it is diabolic, not only from the Christian religion, but even contrary to human nature, there to sing, rejoice, get drunk and be dissolved in laughter, lying aside all piety and affection of charity as if rejoicing at a brother's death."

By her teaching and practice the Church never ceases to put before us the cause of the souls in purgatory. She prays for them constantly. We know that few there are who depart this life most to be ushered into the Kingdom of God. We know also that we can hasten the time when they shall be cleansed of defilement and adjudged worthy to enter into the joy of the Lord. And yet it is not true that we forget them all too frequently? Foolish show at their funeral and few Masses for them! They indeed act wisely who whilst living make provision to have Masses said for themselves when they are in the land beyond the grave!

### MGR. FALCONIO ON CHURCH MUSIC.

APOSTOLIC DELEGATE URGES THE ENFORCEMENT OF POPE'S EDICT.

The Ecclesiastical Review has just published a practical and comprehensive "Manual of Church Music" which elicited the following pronouncement on this much discussed subject from the Apostolic Delegate to the United States, Mgr. Falconio: Editor of The Ecclesiastical Review:

Reverend and dear Sir—I am glad to learn that, notwithstanding your incessant literary labors, you are about to publish a Manual of Church Music, composed in accordance with the rules and spirit prescribed by our Holy Father, Pius the Tenth, in his Motu Proprio of November 22, 1903.

I consider the publication of such a manual most opportune at the present time, and I have no doubt that it will prove of paramount importance in the solution of those difficulties, which in the minds of many, hamper the putting into execution of the Papal instructions. The names of your co-operators, who are esteemed as some of the ablest choirmasters of America and Europe, are a sufficient guarantee for the soundness of the principles you sustain, and recommend the Manual cannot but be a pleasure to know that the vast majority of the laity, tired of the morbid and sensational singing in our churches, is anxious to see the injunction of the Holy See carried into execution. I have received not a few complaints from some of the distinguished members of the laity protesting against the flagrant violation of the laws of the Church and against the profanation of the House of God by unbecoming music. It behooves pastors to whom the care of souls is entrusted and who have to look for their edification, to see that such scandals are removed. The instructions of our Holy Father Pius X. is clear and evident. No nation is exempted, and it has a juridical and authoritative binding character every where and upon all Catholics. "We will," says the Holy Father, "with the fulness of our Apostolic authority, that the force of law be given (to the said Motu Proprio), and we do by our present handwriting impose its scrupulous observance on all."

After this formal declaration issued about two years ago, what would one expect to think of some pastors who have not as yet made a single move toward the desired reform; who even forget their sacred mission to such an extent as to permit, in open disregard of every Church discipline, the printing of pompous programmes of objectionable music with the names of soloists, etc., as is practical in theaters and concert halls; and the distribution of the same during the celebration of our most august Mysteries? A parish priest who permits such abominations in the House of God, or who has not the power or courage to put a stop to such sacrilegious abuses, is unworthy of his high and sacred office.

Reverend Sir, I heartily bless your work, the object of which is to eradicate these evils. May it have a large circulation and be crowned with success. With sentiments of the highest esteem, I beg to remain, Most faithfully yours in Christ, DIOMEDE FALCONIO, Archbishop of Larissa, Apostolic Delegate.

### THE NUPITAL MASS.

"Did you ever attend and follow carefully Nuptial Mass?" asks the Parolist Calendar. "In the Missal there is a special Mass for the bride and groom, and everything is laid down in the Rubrics with as much detail as when the Mass is said for the ordination of a priest, or for the blessing of the holy oils. The Nuptial Mass is, indeed, beautiful and holy, and whether there be a thousand present or only the contracting parties, it is always the same—beautiful in its symbolism and its association with the Holy Sacrifice of the Mass, and in every detail the same for the prince and the poorest. This is the Church's ideal; it is the normal way for her children to enter upon their new state in life; and she rejoices whenever or wherever her children are thus united."

Satan's strongest weapon is temptation. Yet he holds it by a weakened grasp, for its thrusts may be made harmless by the counter-thrust of a pious ejaculation.

peal of His Holiness Pius the Tenth, as yet, comparatively speaking, very few of the pastors who have earnestly set themselves to work to correct a practice so vigorously condemned as derogatory to the sanctity of the House of God. What is the cause of this aberration? It is said that it is difficult to follow out our Holy Father's instructions. But such is not the case, because, once admitted that, besides Gregorian Chant, which to some appears hard and difficult, modern music, provided it be in harmony with the sanctity of the Sacred Liturgy, is also permitted, all difficulties are removed; for the execution of Church music is far easier than that of the intricate passages of some compositions which to day profane our churches.

It is also argued that the exclusion of women from the choir would prove detrimental to our Church services. It is true that this regulation will encounter difficulties, especially in small parishes and in country places, until school boys can be properly trained; and consequently in exceptional cases the matter is left to the prudence and zeal of the Bishops and pastors. Here too, however, measures should be taken so that the laws of the Church be complied with quaquam. As regards large parishes and cathedrals, this regulation cannot encounter grave difficulties. What has already been accomplished since the publication of the Motu Proprio in some of our American cathedrals and churches, can be accomplished in others if the pastors will only manifest sufficient zeal and set themselves to work with earnestness and perseverance for this much needed reform. Women singers could still be of great service in the Church. They could play a better and nobler part; they could act as leaders in congregational singing, which should be introduced in every church.

Again, we are told that the introduction of such a reform would lessen the number of worshippers. But facts prove the contrary. The churches where pure ecclesiastical music has been introduced are more frequented than others. But admitted that such a falling off in attendance should be feared, would it not be much better for such lovers of sensational music to resign out of the House of God, which is the House of Prayer, than to profane it by their presence? However, it is a pleasure to know that the vast majority of the laity, tired of the morbid and sensational singing in our churches, is anxious to see the injunction of the Holy See carried into execution. I have received not a few complaints from some of the distinguished members of the laity protesting against the flagrant violation of the laws of the Church and against the profanation of the House of God by unbecoming music. It behooves pastors to whom the care of souls is entrusted and who have to look for their edification, to see that such scandals are removed. The instructions of our Holy Father Pius X. is clear and evident. No nation is exempted, and it has a juridical and authoritative binding character every where and upon all Catholics. "We will," says the Holy Father, "with the fulness of our Apostolic authority, that the force of law be given (to the said Motu Proprio), and we do by our present handwriting impose its scrupulous observance on all."

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### LEFT WITHOUT A LEG TO STAND ON.

A NON-CATHOLIC'S CONFESSION AFTER HEARING FATHER SUTTON IN MONTGOMERY, ALA.

Rev. Xavier Sutton, the distinguished Passolite, has just concluded a very successful lecture course in St. Peter's Church, Montgomery, Ala. This pretty church, which has a seating capacity of almost eight hundred, was severely taxed throughout the lectures, and the entire community manifested the most lively interest when the subjects were successively announced. People and press united in their glowing tributes to Father Sutton's appeals to their candor and sincerity. Indeed, the reverend lecturer's clear, convincing logic, his evidences of profound research and eloquently earnest exhortations, did not fail to impress the most prejudiced of non-Catholic practices and beliefs. As was tersely expressed by a well-known Protestant gentleman to a local priest: "Father, he did not leave us a leg to stand on." This was literally true.

The "Question Box," placed in the vestibule of the church, attracted considerable attention. This popular means of instruction served to dispel many a lingering doubt and belief. As was tersely expressed by a well-known Protestant gentleman to a local priest: "Father, he did not leave us a leg to stand on." This was literally true.

WINNING LECTURES.

Apart, however, from the "Question Box," the lectures of themselves were of that distinctive quality that ensures success. "Why Protestants Are Not Catholics," the introductory discourse, preparing the way for the more consistent topics following, showed the broad lines of the lecturer's scope, the necessity of religion as a factor in the economy of life, the certainty demanded by that religion, its inflexible certainty, and, above all, its unity. "The clash of creeds of the world to-day must embrace absurdity and error. They cannot all be true. The truth of contradictions is impossible. Truth is one, not many. The human mind is made for truth. Truth will save men and honor God. We must worship in truth."

Here was interposed a magnificent eulogy of Catholic unity and of the Church that has alone withstood the shock of centuries and will live forever. "The Existence of Purgatory," "Can Man Forgive Sins?" followed, the audience increasing every night. Many popular fallacies relating to the doctrine of Purgatory and prayers for the dead were disposed of before enunciating the clear and emphatic doctrine of the Church, with its foundations in Scripture, tradition and reason. A pathetically beautiful description of a child lying stricken with a slight imperfection made a perceptibly vivid impression. "The Forgiveness of Sins," in its sacramental and binding qualities, as taught by Catholic faith, was so forcibly expounded as to exact instant recognition of its truth.

At the close of this lecture Father Sutton, according to his wont, announced that the next lecture would treat, under the title "Quo Vadis?" of the Bible and its relations to the criterion of belief. "Quo Vadis?" was the title of the next lecture. The audience increasing every night. Many popular fallacies relating to the doctrine of Purgatory and prayers for the dead were disposed of before enunciating the clear and emphatic doctrine of the Church, with its foundations in Scripture, tradition and reason. A pathetically beautiful description of a child lying stricken with a slight imperfection made a perceptibly vivid impression. "The Forgiveness of Sins," in its sacramental and binding qualities, as taught by Catholic faith, was so forcibly expounded as to exact instant recognition of its truth.

"Christianity is from Christ. Authority comes from the Saviour, and if He meant that the New Testament should contain all the articles of belief necessary for salvation, He would either have written it Himself or commanded His apostles to do so. Yet Christ never wrote a line of it, neither did He command His apostles to go and write. He did command them to 'go and teach.' Faith comes from hearing, says St. Paul, and of what utility would a Bible that did not exist have been to the thousands of Christians who lived and died before even the first book of the New Testament appeared—at least seven or eight years after our Lord's ascension? Those Christians are among the best that ever served God, and shall we say that they were lost because they had no Bible? And how were they saved? By hearing, of course, by obeying the living authoritative voice of the Church. So are millions of the unlightened poor who can neither read nor write. How would the benefit be then? There are hundreds of religious denominations all asserting the Bible alone to be their rule of faith, and we find each particular body denying what the other teaches as essential. Now, as the fault cannot be attributed to the Bible. The Bible is the word of God, His inspired work, and therefore true.

"The fault must then be the fault of the principle that regards the Bible as

### THE SOLE CRITERION OF BELIEF.

"Is There a Hell?" and "Marriage and Divorce" proved beyond a doubt that the interest aroused by Father Sutton was not abating, while the last lecture of the present series, "Why I Am a Catholic," was a fitting climax. The absurdity of the accusation that Catholic faith is blind was made very evident, and the only conclusion to be drawn when Father Sutton pronounced the blessing was that the Catholic Church is the true and only Church.—Philadelphia Catholic Standard and Times.

### LESSON FOR CATHOLIC MOTHERS.

Catholic mothers have no duty in life more grave than the spiritual welfare of their children. It is almost impossible to thoroughly appreciate the consequences of neglect or zeal in this particular. Occasionally, however, we are furnished striking examples of one or the other in the lives of the little ones grown to maturity.

In the issue of a Spanish journal, "El Universo," bearing the date of September 27, appears an article entitled, "My Retraction," which should be read by every Catholic mother. It is signed by "Francisco Bescos Perez," ex-director of the "Torch of Freedom," the organ of the Free-thinkers in the city of Leon. From it they may learn a practical lesson of the great importance of giving their children a sound religious training.

Perez had abandoned the Church and, as is usual in such cases, became one of her bitter enemies. The columns of his paper were constantly used to assail her doctrines.

As Perez tells his story one day there came to him his mail a letter with a mourning border. Its contents announced the death of his mother. Its effects upon him is best described in his own words: "I thought," he said, "I saw her as she was years ago—horrorstruck at my mode of thought, shedding abundant tears, begging and beseeching me to leave the path upon which I had entered and to return to that on which she placed me when she trained me in the practices of the Catholic religion."

"And again I saw her praying to God for my conversion and offering her own life, if it so pleased Him, to gain the object of her appeal. Next I saw her sad, sorrowful and ill, but still hoping in God's mercy. And now that she was dead I felt irresistibly impelled to offer a prayer for her soul and to change the course of my life."

This he did by sending his retraction to the Canon Penitentiary of the Leon diocese. Who would wish, who could ask for a stronger testimony of the value of a Catholic mother's spiritual training of her child than that furnished in the retraction of Francisco Bescos Perez? What Catholic mother will fail to profit by the lesson which it teaches?—Church Progress.

A priest in Ohio has a good scheme of presenting the teaching of the church to the farmers of his county. He has had a conference with one of the editors of the weekly country paper and an arrangement has been made whereby the paper sells him ten inches of space in each issue at its regular advertising rates or \$40 a year. This is his use to be desired. He proposes to print each week some pointed statements of Catholic doctrine giving them a human interest, so that they will be eagerly read, and he hopes through the fifty weeks of the year to get before the farmer the doctrine and exposition of the Church's doctrine and policy. This service will cost him \$40.

There are unlimited possibilities in this scheme if properly handled, and the wonder is that it has not been hit on long before this.—The Missionary.

### CATHOLIC NOTES.

The French Minister of the Interior suppressed ninety-five Catholic schools recently.

Archbishop Farley of New York has called \$75,000 to the Pope for the relief of sufferers from the recent earthquakes in Italy. The money was collected among the clergy of the New York diocese.

Pope Pius X., it is said, has ordered the hastening of the process before the Sacred Congregation of Rites of the beatification of the Venerable John Nepomucene Neumann, at one time Archbishop of Philadelphia. Archbishop Neumann's case has been before the Congregation for years.

A colony of Breton priests has taken possession of Salsbury house, Llanrwst, Wales, which was purchased for them, and there they will study Welsh and preach Catholicism to the people of Wales in their own tongue. The mission calls back the old days when Brittany and Wales were closely associated.

It is stated by Martin I. J. Griffin in his "Historical Researches" that the Rev. John Pierron, S. J., who in 1674 made a journey from Canada to Maryland, was possibly the first priest to tread the ground which is now Philadelphia. Father Pierron found more Catholics in Maryland at that time than two priests could attend to. He himself labored among the Indians.

The St. Bernard monks report that their dogs have saved no fewer than two hundred and three lives during the last twelve months on the pass. Most of the persons rescued from the snows were Italians. About a year ago the monks on St. Bernard erected huts in the most dangerous places, and connected them by telegraph with the hospital. Each hut is numbered, and the intelligent dogs start at once for a hut on its number being named.