

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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LONDON, ONTARIO, SATURDAY, OCTOBER 3, 1903

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CHEAP MAGAZINES.

Some time ago we had occasion to visit the shop of a Canadian who deals largely in books. While there our attention was attracted by what seemed to us an enormous number of magazines, nearly all from across the border—of all shapes and prices from 5 cents to a quarter of a dollar and more, adorned with pictorial devices to allure us into purchasing them, abounding in illustrations, some of which we thought would make a respectable pagan sit up and wonder. There they were multi-colored, and fresh from the press, awaiting the public. We ventured to ask if they would find purchasers. "Yes—most of them," replied our friend. The cheap magazines with its chit-chat about celebrities of political and stage life is snapped up by the young who see things through the glasses of inexperience or conceit, and by the old who have not, we suppose, developed paresis fully enough to warrant them being taken into custody. The pretentious prints which furnish in lieu of criticism full-blown adjectives in eulogy of this or that author who happens to be in the public eye for the time being, have also their friends, and so on.

It is futile, we know, to protest against magazine sucking. Magazines are here to stay—at least we may be sure that if the present ones should go out of existence, their places would be filled by others equipped just as ingeniously for the capturing of the dollar. However we offer no objection to them at this writing save that they begot in those who use them a steady diet, a shallowness of mind and an inability to take to serious reading. We except, of course, the conservative periodical, which is contributed to by authors who write for the cultured. We refer at present to the cheap magazine with its dreary fiction, machine-made poetry and crude disquisitions on questions of the day. And these prints go into every nook of Canada. One sees them in households, in the cars, in the hands of the adult and of the youth. We are enveloped by them in an atmosphere of United States ideas. The praise of their institutions are continually sounding in our ears, and their eminent men, due to excessive advertising, dwarf our own great citizens.

CANADA A GLORIOUS COUNTRY.

Our children get into the way of thinking that the avenues of success lie fair before him who adventures across the border. Some of them go thither and find the dream true; others—and they are in the majority—encounter but misery and hardship and harness themselves to labor for nought but a pittance. We are, we fear, betimes in danger of forgetting our own history. Yet we have a past rich in deeds of heroism and a future that we may well hope shall not be without honor. The country has resources and possibilities to afford abundant scope for the labours and talent of generations to come. But laudation of the alien and the things which belong to them betrays us into whining about this country being played out—the small prospect of advancement it offers—into the contemptible pessimism which but ill befits the citizen of a free land.

AN INTELLECT-DWARFER.

But the omni-present magazine is a menace to the development of the intellect because it breeds a distaste for anything that requires an effort to be understood. We are not bumptious enough to advise adults against its intemperate use. They dislike fuss, and moreover the skimmer resents the imputation that his knowledge is not profound. But we can do something with the children. The parents who recognize their responsibility in this respect will try to provide good literature for them. It was formerly the custom in some families for fathers to read aloud every evening a few chapters of some good book for the instruction and amusement of his boys and girls. And these children acquired a taste for reputable literature. They are not able perchance to grasp the full significance of the utterances of a great author, but they have been taught to pass by the printed word that is ignoble and to respect their souls as to not leave them at the mercy of every scribbler. The great drawback to our mind against the waves of magazinedom is the family.

THE CATHOLIC SPIRIT.

We may in writing thuswise be a trifle behind the age, but we cannot help thinking that if we make no endeavor to shield the young from much of the stuff that goes by the name of fiction, and from the pictures which stimulate the least noble of their proclivities, we are in danger of having a race of degenerates. But boys are not members of religious communities. We know that. Our boys, however, are Catholics, and should be given every opportunity to take a grip of the Catholic spirit. And that spirit is austere. It means work and conflict—enmity to the cynicism and impurity of the world. We have progressed somewhat, but the way to peace and happiness still leads through the gates of self-denial, of defeat and of victory. Keep our boys innocent so long as we may. Good books and good example will help them there. And when the day comes for them to begin their work we may deem them not weaponless against the enemy and have the consolation of knowing that we have not been recreant to our duty in regard to them.

A VEXED QUESTION.

Just now the servant problem is agitating the grey matter of some of our thinkers. There are estimable ladies doubtless who take this matter to heart, and because they are ladies approach it with courtesy and tact and charity. Well the others who, though versed in the rules of etiquette, lack the one thing that is the touchstone of gentility, try to part company with the idea that a servant is a species of wild animal that must be subjected to a weird system before it can be domesticated. Thoughtfulness will work wonders. Servants are just as human as the kind people who frame rules for their benefit and object as strongly to supercilious patronizing. And the correspondents who favor us with communications on this subject should devote their strenuousness to other views and give us a rest.

SOCIETY HELPERS.

A correspondent writes us expressing astonishment at the remarkable growth of the Y. M. C. A. in the various towns of Canada. The explanation, however, is not hard to find. The Y. M. C. A. receives the enthusiastic support of our separated brethren, and, incidentally if some of ourselves who think that membership in Protestant organization is the best way to worldly advancement. It is assisted by the hearty co-operation and sympathy of some of our prominent citizens. Speaking from observation we must say that more than once have we been edified by the interest they display in the members, and their efforts to procure them a place in the community. We know of one individual who is the truest kind of friend to young men. He gives them not only advice—though he does not dole out this ponderously—but the hand of fellowship. He shows them—because he has tact—and appreciates the joyousness of self-sacrifice—that he is at their disposal in all things reasonable. We do not know anything about the state of the funds of the Y. M. C. A., but the organization that can count upon the devotion of its friends is rich enough to meet any emergency. But may we say that of our organizations? Are our leaders conspicuous for their sympathy and co-operation with our societies? We do not think so. Most of them wake up indeed and realize our existence just before a general election, and then begin to tickle our ears with honied platitudes. But during the rest of the time they ignore us, or at least never seek to remove this impression. Yet, what good they might do were they to throw off the pagan "don't care" air and prove themselves our neighbors. So let us hope. One thing, however, our friends should learn is that we are not so simple as to attach any significance to the pretty compliments they pay us on occasion, save that they are prompted, as a rule, by self-interest. The man who abandons his Tin Gods for the time being to tell us of his admiration for our societies will bear watching. Nine times out of ten he wants us to butter his political bread for him. He desires to use a society for which he cares nothing, to further his political schemes. We have our shortcomings, but we are not such drivelling idiots as to be influenced by

STIRLING TESTIMONY TO CANADA.

Speaking on the occasion of his receiving the degree of LL.D. from the University of Toronto, Lord Strathcona said that "Canada is a country worth working for." These words, coming from a man who has amply demonstrated by his own career that Canada is not niggardly in rewarding grit and persistent industry, ought to make an impression on the youth of the country. It may be said that it is easy for one in affluence and honour to advise those who have none of these things. But this testimony to Canada is the testimony of one who knows what toil and privation mean—who has met and vanquished obstacles that search the soul—the tribute in a word, of a man who loves Canada because he knows it and beholds it in possession of every quality that can appeal to the patriotic heart. What contrast between those encouraging words of a veteran who has done things, and the whining—contemptible whining—of those who do nothing!

Canada is a country worth working for. The foundations of its nationhood rest upon respect for and integrity of the law and the sanctity of the family. For us the duty and the privilege of preserving these foundations inviolate and immutable,—building thereon the fabric of nationality which can, and should, be adorned with all things that befit a free and Christian people.

NON-CATHOLIC MISSIONS.

On our way home from the Convention Father Irwin and myself stopped at the little mountain town of Cranberry, N. C., to give a mission to non-Catholics. Cranberry is situated on an elevation of 3,250 feet above sea level, possesses a most delightful climate, and opens up some mountain scenery which is simply entrancing. Our first appearance at Cranberry was not greeted with any boisterous welcome. The brass band did not turn out to greet us, and the first emphasis not to be mistaken, that they allowed no Catholics in that part of the country. As Father Irwin and myself would be only too glad to die martyrs to the faith, this information did not particularly displease us, and we found upon examination that it was untrue. The only hall in the town was cordially given us free of cost, and the owner—the principal merchant of the place—attended himself to see that all was made as comfortable as possible. We wrote out notices of the mission and tacked them up at various places. We then borrowed a bell and went ourselves through the village ringing the bell and informing all that we met. The result was that we were widely and thoroughly advertised, as the reader may well imagine. It is wonderful how few Catholics there are in the mountain counties. For instance, in all Mitchell County—there is not perhaps one single Catholic. They are a people, who ought to respond readily to Catholic teaching. They are thoroughly independent, and so honest that lying and stealing are little known. One Superior Court judge informed me that in one mountain county in which he had held court for twelve years, he had never had a case of larceny. The truth amongst such a people ought to make quick progress.

Our little mission was a great success for that part of the country. When we left we had some half-dozen persons under instruction.—The Missionary.

NOTED CONVERTS.

The papers are now so filled with the stories of conversions that these interesting life pictures have lost, to some extent, the element of novelty. The time was, and not very long ago, when the conversion of one who was in ever so small a way known to the public was heralded with large captions, and given a prominent place in every newspaper. These were read with eager interest by every one. To become a Catholic was no small step for any one who had public interests at stake. It placed one on high as a target for abuse. It subjected one to a great deal of hostile criticism, and so strong was the feeling of antagonism to the Church that a convert suffered not a little in the estimation of his friends and in his business prospects.

In many places this is now all changed. The stream of converts is getting so large and it is bearing on its bosom so many that the public is taking it as a matter of course. Now it is only those who occupy some very high social position, or are very prominent in public office, or whose position in the intellectual world is so prominent that their intellectual conviction induces a large crowd of followers, that we read of in the daily press when they come over to Rome. Along with these is a vast crowd of the ordinary people who come quietly to near-at-hand priests, are personally instructed in their catechism, and individually make their submission to the old Mother Church.—The Missionary.

Everything is possible; but without labor and failure nothing is achieved.

THE REAL PRESENCE.

Philadelphia Catholic Standard and Times.

Following is the full text of Very Rev. D. J. McDermott's fourth sermon at the Church of Our Lady of Mercy: "When you come therefore together into one place, it is not now to eat the Lord's Supper."

"For every one taketh before his own supper. And one indeed is hungry, and another is drunk." "What have you not houses to eat and drink in? Or despise ye the Church of God, and put them to shame that buy not?" "For I have received of the Lord that which I also delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread. And giving thanks, broke, and said: 'This is My body which shall be delivered for you: this do for a commemoration of Me.'"

"In like manner also the chalice, after He had supped, saying: 'This chalice is the new testament in My blood: this do ye, as often as ye shall drink, for the commemoration of Me.'"

"For as often as ye eat this bread and drink this chalice, you shall show the death of the Lord until He come." "Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the Body and of the Blood of the Lord." "But let a man prove himself and so let him eat of that bread and drink of the chalice." "For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself; not discerning the body of the Lord."—I. Cor. xi., 20-29.

In the sermon preached on the Real Presence last Sunday evening, we saw that there is a right way and a wrong way of looking at religious doctrines. We saw that these doctrines transcend the powers of human intelligence; that we prove or disprove them; that they emanate from the invisible world of which the senses and reason can have no knowledge except through revelation; that, therefore, it would be a monstrous assumption for man to sit in judgment on divine truths; that this would make the testimony of man greater than that of God. We saw that the office of reason was not to decide whether mysteries of faith were possible or impossible, true or false, but only to ascertain whether they were divinely revealed or not.

We saw that those who look only at the difficulties of the doctrine of the Real Presence soon lost sight of Christ's divinity, whereas those who look at Christ's divinity are not troubled about the difficulties of the doctrine; that those who doubt this doctrine ask, with the Jews and disciples: 'How can this man give us his flesh to eat?' whereas those who believe it say, with the Apostles: 'We have known and believed that Thou art the Christ, the Son of God'; that, consequently, the rejection of this doctrine involves the denial of Christ's divinity, that the acceptance of this doctrine involves the confession of His divinity. In a word, we saw that this doctrine leaves two alternatives to those who seek the truth at the lips of our Lord; that of following the Jews and disciples who at Capernaum abandoned Christ forever on account of the difficulties which seemed to them to render impossible His promise to give them His flesh to eat; or that of following the Apostles who adhered to Christ at the Capernaum despite the difficulties of this promise.

To believe, then, the doctrine of the Real Presence, we have only to believe that Jesus is the Christ, the Son of God; because we know beyond the possibility of doubt that He taught it. We know this from the fact that the words of promise were understood literally by those who heard them; that when Jesus and disciples murmured against them that Christ insisted that they should be understood literally, and allowed the multitude who objected to it to separate forever from Him rather than modify it. We know this from the fact that the words of institution when considered in themselves as well as in relation to other texts bearing on this subject cannot be properly understood in any but a literal sense, and also from the fact that history shows that they have from the first been understood in that sense. We know this, too, from the words of St. Paul. This Apostle, miraculously called to the ministry after Christ's ascension, tells us that he was not taught of men but of God; that he received this doctrine from heaven. In the text St. Paul says: 'For I have received of the Lord that which I also delivered to you.' Since Christ, then, continued to teach this doctrine after He had left this world, we too can look up and hear, as did St. Paul, Christ from His throne in heaven teaching this doctrine; and we can say with as much certainty as the Apostle of the Gentiles said, that we too have received this doctrine from the Lord. And God grant that we may ever fully appreciate the words "received from the Lord!"

NOTHING WANTING TO PROVE THE DOCTRINE. While, then, there is nothing wanting to prove that our Lord Jesus Christ taught this doctrine, while the evidence on this point is sufficient, while it is conclusive; nevertheless, if we had nothing but the evidence bearing directly on the truth of the doctrine, we would feel as if something were wanting, as if something more should have been said or written about the Eucharist, not indeed to prove its doctrine, but to show that the Apostles and all true followers of Christ not only believed what Catholics to-day believe concerning this

sacrament, but also that they appreciated it; that they made eye and ear, hand and heart serve it; that they offered it the best gifts of body and mind; that they made sacrifices for it; that they so loved our Lord in this sacrament that they took all possible pains to make themselves worthy of Him, all possible precautions to preserve and protect the Eucharistic species from even unintentional profanation; that they held as guilty of the greatest crime and deserving of the severest punishment those who willfully desecrated this sacrament.

From the fact that men usually place a precious gem in a setting worthy of it, we can argue from the elaborate workmanship of the setting to the value of the gem. From the fact that men usually place their treasures in well protected places, we can argue from the size and strength of the vault and the number of its guardians to the extent of the riches it contains. From the fact that men inflict penalties that bear some proportion to the offense committed we can argue from the severity of the punishment to the heinousness of the crime and the dignity of the person injured by it. In like manner we can argue from the devotion exhibited towards the Blessed Sacrament, from the treasures lavished on it, from the protection afforded it, from the punishment decreed against those who profane it, from all these we can argue that men believed in the Real Presence at all times since Christ instituted the Holy Eucharist.

Christ says: "Where thy treasure is, there will thy heart be also." What a man prizes highly, he guards assiduously, he parts with reluctantly, and he punishes relentlessly those who injure or destroy the object of his affection. In this way, too, does God act. He tells us that He guards as the apple of things that are dear to Him; that He punishes those who touch those things as those who touch the apple of the eye. Thus whenever God committed to the keeping of men anything singular in divine benediction He gave the most adequate and minutest instructions concerning the means not only of honoring but also of preserving it from desecration and destruction, as is evinced in the care of the Ark of the Covenant which contained the tables of the law and some manna. That Christ also did this is evident from the injunction: "Give not that which is holy to dogs; neither cast your pearls before swine, lest they trample them under their feet, and turning upon you they tear you." (Matt. vii., 6.)

Since, then, we contend that Christ promised to give men His flesh and His blood; since we contend that He fulfilled this promise; since we contend that Christ gives us His body and His blood in the Eucharist, there ought to be in the Scriptures some instructions as to how men ought to demean themselves towards our Lord in this sacrament. If, then, we are asked: Where are the dispositions prescribed for its worthy reception? Where are the laws to protect this treasure of treasures, this holy of holies, the Body and the Blood of Christ from profanation? Where are the penalties decreed against those who are impious enough to profane it? We have only to tell those who ask these questions to listen to St. Paul hurling, as it were, the very thunderbolts of God's wrath against those who unworthily receive this sacrament, the lightning encircling the majesty of the Lord, and the blood of the Lord, declaring that the eat and drink judgment (as the Catechism says), damnation to themselves because they discern not the body of the Lord, because they do not prove themselves worthy of the Eucharist.

THE TESTIMONY OF ST. PAUL. The voice from out the burning bush, commanding Moses to approach unshod to listen to God, does not compare in dread import with the words of St. Paul commanding reverence be paid the Eucharist, prescribing the dispositions for its worthy reception, the lightning encircling the majesty of the Lord, and the blood of the Lord, declaring that the eat and drink judgment of the most heinous crime and pronouncing the direst penalty against them.

Now, St. Paul could not accuse of these crimes those who profaned the Eucharist if it were a mere figure of Christ, if its reception were a mere act of faith in the atoning merits of Christ's death. In the Old Law there were types of Christ and of the Eucharist; nevertheless, no one, not even our dissenting brethren, would accuse those who in a state of sin eat of the paschal lamb or of the manna, of being guilty of Christ's body and blood because they profaned these types of the sacrament of the New Law; they would, indeed, be guilty of sin, but not "guilty of the body and blood of the Lord."

Our dissenting brethren deny the sacredness of images, condemn us for showing them too much respect; they accuse us of being too much influenced by their contemplation. While we hold in the profoundest reverence the image of the crucified Christ, while we regard an intentional indignity offered it as a grave sin, while we accuse those who profane the crucifix of sinning in their hearts against Christ Himself, just as a man who wickedly desires the death of an enemy commits murder in his heart; nevertheless, we would no more dare to accuse them of being guilty of the death of the body and blood of the Lord, of sinning against the person of Christ, than we would think of trying to convict as guilty of murder him who only desired the death of an enemy.

There can be no better representation of a person than a statue. Statues

have so fully represented kings that they afforded as much as the king's person refuge, protection to those who reached them before being apprehended by justice. So fully identified with great ones are their statues that enemies have shown disrespect to them, have wreaked vengeance on them, have hanged the great ones in effigy when unable to touch their persons or afraid to do so. While the profanation showed disrespect to the dignity, contempt for the authority, and hatred of the individual, never was it heard that the profanation of a statue was punished as a crime against the person represented by it. A statue may represent the dignity, the authority, the influence of its original, but never his person.

When the populace defiled a statue of Constantine in order to manifest their displeasure at a law which he had enacted, his courtiers endeavored to persuade the Emperor that the indignity offered to the statue was an insult to his own person, and should, therefore, be punished without mercy. While his courtiers argued in this way, this wise prince disapproved their charge and silenced their clamors for vengeance by drawing his hand across his brow and saying as he showed it to them: "There is no filth on my face." The words, then, "guilty of the body and the blood of the Lord" can have no meaning if the Eucharist is only a figure of Christ, if He is not really present.

NOT DISCERNING THE BODY OF THE LORD. Again, the Apostle tells us that those who unworthily receive the Eucharist eat and drink judgment to themselves because they discern not the body of the Lord. In these words St. Paul tells us that the most awful penalty which can be visited on a soul will be meted out to those who profane the Real Presence, i. e., that they shall eat and drink judgment, damnation, because they discern not the body of the Lord. "Not discerning the body of the Lord." Let us ascertain the meaning of this sentence. The dictionary tells us that discern means to see the difference between things which under some aspects seem alike, but under other aspects are entirely different, as, for example, the difference between right and wrong, good and evil.

As an illustration of the meaning of the word "discern" let us take the contents of an assayer's laboratory in which there are ores both of the precious and the base metals. To the experienced eye these ores seem so much alike that the eyes of the base metals might easily pass for those of the precious metals. If, however, a man be sent into that laboratory and told to act discerningly, he would be expected to notice the difference between objects which resemble one another, but which are intrinsically different; he would be expected to separate the ores of precious metals from the ores of the base, because silver and gold are not only more valuable than iron and copper, but are destined to serve other purposes. This illustration will enable us to understand St. Paul when he says: "When you come, therefore, together in one place, it is not now to eat the Lord's Supper."

In the church at Corinth there were two tables, that of the love feast and that of the Lord. The Apostle, in the text, is endeavoring to correct abuses which he characterizes in severe terms. He bids the Corinthians to mark well the difference between the two tables, to discern that of the Lord, to discern on which table there is only food for the body; he enjoins them to prove themselves in virtue in order to receive worthily the body and the blood of the Lord, telling them that many "eat and drink judgment to themselves, not discerning the body of the Lord." Now the body and blood of the Lord, if they be not really present, can no more be discerned from the foods on the table of the love feast than silver and gold can be discerned from iron and copper if there be in reality no such metals as silver and gold.

The Apostle also in the text tells us: "Whosoever shall eat of his bread and drink of his chalice unworthily, shall be guilty of the Body and the Blood of the Lord." While the unworthy reception of any sacrament is a grave sin, a sacrifice; while every sin is a crime against our Redeemer and inflicted on Him its own peculiar pain; for in His own body on the tree He paid the debt due for every sin; nevertheless, neither he who sins in receiving any other sacrament unworthily nor he who sins against the mystical body of Christ can be said to be "guilty of the body and blood of the Lord." This phrase has a very precise meaning and a very restricted application. The Scriptures prove plainly that it applies only to a crime similar to that which Judas, the Jews and Pontius Pilate committed in compassing Christ's death. When Pilate was, by the threatened loss of Cæsar's favor, coerced into sentencing Jesus to death he disclaimed all responsibility for the crime by publicly washing his hands and saying: "I am innocent of the blood of this just Man." So well did the Jews understand the significance of the ceremony and the meaning of the words that they immediately relieved Pilate of the responsibility of condemning Christ to death, and assumed it themselves by crying out: "Let His Blood be upon us and upon our children."

TO BE CONTINUED.

At Their True Worth.

The spirit of faith teaches us to value things as God values them. To prevent one mortal sin is a greater work than to make a fortune. To induce a soul to make earnestly the morning offering even once is to render a service to the Sacred Heart for which it will always be grateful.