

The Catholic Record.

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

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A MORAL CRIPPLE.

Some of us are talking about providing a substitute for the saloon. Just what shape it will take we do not know. But we venture to say that at present its outlines are indistinct and will be consigned later on to the shelf whereon repose other pipe dreams. In our opinion it is idle to say that with clubs and refuges wholesome and inspiring in their influence men will not visit the saloon. We have clubs frequented by old and young, and yet the saloon prospers. Men go to the bar-room to drink liquor. They may while there spin yarns, if that be called recreation, but they are there to satisfy an animal craving. The only substitute is the man himself, the man revitalized by the grace of God. We have, of course, sympathy for the drunkard but it is not maudlin and sentimental. We are sorry to see God's handiwork marred by the means of demons. We are sorry for his wife and children and mother, but we are never going to coddle him by inventing this or that reason to explain his condition. He is a moral cripple through his own fault. He is a disgrace to his faith, the destroyer of his home and soul because he will not. Until he ceases so to will, he will be a slave, owned and controlled by whiskey, and no substitute will liberate him from that bondage.

TWO REASONS FOR TEMPERANCE

Some saloon-keepers insist as a matter of business upon the bartender being a sober man. Curious! One would think that a drink dispenser could be a brilliant success without sobriety. It certainly requires little expenditure of gray matter, but we suppose—and this may be a reason for the injunction—that a bar-keeper plus a collection of cock-tails would forget to charge his patrons. Individuals who have something to sell employ demonstrators in order to win for their wares the approval of the public. But not in the rum business. It has an army of fools who pay for the privilege of demonstrating it. Still it is instructive to learn from the gentlemen who have a right to be heard in this matter that the workers in a business, "over which hangs a heavy cloud of social and religious disgrace, which trades in and battens upon intemperance," must be sober men.

A few weeks ago we read that a great whiskey manufacturer declared that his employers were not addicted to liquor. Here is the reason. "There is no danger," he said, "of my people drinking whiskey—they know the stuff is poison."

SHOULD BE THWARTED.

Once more we may ask our readers not to sign any petition for a liquor license, or to abet or encourage in any way the establishment of a saloon. We know that the saloon keeper is a mighty personage in some districts. We are aware that he is noted for giving his easily earned money to various objects. We are prepared to admit that his is the ideal saloon, although the meanest groggery hides its shame under that title. But the admonition of the Third Plenary Council of Baltimore to the saloon-keeper, to adopt if he can, a more decent method of gaining a livelihood, still holds. A Catholic should not be influenced into rendering him any assistance. Let his personality be what it may, he should be thwarted in any effort to increase the number of saloons.

Alcoholic Medicine Condemned.

In responding to the toast, "The Catholic Total Abstinence Union of America," recently, Rev. Walter J. Shanley, rector of the cathedral at Hartford, Conn., and recently elected national president, attributed the growth of intemperance among women to the presence of alcohol in medicines. He said he was convinced that continued use of medicines which are fortified with alcohol, produce a craving which is the forerunner of inebriety.

If Mary intercedes—you may be taken away young; you may live to fourscore; you may die in your bed; you may die in the open field, but if Mary intercedes for you, that day will find you watching and ready. All things will be fixed to secure your salvation; all dangers will be foreseen, all obstacles removed, all aids provided. The hour will come, and in a moment you will be translated beyond fear and risk; you will be translated into a new state where sin is not, nor ignorance of future, but perfect faith and serene joy, and assurance and love everlasting.—Cardinal Newman.

THE CHURCH'S WORLD-WIDE UNITY OF INTELLECT AND WILL.

A PROOF OF HER DIVINE ORIGIN.
Cardinal Manning.

Thus far we have rested upon the evidence of the senses and fact. We must now go on to history and reason. Every religion and every religious body known to history and varied from itself and broken up. Brahminism has given birth to Buddhism; Mahometanism is parted into the Arabian and European Khalifates; the Greek schism into the Russian, Constantinopolitan, and Bulgarian autocephalous fragments; Protestantism into its multitudinous diversities. All have departed from their original type, and all are continually developing new and irreconcilable, intellectual and ritualistic, diversities and repulsions. How is it that, with all diversities of language, civilization, race, interest, and conditions, social and political, including persecutions and warfare, the Catholic nations are at this day, even when in warfare, in unchanging unity of faith, communion, worship and spiritual sympathy with each other and with their Head? This needs a rational explanation.

It may be said in answer, endless divisions have come out of the Church, from Arius to Photius, and from Photius to Luther. Yes, but they all came out. There is the difference, they did not remain in the Church, corrupting the faith. They came out, and ceased to belong to the Catholic unity, as a branch broken from a tree ceases to belong to the tree. But the identity of the tree remains the same. A branch is not a tree, nor a tree a branch. A tree may lose branches, but it rests upon its root, and renews its loss. Not so the religions, so to call them, that have broken away from unity. Not one has retained its members or its doctrines. Once separated from the sustaining unity of the Church, all separations lose their spiritual cohesion, and then their intellectual identity. *Ratus praeclusus arevit.* (The cut off branch withers.)

FOR THE PRESENT IT IS ENOUGH to say that no human legislation, authority or constraint can ever create intellect and will; and that the diversities and contradictions generated by all human systems prove the absence of Divine authority. Variations or contradictions are proof of the absence of a Divine mission to mankind. All natural causes run to disintegration. Therefore, they can render no account of the world wide unity of the One Universal Church.

Such, then, are the facts before our eyes at this day. We will seek out the origin of the body of men called the Catholic Church, and pass at once to its outset eighteen hundred years ago. I affirm, then, three things: (1) First, that no adequate account can be given of this undeniable fact from natural causes; (2) that the history of the Catholic Church demands causes above natural; (3) that it has always claimed for itself a Divine origin and Divine authority.

I. And, first, before we examine what it was and what it has done, we will recall to mind what was the world in the midst of which it arose. The most comprehensive and complete description of the old world, before Christianity came in upon it, is given in the first chapter of the Epistle to the Romans.

MAN KIND HAD ONCE THE KNOWLEDGE OF GOD. that knowledge was obscured by the passions of sense; in the darkness of the human intellect, with the light of nature still before them, the nations worshipped the creature—that is, by pantheism, polytheism, idolatry; and, having lost the knowledge of God and His perfections, they lost the knowledge of their own nature and of its laws, even of the natural and rational laws, which thenceforth ceased to guide, restrain or govern them. They became perverted and inverted with every possible abuse defeating the end and destroying the powers of creation. The lights of nature were put out, and the world rushed headlong into confusions, of which the beasts that perish were innocent. This is analytically the history of all nations but one.

A LINE OF LIGHT STILL SHONE. from Adam to Enoch, from Enoch to Abraham to whom the command was given: "Walk before Me and be perfect." And the man on whom Abraham to Caliphah, who crucified the Founder of Christianity. Though all anthropomorphism of thought and language this line of light passed inviolate and inviolable. But in the world, on either side of that radiant stream, the whole earth was dark. The intellectual and moral state of the Greek world may be measured in its highest excellence in Athens; and of the Roman world in Rome. The state of Athens—its private domestic and public morality—may be seen in Aristophanes.

The state of Rome is visible in Juvenal, and in the fourth book of St. Augustine's "City of God." There was only one evil wanting. The world was not Atheist. Its polytheism was the example and the warrant of all forms of moral abominations. *Intari quod colis* placed the nation in crime. Their theology was the elaborate corruption of intellect and will.

CHRISTIANITY CAME IN "THE FULLNESS OF TIME." What that fullness may mean, is one of the mysteries of times and seasons which it is not for us to know. But one motive for the long delay of four thousand years is not far to seek. It gave time, full and ample, for the utmost development and consolidation

of all the falsehood and evil of which the intellect and will of man are capable. The four great empires were each of them the concentration of a supreme effort of human power. The second inherited from the first, the third from both, the fourth from all three. It was, as was foretold or described, as a beast, "exceedingly terrible; his feet and claws were of iron; he devoured and broke to pieces; and the rest he stamped upon with his feet." The empire of man was never so widespread, so absolute, so hardened into one organized mass as in Imperial Rome. The world had never seen a military power so disciplined, irresistible, invincible; a legislation so just, so equitable, so strong in its execution; a government so universal, so local, so minute.

IT SEEMED TO BE IMPERISHABLE. The Romans were called the eternal. The religions of all nations were enshrined in the Roman's adopted, practiced openly and taught. They were all *religiones licitae*, known to the law; not tolerated only, but recognized. The theologies of Egypt, Greece, and of the Latin world met in an empyreum, consecrated and guarded by the imperial law, and administered by the Pontifex Maximus. No fanaticism ever surpassed the religious fanaticism of Rome. Add to all this the colluvin of false philosophies of every land and of every date. They both blinded and hardened the intellect of public opinion and of private men against the invasion of anything except contempt, and hatred of both the philosophy of the sophist and the religion of the people. Add to this the sensuality of the most refined and of the greatest luxury the world has ever seen, and a moral confusion and corruption which violated every law of nature.

THE GOD OF THIS WORLD. had built his city. From foundation to parapet, everything that the skill and power of man could do had been done without stint of means or limit of will. The Divine hand was stayed, or, rather, as St. Augustine says, an unsurpassed natural greatness was the reward of certain natural virtues, degraded as they were in unnatural abominations. Rome was the climax of the skill of man without God, the apotheosis of the human will, the direct and supreme antagonist of God in His own world. In this the fullness of time was come. Man built all this for himself. Certainly man could not build the City of God. They are not the work of one and the same architect, who capriciously chose to build first the city of confusion, suspending for a time his skill of God. Such a hypothesis is folly. Of two things, one, Disputers must choose one or the other. Both cannot be asserted, and the assertion needs no answer—it refutes itself.

AN EPISCOPAL BISHOP ON UNITY.

At the opening of the triennial convention of the Episcopal Church in the United States Bishop Doane, the head of the Episcopal diocese of Albany, N. Y., delivered a sermon on Christian Unity. Like many another Protestant, the Bishop recognizes the need of such a unity. But how bring it about? Christ, in founding His Church, on Peter, showed the way in which unity could be attained. But the Episcopal Church and the other Protestant sects having protested against this way, he radically on questions of doctrine, are only united in opposition to the Catholic Church.

Out of this weltering confusion Bishop Doane would bring order. While we may accord him the credit of good intentions, we cannot help marveling that he could entertain for a moment a hope that Christian unity could be brought about by the plan he suggests. Here is that plan as outlined in a press dispatch:

"Bishop Doane's discourse dealt with the divisions of Christendom. He referred to the barriers which separate the Anglican Church from the other denominations. 'The recognition of papal supremacy he declared, is impossible, but he thought that the Church might readily recognize the primacy of the Bishop of Rome, because of the antiquity of the Roman See. It is the common and careless habit of census makers and newspaper men,' he said, 'to divide the Christianity of America under two headings, Catholics and Protestants. It is inaccurate, insufficient and incorrect in its distributive terms.'"

Having rejected papal supremacy, Bishop Doane feels that he must suggest some other method of Church unity than that formulated by Christ Himself when He declared, "Thou art Peter and upon this rock I will build my Church." As far as we can gather from the published accounts of his sermon, Bishop Doane would substitute a "spirit of comprehensiveness" for the rock Christ speaks of. We quote from the Bishop's sermon:

"Unfortunately, there are no two titles that will cover the unhappy divisions of Christendom. Fortunately, in classifying the Church, we must include it under both terms, since we are Catholic and we are also Protestant. And while, if we believe this, it gives us a position of unimaginable possibilities. It gives us only a position of incalculable responsibility.

here and there a convert from Rome or a proselyte from Protestantism? What are we to do? We are to insist more and more on the spirit of comprehensiveness, which is the synonym of Catholicity. We are to think and teach and work and pray and live in the spirit of conciliation, which is not compromise.

Such is Bishop Doane's plan of bringing about Christian unity. It is like trying to build an arch without a keystone. The Divine Founder of Christianity has clearly indicated how unity can be brought about. No "spirit of comprehensiveness" will ever serve as a substitute for Christ's words.—N. Y. Freeman's Journal.

"MARY, OUR MOTHER."

ARCHBISHOP GLENNON ANSWERS PROTESTANT OBJECTIONS TO CATHOLIC DEVOTION TO THE BLESSED VIRGIN.

"Mary, our Mother," was the subject of Archbishop J. J. Glennon's latest monthly sermon, delivered in the New Cathedral Chapel, St. Louis. He said in part:

One of the texts of civilization is the manner in which it treats and the position it accords to women. Where the devoted mother is honored; where the faithful wife is protected, and the virtuous daughter guarded; where there is permanency in the marriage bond and that permanency founded on love as well as law; where the wife and mother have the opportunity, not alone for the exercise of all good influence; where, I say, these conditions exist, you may rest assured that the civilization there existing is of the highest order.

Such a civilization we are blessed with, and I may add that our civilization is the only one that so treats its women. It is an historical fact, how- ever rich and varied their national life, their literature or their laws, however developed their intellectual life might have been, had no just appreciation of the rights or the due honors to be accorded to woman. True, we may have examples of brave and devoted women, but they furnish the brilliant exception rather than the rule. The mass was still left without protection, without hope. And what was true of pagan times and pagan nations is true of paganism today.

At this World's Fair of ours we have with us representatives from the great pagan nations, who bring with them, for our inspection, the products of their factories and their mills, who exhibit the latest results of science and the various congresses of law, of religion, of science, but in all this exploitation of woman's expression do we find of the honor due their mothers or their wives. For sentiment they may have borrowed something from the Western civilization and for apology more, but for genuine appreciation of woman's work or the value life they appear to be totally deficient.

FURNISH GROUNDWORK. Now it may be asked, How comes it that the Christian civilization has succeeded where paganism has failed? Who will tell us the pathetic story of woman's elevation from being, as in paganism, a slave, to what she is today, the honored queen of the home, the dominant influence in shaping human life and Christian civilization? I may be answered by the declaration that her rights to life, liberty and the pursuit of virtue are founded upon the Gospel: that it is a fundamental teaching of Christianity that all the children of God are equal; that all the children of God are equal in the sight of God as a man's, so she must have an equal opportunity for its unfolding and salvation. I will agree that these statements are true and furnish a groundwork on which to build up the system of woman's elevation, but I must add thereto that not only must we have a system, but also a leader, and that in all progress laws must have their interpreters and movements their leaders, and therefore it is proper to ask who has been the leader in the cause of woman's elevation?

It is the answer to this question that brings me to the subject of to-day's discourse, and the answer to it would appear to me to be given by going back in spirit to the ages when paganism practically controlled all the nations of antiquity; when woman's voice was silent; when nations grew strong only by the prowess of their chieftains; when there was darkness and little left to hope for except the promises of the prophets of Israel.

Then, in that hour of gloom, an angel messenger from God came to a lowly virgin at Nazareth and spoke to her pregnant words of truth and benediction; for the angel said to Mary: "Hail, full of grace, the Lord is with thee." This Mary was the virgin to whom the prophets referred; whose virtues are sung in the canticle of canticles; whose bravery was foreshadowed by Judith; whose beauty was represented by Esther, whose devotion was prefigured by Ruth, and whose coming was to undo the work of our first mother, Eve.

This Virgin Mary became the Mother of Christ, and as His Blessed Mother attended Him during His early childhood, cared for Him at the home at Nazareth, followed Him during His public life; was faithful unto death, even His death on the Cross.

As this Virgin Mary we Catholics honor, and this is the feast of the Rosary, and the year we celebrate her Immaculate Conception, it is proper that I

should urge on you this Christian duty of honoring Mary, Mother of God, and our mother also.

I am aware that objections are made to the Catholic devotion to the Blessed Virgin, by some as idolatry and by many others as extravagant, and that they, in their opposition thereto are actuated, as they think, by their love for the pure worship that they claim is due to God alone. And I agree with them that it would be wrong to adore the Blessed Mother as if she were divine; that it would be wrong for us to regard her in that our love for God or our belief in His divinity were in any wise ignored or minimized.

ONLY ONE OF HIS CREATURES. The truth is, however, that no Catholic, however ignorant he may be, intends in his devotion to the Blessed Mother in any wise to create thereby a belief in her divinity, for he knows full well that, however much she may be honored, she is still only a creature, and that between the highest creature and the Creator there is an infinite distance, a chasm that may not be bridged. Consequently we do not adore the Virgin; we do not give her the honor that is due to God alone; we do not appeal to her as the source of power in herself; but we do honor her as the highest, the holiest and the best of all created beings. We honor her because God has deigned to honor her.

It was a pagan King who asked the question: "What should be done to the man whom the King desireth to honor?" and he received the following answer: "The man whom the King desireth to honor ought to be clad in the King's apparel and mounted in the King's saddle and receive the royal diadem on his head, and let the first among the King's princes hold his horse and lead him through the streets of the city and say: 'Thus shall he be honored whom the King had a mind to honor.'" So stands the case with Mary. As this pagan King would honor the man who saved his life, so would Christ honor His own blessed mother. He would make her, during His life, His counselor, protector and dearest friend. He would go down to Nazareth and be subject to her; He would work miracles at her request; He would have her at the Cross and while His crown of thorns and head and while He hung in agony there in that hour of trial, He spoke these last words to Mary, His blessed mother and St. John: "Woman behold thy son, Son, behold thy mother."

Crowning her there as the sorrowful mother, He would afterwards crown her in heaven as the Queen of Angels and Saints; and as he would honor her, it is not only just, but Christ-like, that we should imitate Him herein. Indeed, when He should so desire to honor her, we should imitate Him herein. Indeed, when He should so desire to honor her, we should imitate Him herein. Indeed, when He should so desire to honor her, we should imitate Him herein. Indeed, when He should so desire to honor her, we should imitate Him herein. Indeed, when He should so desire to honor her, we should imitate Him herein.

CENTRE OF DEVOTION. And if she be given to us as mother at the foot of the Cross, is it wrong for us children to appeal to her, our Mother, and say, "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death?" And yet this is all we Catholics do, for, as will be noticed, these are the simple prayers we recite. Our petition is not that she may have mercy, for mercy comes from God; but that she may pray for us, which is the duty of Christians according to St. James, who reminds us to pray for one another.

So, my friends, the devotion to the Blessed Mother is continued and Mary has remained through all these ages a centre of Catholic devotion inspiring us all by the beauty of her life and the glory of her work.

Her name is extolled in poetry, her praises sung in every tongue, her goodness spoken of in every home; banners wave, canvasses glow with color and sculptor's chisels vie in reproducing the loveliest and fairest expressions they can of this ideal woman.

If Catholic lands and Catholic homes to-day are beautiful in their simplicity of virtue; in their unflinching permanency; in their benedictions and special benediction of Mary, the Mother of God. If the Christian mother is honored and is obtaining the obedience, love and devotion that her high and holy place entitled her to, it is because there is in the background, high above her, the example and protection of Mary the Mother of God. She has been "our human nature's solitary boast," and it is under her benign influence that woman has emerged from the slavery of paganism to the white light of virtue, progress and happiness that to-day marks her life.

Many men, both during life and before death, never think to give back to God a portion of the means He has given to them. Some provide meager charities by their wills. But how easy to give away that over which we have no control, or for which we have no further use.—Church Progress.

THE HOPE OF MEXICO IN ITS CATHOLIC WOMEN.

Mr. F. R. Guernsey, Mexico correspondent of the Boston Herald and its New York namesake, is not a Catholic, but he is a broad-minded, logical man, who knows the country he writes of and has the courage of his convictions. There is still too much "missionary" literature about the Latin-American countries, penned by strangers ignorant alike of the religion, the language, and the home-life of the peoples whom they are fain to make subjects of their unnecessary and unwelcome ministrations. We rejoice at the antidotes which an honest man of the world is furnishing.

In his letter in last Sunday's Herald he says: Don't believe people who tell you that the women of Mexico are all tamely submissive, that they are slaves to their husbands. There are plenty of women here who dominate their husbands by sheer force of character. The hope of Mexico lies in her women; they are untainted by vice, their hearts are pure and they reign as queens of home, and when circumstances force them into the new modern business life of the country they command respect, and it is shown them. The Mexican woman is not literary, a club woman, a debater and all that; but the women here make themselves felt, as they are doing to-day, in high politics, in large affairs.

To the Mexican woman her Church is very dear. She it is who has kept it alive in times of fierce assault; she it is who to-day is unwaveringly loyal to the ancient faith. Statesmen of the past thought to demolish the church, to change the nation's religion. They reckoned not with the women of the land. To-day they are as they were fifty years ago, a century ago. Their Church is the home of their heart; they go into its ever open doors to pray for aid in all the crises of their lives; they mind not the heat or the rain in seeking the temple, and they sustain innumerable charities organized by the clergy, or by themselves.

Every great living leader in Mexico was educated by a pious and devoted mother. Her work was done first and cannot be obliterated. A thousand recollections of childhood and a mother's faith and prayers swarm into his consciousness in times of intimate sorrow. Ecclesiastical may grow, and may be again shorn of undue power, but the old faith will remain purified, as in the past, by trials and persecutions. The women of Mexico will keep the fire burning on the altar. This is a fact fixed and unalterable.

The heart of woman in southern lands craves form, ceremony, the sacred symbols of her faith; she must pray daily; she seeks a church that is not closed except on Sundays, as if the great God had office hours. To the Mexican woman her religion is something intimate, a daily need. And so from the Rio Grande to Punta Arenas down in Patagonia the old church remains strong, despite all attacks. It meets a craving of the feminine heart; like a mother it takes its daughters to its arms and consoles them. It gives them courage for the sharp trials of a woman's life. You cannot replace this with a cold formula, with a desiccated doctrine. No negotiations will do; the Latin-American woman goes to church for something merely learned theologians, skilled in polemics, cannot give her. Her heart is her guide, and it is worth all the heads of all the wisest men who have ever lived.

CATHOLIC NOTES.

It is interesting to learn that a grandson of Charles Dickens, the famous novelist, has just been married to a Catholic lady, by, of course, a Catholic priest, at the Brompton Oratory, London.

The new post master general for the United States, Robert J. Wynne, is a Catholic and a member of Washington Council Knights of Columbus.

The venerable King George, of Saxony, who has been very sick, is now convalescent, and is taking the healing waters at Ems, where every morning he devoutly attends Mass in the parish church. At the early Mass on Sunday he takes his place at the altar-rail in the midst of the faithful to receive the Holy Communion. "Such an example," remarked a priest, "is more impressive than an eloquent sermon."

Rev. Father Schenkelberg, of Jackson, Mich., contracted small-pox as a result of his attendance upon the family of William Bossong, of that place, whose little son recently died of the disease.

Father Sheehan, the parish priest of Donerale, Ireland, well known to literary people as the author of "My New Curate" and "Luke Delmago," and later by the philosophical reflections "Under the Cedars and the Stars," is going to give a new story of that delightful type of Irish life of which he has proved himself the unequalled master by reason of the fresh air of the priestly genius breathing through his writing.

The best sort of happiness is rarely visible to the multitude. It lies hidden in odd corners and quiet places, and the eager world, which presumably is seeking it, hurries past and never recognizes it, but continues to mistake for it prosperity and riches, noise and laughter, even fame and mere cheap notoriety.