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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CHRISTMAS THOUGHTS.

Our old friend is very thoughtful at Christmas time. He tells us that he has nothing for dinner but memories. We know that his life has been one of much worry and sorrow, and that some of the memories would take the edge off the keenest appetite, but one would never think it, in looking at the fine old countenance, radiant with the sunshine of an unwarped and unspoiled nature. He is ever a boy at hearttrustful in the midst of deceit, and sure that in everyone, no matter how depraved, there is a well-spring of nobility. "Look, my boy," he says, pointing to his violin, " everyone is like that Strad. Lots of music in them if you can but come at it." And then the old fingers clasp lovingly around the violin, and one hears music that, somehow or other, purifies us and makes every nerve vibrant with the taking we begin to understand harmony of noble things and attunes our hearts to the Christmas hymn - to company the success that has any elethe jubilee of praise that long years ago rolled out over the sleeping city on the hillside. The world is not so old that it has forgotten the story of the Christmas day. Time's burden indeed lies heavy upon it, and men have strewn its way with bones and marred it with blocdshed, but the gladsome tidings that thrilled it with joy still makes music in its heart. And as we listen to the pealing of the bells we must think what a wondrous answer it was to the cry of men for the God whom they had

lost. They looked everywhere for Him, into the external world-that mysterious temple dedicated to the eternal God -but they could not read the inscription above the door into their own hearts and allayed for a time their ceed. anxieties with foolish conceits-into books-and their confession was ever the same-their quest was useless. And as answer God came, not as they expected, but in a manner so marvellous that faith alone firmly received it. When we put away our cap and bells and endeavor to bring to our " that minds that the word was set up from eternity and of all before the earth was" was made Flesh, we must live for a time in an atmosphere of unselfishness. The thought that God placed Himself among human things and wore the vesture of poverty and suffering, and went down at last a dishonored criminal-and all that for us-must make article, and tenfold more serviceable, ous of proving in our own small way that the Love has not been given in vain. And when we look at the manger, at the poor mother, at all the surroundings that according to the standard of the world made for failure, and consider the stupendous work and the means employed by the Child of Bethlehem for its accomplishment, one can get an idea of the success that means anything. Open the world's map and look over the strong places of the world built up and matured dur ing a thousand years that the Child had to attack and to destroy. It was no weak race of men that He sought to bring under His yoke, but men who had fierce warrior blood coursing in their veins, who brooked nc order that might stay them from deeds of lust and vengeance, and to whom the success of centuries was a guarantee of the prosperity of the future. What meaning could a gospel other than that they knew have for them ? We know, however, that He took poor Humanity into His arms and soothed its queroulousness, as a mother might a suffering child ; cleansed it of defilement and set its feet on the pathway of hope and immortality. He broke down the barriers that shut out the sunlight of truth and let it stream into palace and hovel, to bathe women and slave in an atmosphere of purity and freedom and to:reveal to man his of Chelsea used polite language and sneered at His assumptions, world men have grouped themselves the measles-you cannot escape it. It arcuid Him in love and adoration | will come in the shape of man or

His worship, to quote a dying infidel, will grow young without ceasing. His sufferings will melt the hardest heart; all ages will proclaim that amongst the sons of men there is none greater than He.

Conversing with Monthalon at St. Helena, Napoleon said : "There have been but three great generals in this world-Cæsar, Alexander, and myself. In spite of all their exploits, Alex ander and Casar are but mere themes for school boy s. Who loves them now ? So it is with myself. My memory will watch for a word upon which to build live perhaps fifty or sixty years in the hearts of some brave men, and after go out into the world outside our sanc that no one will love me more. One tum and view the real players of Life's being alone is loved on this earth after drama-the men and women who suffer eighteen hundred years. He is Jesus and cry it not on the house tops, who Christ. Monthalon! Monthalon, I know are too much in earnest to mind every something of men, and I tell you that hurt : who believe in helping up and Jesus Christ was not a man." not pushing down their fellow-workers

AN IMPORTANT LESSON.

to gladden the wastes of the earth When we examine the preparation than any amount of chattering and made by the Redeemer for His undercomplaining. what are the conditions that must ac-THE INFLUENCE OF CALVIN. ment of permanency. The herces of the Church have dominated whole gen-Century Fiona McLeod has something erations, not by material force, but by a faithful imitation of the virtues of to say of the influence of Calvinism-Him who came on earth and taught in and darkness, with lightnings of curs His school the lessons of humility, poverty and obedience. When once we ing, vengeance and destruction float. grasp the fact that, without these, success is but failure, and that they are infallibly certain of effect, we have learned something. We hear it heralded broadcast that

the methods of years ago would be out of place in this century. But it is all nonsense. Human nature is the same. The world troubles little with methods: it deals with men. So long as we por tray in our lives the creed which we profess to believe, we are bound to suc-

A SUGGESTION.

Many of us are just now sorely per First of a Series of Advent Sermons by Rev. Morgan M. Sheedy. plexed over the question of Christmas presents. In some countries they send At the Vesper services in St. John's flowers, but in these regions our tastes Church, Altoona, on Sunday last, Rev. Morgan M. Sheedy, the rector, preached on "The Mass." This was run to something more durable and of the earth earthy. The result is that the first of a series of sermons to be we unload on our long-suffering ac delivered at Vespers during Advent. The discourses to follow will be on the following themes: "Is There a Par-gatory ?" "What is the Confesquaintances a medley of objects that have no significance and that represent nothing save money. What is a gatory ?" "What is the Control of Some Things Catholics Do stonal?" "Some Things Catholics who depoor chap going to do with an em bossed calendar adorned with verses Not Believe." sire to know Catholic belief are infrom some poot or other who was in vited. The sermon on "The Mass" was this mundance sphere sfiltcted with a bad liver, when he can get a plain heard by a large congregation. Those who were present, especially non-Catholics, got a very clear understandbler and braver and more desir from the nearest insurance company. The same may he said of the majority of gifts that we receive from weilmeaning but mistaken friends. Instead of spending money needlessly and focolishly, why do not we try to make Christmae joyful for the poor family whose provider is out of work, and for the little children to whom Santa Claus is ever a myth. A pair of boots and a simple toy for the urchin of the tenement, a load of coal or a barrel of flour at the door of the needy. will go far to solve satisfactorily the question of what to give at Christmas.

woman into your busiest hour and re- Mass were explained. It was shown gale you with the provender with which it feeds its own little sonl : from the Bible. It begins with the which it feeds its own little soul : part of the Litany; then follows the song of the angels, the Gloria; we have the cellect or prayer proper to topics picked out of the cess-pools of slander in an accomplished and deprecatory manner, -- because the lesson and gospel from the day; they never indulge in gossip, you the New Testament, the Nicene Creed, the Offertory, the Lavabo, which is part know-or entertain you with airy critof the twenty-fifth psalm ; the canon, the Consecration, the Lord's Prayer, the Agnus Dsi, the Communion, the icism on things in general. It is wonderful to hear it descant on the varity and falsity of the world, especially blessing of the people and the last Gospel. Thus we see that the Mass is, when you know they are on the hunt as has been said, made up largely from the Holy Scripture. It was Carlyle for all the vanity in sight and on the a fairy tale; and when we rid ourselves of these caricatures of humanity we

who said, and the sage of Chelsea had little sympathy with Catholic things, that it was the most sublime act of Christian worship, and John Henry Newman declared that "he could attend Masses for ever and not be tired. It is this deep religious faith that gathers devout Catholics round the altar in all kinds of weather and in the early dawn to assist at this great Sacri-

fice of the New Law. Attention was called to the fact that and that the sunshine that rays out the Russian Church and the Schismatic from a truly Christian heart does more al churches in the East that separated from Rome between the fifth and ninth centuries have the Mass. And now its restoration by a large party in the Au glican Church markes an important step in the return to ancient belief and us

age.

For the CATHOLIC RECORD. THE STAR IN THE EAST,

In the distant East they saw the star With its gleaning radiance from afar And they followed its light, as it led the To where the Babe of Bethlehem lay. Gleria in Ercalist Lieo. Gloria in Excelsis Deo.

In the lowly cave they knelt and adored, For the veil of fish hid the Master and Lord, Then they rose and went on their homeward

way To announce to the nations the Dawn of Day. Gloria in Excelsis Deo Et in terra pax hominibus.

Would you go with the Kings of the Orient To walk 'neath the blaze of the heaven-sent star Would you kneel at the crib of the Infant King And a message of joy from His cradle bring Gloria in Excelsis Deo

Et in terra pax Hominibus bonae voluntatis.

Go where you crimson beacon tells That a God 'neath the Eucharist hidden dwells Adore with the Magi in lands afar The Babe revealed by the vigitant star Gloria in Ercelsis Deo Et in terra Pax hominibus Bouae voluntatis.

A SECTARIAN VIEW.

The Church and Is Usages From Non-Catholic Standpoint.

A writer in the Boston Transcript is engaged in making a study of different religions, and the approximate at tendance at worship. In his investi-gations he has now reached the Catho lic churches, and makes the statement that the proportion of men present in Catholic churches is larger than in any Protestant ones. Mr. Cooke de seribes himself as a Protestant of the Protestants, not only by education, but by nature and conviction. Never theless he may be said to give a fair presentation of what the Church is from his point of view, looking at its worship, as he does, and as do all Protestants, from a purely material, instead of a spiritual standpoint. Mr. Cook says "After attending seven services and hearing four sermons in Catholic churches, I do not feel that I am sufficiently informed to pronounce any final judgment on them. I can only give such impressions as I was able to form under these circumstances. course, to one who has known only Protestant church services, those of the Catholic Church are novel, and not easily understood. It is as a Protest-Catholic ant I must judge of them, and my impressions will have all the limitations that grow out of that fact." eaking of this strangeness of the Catholic service to a Protestant he says: "The symbolism of the Catholic Church is one of its most marked feat ures, always present, always requir ing to be understood, and demanding a high degree of postic or imaginative power for its right appreciation. It ciothes the things of the spirit with a rich garb of imagery, and makes the earthly shadow forth the heavenly with a fine mystical expression. Here is a new alphabet to learn, a new language to acquire ; and the Protestant who wishes all things brought to the level of common sense or direct logical statement is quite at a loss in the midst of all this symbolism. The Latin of the priest's intoning and of the singing will also be an offence to many a Protestant, who likes to have everything put into plainest speech and to know the exact words of the hymn sung by the choir. The Catholic has his translated servicebook, however, and has learned to folo My low the meaning of it without the Mass book in hand. The Vespers are in was English, at High Mass the Bible is offered in every place from the rising read in Euglish ; and the preaching is any one could desire. therefore can be no hindrance to the Catholic worshippers, and is far less obtrusive than any one would at first

churches cannot reach such a height. expression."

feature in Catholic It is a marked churches, too, that the whole congrega-tion is more intent upon the worship in the Boston Transcript, regarding the than is the case in any Protestant congregation, not turning about to watch Sacred Heart Review said that the gregation, not turning about to watch is in remedy for the desertion of the the choir or to see who else is in remedy for the desertion of the churches in such communities was the church.'

Cooke further says :

tended Catholic churches may not be catch the Review's meaning. He says: able to fully realize the extent to which the services have been brought into ity would be wholly at a loss to make harmony with American conditions. anything out of such a form of relig-I have already remarked on the small degree to which the Latin seems to ob-

so many Protes' ant have that the Bible is ignored by Catholics, if ever true,

to appeal to its hopes and its ideals Few Protestant preachers are there who might not learn many a lesson in good preaching by attending Cathelie churches.

"Somewhat to my surprise I learned that the Catholic preaching is thoroughly evangelical, using the word in the sense in which it is employed by not blinded by prejudice. nominations. It is not the Church which the Catholic sets forth as the centre of his system, but Christ as the Savicur of the world. He regards the Church as Christ's present representative on earth, the guardian and con servator of His teaching ; but it is Christ to whom he looks for salvation. No Protestant can present this more clearly than it was done in the sermons I heard, or exemplify the evangelical spirit more sincerely. I am somewhat inclined to think that the most faithful evangelical preaching is now to be heard in Catholic churches. Those who wish for that type of preaching, as it was heard fifty years ago in the Protestant churches of New England, I am sure are more likely to hear it in Catholic than Protestant churches.

Putting aside those illustrations and eferences that belong to the Catholic Church exclusively, and these are not the most important or most insistent features, it seemed to me that the oldfashioned Protestant preaching is about what you now get in Catholic churches. Ine Catholics I heard preached fear of future punishment, but I have not heard it in any Protestant church. The Catholics remain truer to the old theology throughout than do the Pro-testauts. So far as the preaching was concerned this seemed to me the chird. testauts. So far as the preaching was concerned this seemed to me the chief difference between Catholic and Protestant. So far as evangelical fidelity is concerned, I do not think the Protestants have any advantage. I was nearly inclined to accept the statement of a neighbor, who said that now the Catholics are the evangelicals of the evangelicals. I hope that some of my nost orthodox readers will inquire if I am right or wrong in this statement. This is the impression I have received ; but I am subject to correction. "I am not inclined to accept the no tion of many Protestants, that Catholics are faithful to the Church because the fear of hell is held constantly over them. "When the people no longer feel that their salvation de-"When the people no pands on fidelity to the Church," say "they will at once many Protestants, desert it." Possibly this may be true to some extent, but this kind of remark is not comprehensive enough to cover the whole situation. needs to be recognized is that the Catholic Church ministers to a wider range of human interests than does the Protestant, and that it is far better or ganized for the accomplishment of its The Catholic Church has inherited and perfected the vast administrative system of the old Roman em-pire, and it has developed the most perfect system of organized human activities the world has ever known. That counts for much ; but it counts for even more that the Catholic Church inherits the primitive worships of vast populations, and that its worship is a child's primer of religious expression. It is adapted to the needs of the humblest minds, and can be accepted by the most ignorant. The service is wider in its appeal than that of the Protestant church, reaches lower down, and it may be reaches higher up. If the higher forms of art have their rightful expression, we may assume that music, poetry and symbol convey even higher spiritual truths than those expressed by meta phsical statement and logical argument. The Protestant has magnified doctrine quite out of propoption to other forms of

"Is the Catholic more worshipful truth, especially to other forms of life; than the Protestant? Apparently he and the diminution in church attend-is, when you see him making obelsance ance and interest attests to this fact. to the altar on entering and on leav. The Protestant churches have quite ing the church, and kneeling frequent- divorced themselves from art and smyly during the service. When you see bolism, with the exception of music, every person in the congregation and they lose those who need to have kneeling for many minutes during the spiritual truths presented in picture most solemn part of the Mass. you may conclude that devotion in Protestant whom art is the highest form of human

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The writer goes on to say that a year life of a New Hampshire hill town, the In regard to the much bruited idea Mass. Replying to this, he betrays that Catholics do not read the Bible Mr. the Protestant's usual inability to understand the full significance of the "Those who have not recently at Holy Sacrifice, thus failing entirely to

"The Protestants of such a communion, and it would not even excite their curiosity. Even the Episcopal ministrude itself. The Bible is read and ex-pounded as faithfully in Catholic summers he had been there no native churches as in Protestant The idea had ever connected himself or herself with his services.

" The Catholic has been trained to certainly is not so at the present time the form of religious expression that in this country. Preaching is made as has the Mass as its central motive much of in Catholic as in Protestant but how utterly unlike is the form of nuch of in Catholic as in Protestate out now utterly unite is the form of churcles. The sermons are shorter, more simple and direct; but they are not less effective. Evidently the good Catholic if trained to utter himpriests are thoroughly trained in the self in that spiritual language; but priests are thoroughly trained in the self in that spiritual labguage; but art of foscible expression and effective discourse. They not only preach without manuscript, but they know The Mass will not convert Protestants ; how to deal with human nature, how but it might be done by the preaching to appeal to its hopes and its ideals without the Mass."

Again the Protestant speaks in expecting Catholics to eliminate the Mass which is their central act of worship. On the whole, however, Mr. Cooke's presentation is interesting, if not also

instructive, as showing us how we ap pear to those without the fold, who are

BELIEVE AS YOU PLEASE.

The New York Presbytery, at its regular November meeting, decided by a majority of one-the vote of the Moderator-that the Westminster Confession should remain the creed of the Presbyterian Church. That was a Presbyterian Church. That was a parrow escape for the Presbyterian doctrinal standard.

But judging from what one of the members said after the meeting it does not appear to be a matter of much importance whether the doctrinal standard be revised or not. Dr. Birch, when seen after the meeting, said :

when seen after the meeting, said : "My views on this question are well known. 1 am strongly against revision. The Confession of Faith is the centre of gravity of the Presbyterian Church, as sure as you live, and the Church cannot live without it. The Presbyterian Church is the most liberal Church in existence. Anybody is at liberty to believe just as much as he wants to of the Contession." A confession of lighth on standard of

A confession of faith or standard of doctrine of which can be said what may be said of E top's fables or of the Ad ventures of Baron Munchausen, is not It is not easy to see how a documen that one man believes to be true and another believes to be false can be a centre of gravity or common ground of bellef for those two men. We think Dr. Birch is right from one point of view and wrong in another. He is right in not holding himself bound to believe a set of dostrinsl pronouncements on the authority of certain men, fallible as himself, who made them in 1649. He is wrong in implying that he can continue to be an orthodox Presbyterian while rejecting the creed of his Church. He who continues in a Church while rejecting its creed as false, and labors to have others accept it as a teacher of divine truth is on a par with him who passes a counterfeit note, knowing it to be counterfeit. Batween these two acts there is in morals no essential differ-No man can retain his integrity of conscience and self-respect who re-mains in a church whose presentation of revealed truth he has come to be lieve to be false. He is a hypocrite every hour he remains after such a discovery. He should avoid looking in a mirror lest he would see in his face the blush of shame. A church that would knowingly tolerate such a minister in its pulpit is free indeed, but it is with a freedom that has no charm for the upright man of principle .- N. Y. Freeman's Jour-

songs, making laughter as rare as a clansman landlord, causing a sad gloom as common as a ruined croft."

" THE MASS."

ISM.

In a recent issue of the Nineteenth

the religion "that is veiled in gloom

ing through the sable clouds upon the

lived intimately in the High-

lands can realize the extent to which

the blight of Calvinism has fallen upon

the people, clouding the spirit, stulti-

fying the mind, taking away all joy-

ousness and light-hearted galety, lay.

ing a ban upon music, even upon

Gael."

Says,

"I do not think," she

" anyone who has not

-A CONTRAST.

Carlyle used to say that the one achievement of the century was the bringing into existence of an almost incredible number of bores. liver may have been out of order when he made the remark, and hope it may be pardoned him on the ples of ill health. Perchance, too, he may have been disturbed in his rumin ations by some idle chatterer. But what would he say if he lived in our days? Possibly his remarks would not bear printing and would have to be amended or disinfected so as to please the aesthetic tastes of those who can wade complacently through pages of pornographic literature and yet cannot abide anything bordering on profanity. However, the Diogenes origin and destiny. They who at in expressing his horror of first regarded Him with distrust, the windy individual yclept learned in time to revere Him as God bad enough, but when it poses as a cross, to go for His sake on the most ty be Wisdom's sweetest melody it is beforlorn hope the world has ever seen. youd vituperation. Then it becomes Since the time that the Child-Gcd an affliction to be borne only with the looked with human eyes upon His own assistance of Providence. It is like

g of this great act of Catholic wor-

ship. The speaker began by calling at-tention to the growth of ritual in the various denominations outside the various of the very no Catholic Church and to the very no able trend going on in the Church of England and its sister church in this country toward the ritual and beliefs prevailing in Christendom before the so called Reformation. In spite of great opposition, this trend has been steady, until at this moment more than half the Anglican parishes are dominated in more or less degree by what nated in more or less degree by what are called "Catholic principles and practices." And the same, but in a lesser degree, may be said of the Episcopal churches in this country In this connection he referred to the recent consecration of the coadjutor Bishop of the Episcopal See of Fond du Lac where the function followed in the celebration of Mass and the rite of consecration of a Bishop was the Roman Catholic usage. Of this function the "Living Church," the organ if the High Church party, says that it was perfectly loyal to the Book of Common Prayer and to the best Catho lic traditions." In all our American cities the Mass is daily said in other In all our American churches than the Roman Catholic, and many beliefs are held and practiced so similar to our own that it is difficult to distinguish them. Whether this be a sign of Christian unity or not, it is undoubtedly a return to doctrinal beliefs and practices reprobated as "grossest superstition" for the past

three centuries. Turning to the evening's subject, "What is the Mass?" he cited the words of the prophet, Malachias, chapter i., 11, foretelling that, " from the ising of the sun even to the going down of the same, My name shall be great among the Gentiles, and in every place incense shall be offered to name, and a pure offering." The fulfilled these conditions. It The Mass of the sun. It was to the setting offered with the incense of prayer and praise. It was a clean oblation, a pure offering, and it made the name of the Lord great among the Gentles. The parts and ceremonies of the suppose." Man is but a reed the weakest in nature; but he is a reed which thinks; the universe need not rise in arms to crush him ; a vapor, a drop of water, suffices to kill him. But were the universe to crush him, man would still be greater than the power which killed him; for he knows that he dies, and of the advantage which the unithe universe verse has over him, knows nothing. - Pascal.

It is the imperfection of our own dispositions which puts limits to the sanctifying effects of the samente.-