

# 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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### IMAGINATIVE MINISTERS.

The "look at Spain-and-Mexico" kind of lecturer is fast disappearing. There are, we believe, a few specimens still extant, but their business is neither a lucrative, nor, in the opinion of their brethren, an honorable one. The average citizen is not altogether ignorant of the state of foreign countries and can gauge pretty well the ordinary fairy tale of the lay and ministerial tourist. Moreover, when he wants his imagination stimulated he can have recourse to the perusal of patent medicine advertisements.

### NEW ENGLAND'S NATIONAL SIN.

In a note on the decline of the Yankee in New England the "World's Work" seems to imagine that it is due to the fact that the young people have struck out into new regions. Perhaps—but where do the young people come from. We are assured by individuals who ought to know what they are talking about that the decline of the Yankee in New England is due to the decline in morality. "Infanticide," said a Presbyterian minister, quoted by Father Young, "is the national sin of New England. If the Romanists will obey God in this matter and rehabilitate the crumbling, decaying, rotten wrecks of the New England home, State and Church, by obliterating this sin, then they will, and ought to, possess this land." The statistics about this gruesome matter remind one of the Roman Tables of the Law and the assertion of Laclantius that amongst pagans children were often cast forth to be devoured by dogs.

### MINISTERIAL VAGARIES.

We read in the daily prints that a Rev. Dr. Fraser stated that the assembly, a ministerial convocation presumably, has the right to declare in favor of or against any part of the New Testament. In our fast-moving days of creed revision and higher criticism we can expect anything—but there are limits. We are well aware that some preachers have been for a long time amusing themselves with divesting the Bible of dignity and incidentally sowing the seeds of scepticism in the minds of their auditors. But they never claimed they had a right to do so. They were either sensational freaks or attempting to navigate God's waters with the help of reason. And we do not think that any assembly every had the wondrous conceit to imagine that the world was on tiptoe expectant for its pronouncement for or against the New Testament or that it was endowed with authority upon which to base the belief that it is necessary for salvation, or that it could—a body of fallible men—teach us with any degree of certainty the things that transcend human reason. But in looking for some authority as a refuge from the divisions that wrung from Carlyle the assertion that he did not think it possible that educated honest men could even profess much longer to believe in historical Christianity, may be induced to look into the claims of Catholicism and be led perhaps to profess with St. Augustine: "I for my part would not believe the Gospel unless the authority of the Catholic Church moved me to."

### THE CHURCH THE DIVINE TEACHER.

Some secular newspapers are very fond of lending their columns to any smooth-tongued orator who deems it a duty to enlighten us as to what we do and believe. In ordinary affairs, in matters affecting politics and trade, the editors are wont to seek the opinions of competent authorities, but in dealing with the questions of the soul any theory that seems novel is gladly welcomed and heralded to the world as the product of "deep study and original research."

It does not require any extraordinary ability in order to be able to formulate an up-to-date religious programme—nothing but the conceit and the presumption that are the badge of the flippant and untrained. They seat themselves on the stool of ignorance, and, with apparently sensible

men as their auditors, constitute themselves judges of Revelation and thus write themselves down as not only blasphemous but irrational. And the individuals who look askance at the Church of God are very often those who follow unquestioningly and admiringly the up-to-date evangelist who has nothing to give them but sentimental mush or the ravings of ignorance.

But when all the schemes for the amelioration of mankind—the scheme of educating children without religion and without morality, and of prating to them in rags and misery, on the necessity of being patient even though their more fortunate brethren are clothed in purple and fine linen—the scheme of the humanitarian gold brick and the petty plans of those who whilst ignoring the fatherhood of God talk much about the brotherhood of man—when all these have left the world more sick and despairing, this generation may discover that the Church that taught Him and Goth can teach and give it peace. She has, as Mr. Gladstone said:

"Marched for fifteen hundred years at the head of civilization, and has harnessed to her chariot, as the horses of a triumphal car, the chief intellectual and material forces of the world: her art, the art of the world; her greatness, glory, grandeur and majesty have been almost, though not absolutely, all that in these respects the world has had to boast of. And this wondrous Church, which is as old as Christianity and as universal as mankind, is to-day, after its twenty centuries of age, as fresh and as vigorous and as fruitful as on the day when the Pentecostal fire was showered upon the earth."

### THE PAPACY.

It is astonishing and no wise indicative of enlightenment that few preachers can ever assemble without making an attempt to revive the old charges that are as the mummies of Egypt. We know that our brethren deem it a duty to protest against us, but they should try to make their protests, as their creeds, up to date, or at least a little more in harmony with the facts of history. But, somehow or other, to the ordinary minister,

"A Pope upon the Tiber's brim  
Plus or Pecci, fat or thin,  
The Scarlet Lady 'is to him  
And he is nothing more."

The address of the Moderator of the Presbyterian Assembly is a case in point. He tells us among other things, that the jealousy and subserviency of the Kings of the earth permitted and promoted the Roman Primacy, with all its frauds, forgeries and pretensions. Thus, in a few words he brands the Roman Pontiffs as impostors from the beginning. We remember that The Church Times, not a Catholic organ, said some time ago that when anti-Papal bigots have said their all, the fact remains that the Roman Pontiff is the leading Bishop in the Church of Christ. No one can take his place in Christendom. He represents pre-eminently the claims of the Church; he ought to represent the spirit of Christianity. By the world at large he is accepted as its most conspicuous exponent. So some of our separated brethren can refrain when speaking of the Pope from language more forcible than elegant and from the charge that the faith of Catholics is based on nothing better than fraud and forgery. Without wearying our readers with citation of scriptural testimony we may ask how is it that the Papacy has, despite of repeated persecution, maintained a foothold in the world, and that today, despite lack of territory and treasure and of friends among princes, is adhered to by millions scattered all over the world? Does the Moderator imagine that we are so ignorant as to be victims of a stupendous fraud, that Manning and Newman and others who certainly cannot be accused of unacquaintance with either the Bible or ecclesiastical history, surrendered all that men hold dear to acknowledge the supremacy of the Pope, that long before Calvin with his grim creed, or Knox with the "fire and sword" appeared in the land, thousands and millions of human beings lived and died in the firm belief that "where Peter is, there is the Church." Does any sane man dream that all these have been basely deceived, or, if not, have lent themselves to the perpetuation and support of a colossal lie?

The material causes assigned for the primacy have all passed away, and yet it lives and fronts the century undimmed by infidelity, "not in decay, not a mere antique, but full of life and youthful vigor and saluted by myriads in the words of St. Athanasius: "You are the destroyer of the heresies which devastate the Church: you are the teacher and guardian of sound doctrine and unerring faith."

If the Papacy owed its origin to natural causes it would long since have disappeared. It would now be but a matter of ancient history. But because it is due to the promise made and ratified by Christ, it exists, and will do so long after what Frederic Harrison calls the morbid and sterile offshoots have passed away. If any person, says St. Jerome, is firm in his allegiance to the chair of Peter, he is of my mind, for I hold with the successors of the fisherman. He that does not gather with you, scattereth, that is, he that is not of Christ is of anti-Christ. "In the Catholic Church," writes St. Augustine, "I attach myself to the chair of Peter, because the Lord entrusted to him the care of the faithful, and because his authority has descended through an uninterrupted line of successors, down to our times." The divine Shepherd said: "My sheep hear My voice and follow Me." This voice speaks to us in the clearest manner from Rome. Whoever does not wish to stray from the true fold must hearken to this voice.

### TALES FROM THE FIELD.

Interesting Incidents of the Non-Catholic Missions.

Boston Republic.

Our interesting contemporary, the Missionary, in its current number, presents the usual number of tales from the field, showing the great work that is being accomplished by the missions to non-Catholics. It gives this summary of missions given by four of the preachers:

Rev. P. F. Brannan, the missionary in Texas, since last October has given 20 missions, and has had in attendance 6,350 people—2,530 of whom were non-Catholics. He received 360 converts and preached 960 discourses. He received 11 converts and left 104 under instruction.

Rev. Thomas E. Price, our missionary in North Carolina, gave 14 missions, attending which were 600 people—555 of whom were non-Catholics. He received 11 converts and placed 128 under instruction.

Rev. W. Gaston Payne, our missionary in Virginia, gave 11 missions, at which he preached 63 discourses. He had in attendance 2,000—1,835 of whom were non-Catholics. He received 2 converts and left 10 under instruction.

Rev. Henry E. O'Grady, our missionary in Alabama, gave 20 missions. There were in attendance 3,795 people, of whom 1,874 were non-Catholics. He received 16 converts and left 22 under instruction.

THE EFFECT ON THE MINISTER.

Father Brannan, in writing of the mission at Springfield, Mo., says: "There was a preacher in attendance every night. When he first came he entered the church in a spirit of apparent bravado. When I began he took out a blank book and pencil and began to write. After I had been speaking some twenty minutes he laid his book in his lap and wrote no more. He came every night, and after the mission was over he came to the church Easter Monday morning. He left and walked in a meditative mood up and down the sidewalk. I was told of this, and went out to find him and invite him in. He was gone. I told the reverend pastor if he should see him in town that day to invite him to come to see me. He found him, invited him, and he came. I told him I was glad to see him; that I noticed him, and would be pleased to know what impressions, if any, were made upon him by what he had heard. So much, he said, that he had slept but little during the week. Said he had been a Baptist preacher, but had lately become a preacher for the United Brethren; but that at present he did not know where or what he was. He said he had prayed to God time and again to show him where was truth, and in his struggles he came very near giving up all religion. He said that about a month before he saw a church like the one there and a man preaching dressed in white as I was, and then he woke up. He said he saw the announcement in the papers that I was to be there, and he determined to walk over his prejudices and go. He said he had no objection to offer to anything he had heard. I gave him some books, and I have reason to think that he will embrace the truth later on. I baptized a convert here, and others are getting ready. I go very slowly about receiving converts. When they come I want them to come to stay."

### A BLAZE OF BIGOTRY.

The priests of the New York apostolate encountered some opposition at Binghamton. They write:

A great stir was created here by our visit. The bigoted and poisonous dispositions of some non-Catholics manifested itself in the form of a printed circular—a challenge to fight—an insult to the Catholics of this city, and an insult to gentlemen. The circular evidently emanated from a source grossly ignorant or wilfully malicious; most likely the latter. The last position was: "Tell us why Protestants give you your daily bread in the United States; why you are the servants of Protestants in this great republic, etc." This circular, which was issued to dampen the enthusiasm that was increasing throughout the city, missed its mark.

The non-Catholics, as a rebuke, perched, crowded to the church, and filled it two hours before the service began. Our challengers were in turn challenged to respond to our defence. They were invited to pay the visit which they so blatantly requested; they were called upon to defend their position; but, like the oracles of old, they were dumb.

This blaze of bigotry was a great surprise in this broad-minded age, but instead of burning and destroying the effect of our work, it advertised it better and made the decent people, the honest-minded non-Catholics, look more deeply into our doctrines. Six converts were the result of this mission. The mission was so successful that a neighboring pastor requested us to return in the fall. We hope to find a ripe harvest when we return.

At St. Monica's in East Seventy-Ninth street, New York city, the mission was attended by many Protestants and Jews, and thirty-one converts were gathered, including two Jews.

It might be interesting to know the "searchings" of one of these good souls. A Methodist took up the instructions, and became very enthusiastic. When she was convinced and found that she must become a Catholic, she halted and asked herself: "What arguments, what defence has my minister for his position? It was suggested that she pay a visit to her minister, which she did in order to find out how he explained the texts, 'Receive ye the Holy Ghost: whose sins you shall forgive they are forgiven, etc.' and 'Thou art Peter, etc.'"

The reverend gentleman did not satisfy her, for she came back and decided to make the change. He requested her not to disturb her mind so much about these truths, but rather to attend his church; it was already disturbed and she was searching for light. What broad, liberal and free invitation is accorded some people by those who claim to be built upon the broad principles of Christianity! He wanted her to take her belief and knowledge of the things of God on his authority. Try as they may to avoid everything "Roman," these teachers sometimes fall back on their principle of authority to defend themselves.

COVERTED BY A DRINK OF WHISKEY.

The missionary in North Carolina writes: "It is wonderful what means God makes use of to be the occasion of His drawing men's minds and hearts to the truth. It often happens that a word or act to which we pay little attention brings salvation. Some time ago I met in my work a prominent lawyer of the state, who told me that he got his belief in the attraction to the Church through a drink of whiskey."

"Let me tell you this, Father Price," he said. "During the war between the states I was severely wounded at Fort Sumter. I lay upon my cot groaning and suffering the most acute agony. There came to me a long-faced Methodist minister who, in caressing words, bade me 'get religion,' and poked at me a tract of hell. I was in no condition for any hypocritical cant to be preached on me, and I sided with him. I was told of this, and went to find him and invite him in. He was gone. I told the reverend pastor if he should see him in town that day to invite him to come to see me. He found him, invited him, and he came. I told him I was glad to see him; that I noticed him, and would be pleased to know what impressions, if any, were made upon him by what he had heard. So much, he said, that he had slept but little during the week. Said he had been a Baptist preacher, but had lately become a preacher for the United Brethren; but that at present he did not know where or what he was. He said he had prayed to God time and again to show him where was truth, and in his struggles he came very near giving up all religion. He said that about a month before he saw a church like the one there and a man preaching dressed in white as I was, and then he woke up. He said he saw the announcement in the papers that I was to be there, and he determined to walk over his prejudices and go. He said he had no objection to offer to anything he had heard. I gave him some books, and I have reason to think that he will embrace the truth later on. I baptized a convert here, and others are getting ready. I go very slowly about receiving converts. When they come I want them to come to stay."

### CONTRIVERSY WITH A MORMON.

Father Payne in Virginia encountered a Mormon elder with whom he had a controversy. The Mormon defied Father Payne to show him where in the Bible polygamy is a sin. The missionary, cited the following passages:

"From the beginning of the creation God made them male and female. For this cause a man shall leave his father and mother, and shall cleave to his wife. And the two shall be in one flesh. Therefore low they are not two, but one flesh. What therefore God hath joined together, let not man put asunder." (St. Mark, x, 6, 9).

"Whosoever shall put away his wife and marry another, committeth adultery." (St. Mark, x, 11).

"You see that the Bible plainly teaches that marriage admits of only two parties to the contract, 'the two shall be in one flesh,' and condemns a man having more than one wife when it declares 'whosoever shall put away his wife and marry another, committeth adultery.' Polygamy is not only an outrageous violation of the most sacred of Christ's teachings, but it is a crime against the law of the land and a penitentiary offence."

After coming down from the pulpit, the elder, who had been refused permission to preach in this church, rose up in the pew and said: "I wish to defend my religion; a Mormon does not put away his wife when he takes another; he keeps her at home."

Objected: "Why, the very act of contracting marriage with another is putting away the wife for the time being, for Christian marriage admits of but two parties to the contract. The Bible says: 'The two shall be in one flesh'—the two, not three, or four, or more."

To this the elder did not attempt to reply; but, ignoring the Bible altogether, he turned off into a long ramble about the Mormon prophet, Joseph Smith, his wonderful revelations, and the spread of his teachings, till the audience, tired out with his long harangue, got up and left the church unceremoniously.

### THE PASSING OF THE LATTER DAY SAINTS.

After the meeting broke up a crowd gathered around me expressing their approval. One old farmer grasped me by the hand and said: "Well, Brother Payne, you have done a service to the Church down here; you showed pretty plainly that the Scriptures point blank against the Mormons. Our ministers around here were afraid to tackle those elders; they seemed to be too smart for any of them."

The next evening the Mormons were not in evidence; the report reached us that they had left the neighborhood the following day.

### THE CHURCH IN AMERICA.

Non-Catholic Addresses Pope Leo XIII. on the Success and Spread of the Faith.

The Missionary gives an interesting and significant letter addressed to Pope Leo XIII. by a prominent non-Catholic, whose name is suppressed for the time being. He writes:

I take the liberty of addressing you because I am much interested in the success and growth of the Roman Catholic Church in the United States for the following reasons:

First: That the Catholic Church trains its young in a way to secure good morals, good citizenship, a respect for property rights and the rights of others.

Second: Because of the firm faith of the Catholic Church in God, Christ, the Holy Bible, and a firm acceptance of the religion of the Saviour, without which civilization must eventually disappear.

I believe it is almost necessary for the future of my country that the Catholic Church shall grow to be a strong power here. The Protestant Church in the United States is fast drifting into infidelity. In many of the great theological seminaries of that Church open to some parts of the Bible is disbelief in some of the ministers and books of the Bible need not be accepted. Their position and work have hastened the growth of disbelief in all religion.

000,000 francs. The other expenses of the Roman Catholic Church here must have been, at a very low estimate, 60,000,000 franc more, making a total of 100,000,000 franc which the Roman Catholics of the United States paid for the support of their religion last year without any state aid whatever.

When our people see this sort of devotion to faith, and see Roman Catholics in such large numbers attending Church service on Sunday, and then look about to see what Roman Catholics of the United States receive from the great head of the Church in return, they think that Roman Catholics in the United States are not encouraged in such a way as they should be by the authorities in Rome, and this leads to the conclusion that there is an antagonism between the authorities at Rome and the American spirit and nation. American people think that their country is a very great one, and is destined to become one of the great factors in shaping the policies of the world.

Yours has been one of the most wonderful lives the world ever saw. During it greater changes have taken place than in the same number of years of any other age. You have seen Napoleon dethroned and exiled, Bismarck and Victoria live and die. Down into the new century you have brought great purity, learning and love of God and humanity. If you could do some things before you shall be removed from this earth to the feet of the Saviour that would aid in adding millions to your Church in this great, energetic and growing nation, you will do that which strengthens civilization, and will help to bring into the true faith millions who are now in danger of being disbelievers in all religion.

### PRIVATE JUDGMENT AGAIN.

"We all depend on our private judgment at last, because we have nothing else to depend on."

This is equivalent to saying that there is no God, no revelation. If there is a God, and He has spoken to man, we certainly have something better to depend on than our fallible private judgment. But, as a matter of fact, we rely very little on our private judgment in the practical affairs of life and society. When we are sick we submit our private judgment to the professional judgment of another, even while we know it is fallible. When we have a grievance, real or imaginary, we submit our judgment to that of a lawyer, and finally to the court or a jury. On ship at sea the voyager does not sail by his private judgment. He defers to the better informed judgment of the pilot. But in all these cases it will be said we use our private judgment in selecting others to judge for us. We judge the doctor, the lawyer, the pilot, before we submit ourselves to them. Certainly, and that is precisely what a man does before he submits to the judgment of the Church. And having found an infallible authority he very wisely, consistently and logically determines to follow it, and in this following it he is really carrying out his own best private judgment. Thus the two judgments do not antagonize; they coincide, and the fallible one is all the safer for the coincidence. We live under law, but we do not interpret it by private judgment. The courts determine its meaning for us, as we find when we break it. Society would fall into chaos if we were all to follow our private judgment, hence the necessity of laws and courts of interpretation and force back of them. Law, order and unity are as necessary in the spiritual as in the civil order. Hence God revealed His law and established a court—an infallible court of last resort—His Church to define and determine unerringly.

—N. Y. Freeman's Journal.

### DO NOT WORRY.

Resignation and Peace are the Sorrows That God Asks Us.

Let your soul never be disturbed; ignore what worry is. If an affair does not succeed as well as you expected, you must rejoice before God at everything that He is pleased to do. The things that appear most important to nature are only trifles in the estimation of a Christian, because nothing has any importance for him except what God wishes. Trouble and worry are for hell; the children of God ought not to know them. Work in all peace and tranquility; do your utmost; according to the nature of the things by which you are surrounded, and to the circumstances in which you find yourself; leave the rest to the care of God's Providence. If He is pleased to crown your labors with success, rejoice before Him and give Him most humble thanks; if, on the other hand, everything goes wrong, bless Him still with your whole soul. A Christian who acts thus always passes his life in peace, in joy and happiness. At the end of this miserable life, which is of little account, there will come a happiness of which I shall not undertake to speak to you for fear of not doing so worthily. —Ven. Fr. Liebermann.

True and complete life is found only in the eternal Son of God, who is life itself, and the author of all created life. —Rev. H. J. Colebridge, S. J.