

The Catholic Record.

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

VOLUME XX.

LONDON, ONTARIO, SATURDAY, NOVEMBER 5, 1898.

NO. 1046

The Catholic Record.

London, Saturday, November 5, 1898
ANOTHER RUMOR.

The newspaper scribe has it that the Archbishop of Halifax will be transferred to Toronto. It would be a good thing for Toronto, but it is not likely that the gifted prelate, ruling a see whose Catholicity antedates that of Quebec, and whose ecclesiastical province is more important than that of Toronto, would look upon it as a promotion. That statement, however, is about as credible as those which are concocted at New York and scattered broadcast with prefix: From our Roman Correspondent.

THE KERNE OF RELIGION.

The authorities of Kingston were very happy in their selection of Archbishop O'Brien as the orator at the consecration of Archbishop Gauthier. The eminent prelate of Halifax has for some time been looked upon as one of the leading public men of the Dominion, and his coming amongst us was but a graceful act of courtesy that will be remembered for many a day. The sermon was indeed characterized by the profundity of thought that mark his productions, but it was also timely. It was the cry of a chief who, seeing the dangers that menace the soldiers, points out the way to victory.

Too often, on occasions such as this, have we listened to glittering generalities and rhetorical outbursts; but this sermon was full of meat, something to be meditated upon and to be read and put away in our scrap books.

He tells us that the cry of the present day is away with dogma: the law of love is our standard. This comes from superficiality of the present day education, with its utter lack of logical training. This is why so many are losing their hold on religion.

The Archbishop tells us that we can no more have religion without dogma than a roof without supports. A dogma "is not an arbitrary opinion, but a revealed truth which may be proved by human reason as well as by God's word, or it may be a truth resting on God's authority, but not in contradiction to human reason. Despite the cheap rhetoric of learned professors and the silly parrot talk of newspaper and magazine writers, dogma must be the kerne of religion."

We gave last week the full text of this great sermon in our columns, and we advise our readers to read it carefully and to preserve it. It was worthy of the occasion and of his high reputation, and it will be looked upon as a distinct contribution to our religious literature.

OUR BOYS.

We are glad to learn that our remarks on boys' societies have induced two or three laymen to look about and see what might be done. There is a great field for energy, and we hope that those who believe they are in some measure their brother's keeper may till it diligently and with perseverance.

It will entail much patience and work and it will demand self-sacrifice. But why, a critic asks, should a layman interest himself in matters which concern the priesthood? The criticism arises from the false idea that religious work is outside the sphere of those who are not consecrated to God. Every Catholic must take an interest in up-building the Church of God. Christ is the vine: we are the branches; we are the members of His mystical body, and should consequently participate in His action and life.

There must be no inert members. Judgment will be the echo of our action. Our Protestant friends realize much more than we do the necessity of concerted action. The Y. M. C. A. clubs are all over the Dominion and secure the patronage and substantial help of their co-religionists. Their rooms are frequented by those who are looked upon as their leaders and the members are encouraged in every way either by words of commendation or by substantial help.

We have indeed our faith, but it is available but little to boast of it unless its power and beauty be portrayed by our lives. We must write it down plainly so that all men may read it. The Catholic, therefore, who has aught of zeal for the extension of God's Kingdom on earth will take an interest in all things that concern it. What is dear to Christ cannot

be indifferent to him. He will not be content with being a contributing Christian but will give gladly his assistance and co-operation to all the works of his parish.

Look around, friends. There is harvesting to be done. Preach your faith not by criticizing but by strenuous good works. Let no lie or calumny pass unchallenged. Preach your faith by your external works. Let your influence go abroad, to guide and to protect those who have not had your opportunities. Protect the boys before they become saturated with the spirit of the world. They will be grateful to you, and, better than all, you will have the consolation of participating in the noblest works that can enlist the services of mind and heart—the work of the salvation of souls.

We may appear to our readers to pose as a lay preacher, and that our utterances betray intemperate zeal. We have no intention of sermonizing, but our observation of the dangers that beset our boys, of their conduct, of their indifference warrants us in saying that the most important work of any parish is their protection.

"Give me the boys," Cardinal Wiseman said, "and in twenty years England will be Catholic."

INVOCATION OF SAINTS.

At the beginning of November the Church exhorts her children to honor the saints—those who have fought the good fight and are now at rest from their labors. They were human as we—confronted by the same obstacles—heart weary with fighting and sometimes with failure; but the hope of the Land beyond cheered them and the help of the Lord saved them in the evil day. Even as the world calls upon her children to forget not those who have made her history, so also the Church summons us to lay before those who were faithful to her unto death our tribute of praise and thanksgiving.

The Council of Trent says "That it is good and profitable for Christians humbly to invoke the saints, and to have recourse to their prayers, aid and assistance, whereby to obtain benefits of God, through His Son, our Lord Jesus Christ, who is our only Redeemer and Saviour."

Protestants ask us why should we pray to the saints when we can go directly to God in Whom we live and move and have our being. We can ask God for all favors, but as Cardinal Newman says: "Though we sinners gain justification by the prayer of faith and repentance, the higher gift of having power with Him and prevailing, depends in our adding to our faith, virtues."

Does it interfere with the mediatorship of Jesus Christ? Assuredly not. We do not believe them to have power apart from that of Jesus Christ Who is our only Redeemer, and consequently when praying to them we ask them simply to intercede for us. Their prayers are more efficacious than our own. If the prayers of a just man avail much, what value shall we place on the prayer of a man in possession of the eternal bliss in heaven? That the saints do pray for us is clearly seen from the oft quoted passages in chapter v. of Apoc. 2, Mach. xv., 12, 14.

We are told also by Holy Writ that "charity never ceaseth." Faith involving imperfection is inconsistent with the felicity of heaven, but charity by which we love God above all things and our neighbor as ourselves remains. If charity here is "proved by works" must it not in heaven give evidence of its perfection by works which surpass those which are performed on earth?

They who are in heaven pray for their brethren who are still in the midst of the battle, for death makes no break in the communion of saints.

But our separated brethren say that our doctrine of the invocation of saints attributes to them omniscience and ubiquity, which are confined to the Divine nature.

When we speak of saints we speak of those who are living in conditions of which we can form no idea. They are not, as we are, dependent on the senses for knowledge; and before a Protestant can urge this objection he should be in a position to state exactly what a spirit is and "what are its relations to space."

Even if a saint were to know all things, her knowledge would still be

finito and utterly distinct from the Divine Knowledge, which compasses, not only the past, present and future, but everything that is possible.

If we cannot explain how the saints obtain knowledge of our prayers does it follow they are in ignorance of their brethren on earth? If the angels rejoice over a sinner that repenteth must the saints, who are like unto them, be denied this privilege. However, we know that the departed in Heaven see God as He is, and, consequently, see us in Him, in Whom we live and move and are.

When, therefore, we pray to the saints we ask them to go for us to our Redeemer and to ask Him, Who is the source of every blessing, to have pity on us and to help us. We should remember also that the teaching of the Church is that the invocation of saints is not necessary unto salvation, but that it is good and useful to have recourse to their prayers.

DECADENT EVANGELICALISM.

Unmistakable Signs of the Setting of the Sun of Man-Made Christianity.

It would be amusing, were it not so sad, to string together the self-contradictions of heretics and infidels. One and all, they begin with a rousing march of victory, one and all they end with some solitary bugle note of retreat; in the words of a naughty proverb: they go up like sky rockets and come down like sticks.

The May number of the Contemporary Review furnishes an example as to the manner make. We quote from and occasionally comment upon "The waning of Evangelicalism," by R. Heath.

"Evangelicalism," it is said,

"meant an appeal to give up playing at religion and to treat it as a reality." Not bad! The term next is widened so as to include Law and Wesley, Moody and Sankey, Spurgeon and General Booth; great part of Anglicanism, and Non-conformists, English, Continental and American Churches, because of the identity of the doctrines. Evangelicalism chiefly dwelt upon—the Sacrifice of Christ, not only on behalf of man, but in place of man; justification by faith, the sole instrumental cause; the need of a new birth, etc. The peculiarity of Revivalists, we are told, was that they took these doctrines seriously. Enthusiasm rose to an incredible height. What a century earlier had been treated by religious respectability with aversion and bitter contempt had become so accepted an institution that in 1857 the Bishop of Carlisle in full canonicals opened a series of special services in Exeter Hall. Preachers rose like mushrooms in all quarters.

"Peers and lawyers, tradesmen and laboring men, prize fighters and gypsies, even 'ladies of rank and no rank.' At a low estimate 200,000 sermons were preached every Sunday, making ten millions a year. At Birmingham, the number attending the meetings reached in one week 150,000."

"While the noon day prayer meeting at Her Majesty's theater in the Haymarket was attended by the aristocracy and even royalty, the meetings in Liverpool, Manchester, and Sheffield were thronged by the people."

The sky-rocket has gone up and burst, all eyes are turned to Heaven. Here, then, is a movement, continues Mr. Heath, and he does not exaggerate, which awoke English religion out of its torpor, which produced pulpits of remarkable ability, and caused enormous sums to be spent upon sacred edifices, which has given birth to and maintained vast efforts, religious and philanthropic, which extended to every part of the British empire and the United States, yea, the entire globe, a movement, the triumph of which has been so complete that it has developed a form of religion which may with truth be called the English religion of the nineteenth century.

The Essayist says nothing, nor do we, of the direction which that movement took against the Catholic Church, persistently, unrelentingly.

It suffices to answer the question: can it really be said of such a movement, of the leading fact in the history of the English speaking people during the eighteenth and nineteenth centuries, that now, before the century is out, it is waning and becoming a thing that was.

In 1895, the "Christian" brought a series of letters from the Evangelical clergy and laity in the dioceses of Exeter, Norwich, Chichester, and St. Albans all bewailing their "isolation." The characteristic feature of the great Evangelical institution, says our spokesman, has been "deficits." Every one, he continues, has heard of the "slump" of Methodism.

One hundred and forty-one churches and chapels in 1887 had not so many attendants as ninety-two in 1861. Three thousand Congregational and Presbyterian churches in America "did not report a single member added during the year 1885." In September 1893 the Hugu-not, the organ for the very center of French Evangelicalism, complains that each year French Pro-

testantism decreases by one church, and that at this rate no St. Bartholomew or Edict of Nantes is necessary to extinguish it before the end of the next century.

Germany claims to be called the Evangelical Empire. Its quis pope, the Emperor, had twenty-six new churches erected and twenty halls opened for temporary service. And still, the attendance in Berlin was lately rated at 2 per cent. only of the population, in Hamburg at 11.

Mr. Heath concludes his statistics by saying: "If any one were to go the round of Evangelical Christendom he must come broadly to the conclusion that its hold on Europe and America is far less than it was half a century back. At any rate, it seems much wiser to conclude it is so than to strive to attenuate the combined force of facts by counterbalancing considerations and certain exceptional cases."

The sky-rocket has come down and is found to be but a weak reed. The author next gives some reasons why it should be so. There was much of the human element in Evangelicalism past and present. "John Wesley, as is well known, came to the help of the British Government in its refusal to allow the American Colonies that elementary right, 'no taxation without representation.'" Whitefield in like manner became exuberantly loyal and patriotic when he mingled in politics, etc., etc.

Christ did not curry favor with Pilate and Tiberius, not even with Herod and Calphas. His prophets and preachers usually turned to the poor, and here we are informed "that the power and energy of Evangelicalism has been centered in the upper middle class, the really wealthy in the land. It would appear that things are absolutely the reverse of what they were in Apostolic times. Surely a state of things so contrary to the spirit of the Gospel, so little indicated in the New Testament must disquiet the most undoubting believers in modern Christianity."

Not even the most stirring methods of advertising and sensationalism would make a curious chapter in English religious history. It has to a great extent died down, now that these methods have taken permanent and picturesque forms in the Salvation Army. However gorgeous and imposing the sinking of the sun as compared to the day and hope is quiescent, or, at least, centres in the morrow."

Strange to say, Mr. Heath hopes this morrow to arise with a better understanding of the French Revolution, a deeper recognition of the solidarity of humanity, and such prophets as Lamennais, Mazzini and Tolstoi, Apostate priests and desperate revolutionists, and sugar philanthropists, to revive Evangelicalism and to announce the Religion of Christ! It is worse than "prize fighters and gypsies."

The other day we heard one of the finest baritones sing what Mozart thought the divinest of melodies, into a phonograph and it came back like the dying accents of any animal, but a swan. It reminded one of the echoes of the French Revolution, a deeper recognition of the solidarity of humanity, and such prophets as Lamennais, Mazzini and Tolstoi, Apostate priests and desperate revolutionists, and sugar philanthropists, to revive Evangelicalism and to announce the Religion of Christ! It is worse than "prize fighters and gypsies."

The Gospel is indeed God's word, but let it pass through any instrument not fashioned for the purpose by His divine will, and not made to vibrate in accordance with His divine voice and it will become a caricature. There is only one such instrument, the Church: through this alone He gives His message to mankind, "Announce ye the good news" the true Evangelium!—Bombay Catholic Examiner.

CHILDREN OF THE SAINTS.

We proclaim our faith in the Communion of the Saints every time we recite the Apostles' Creed.

Heaven, of course, is the true home and abiding-place of the saints, but the holy souls that are suffering in purgatorial prisons are also saints, and we who are still journeying through this pilgrimage of life—we are the children of the saints. That relationship imposes upon us obligations—or rather it endows us with privileges—which ought never to be forgotten, and of which we are annually reminded in a particular manner by the approach of each November and the recurrence of All Saints' and All Souls' days.

As children of the saints it is our blessed privilege to rejoice with our progenitors in the faith who are now enjoying the endless delights of heaven, and to implore their intercession in our own behalf, that our lives may be so shaped here on earth as to entitle us one day to share their happiness on high.

And as the children of the saints, also, it is our happy privilege—to say nothing of our bounden duty—to pray for our progenitors in the faith whose advent into paradise the exacting justice of God delays for a while, in order that the time of their purgation may be shortened through our prayers and sacrifices in their behalf.

Too often, also, we forget this kinship of ours with God's saints, and fail to avail ourselves of the privileges which it confers upon us. Let us, however, show ourselves the children of the saints during the present

month at least, by imitating the virtues of the blessed ones in Heaven and by praying for the speedy release of the holy souls detained in purgatory.—Catholic Columbian.

WHY I AM A CATHOLIC

The closing lecture to non-Catholics given by the Rev. Walter Elliot, the Paulist missionary, has attracted wide attention in Hartford, Conn. He said in part:

The Catholic Church is an international association, established by Christ. Its objects are to assemble all men of all nations into a brotherhood, so that they may thereby be an honor to their Heavenly Father, be easily saved from sin and hell, and personally filled with the Divine Spirit. The Catholic or universal Church is thus God's society on earth, Christ's discipleship, and the Holy Spirit's household of faith and love.

That Christ must have formed such an institution is antecedently probable. And as a matter of fact He did organize as well as teach, appointed officers as well as proclaimed salvation. And His apostles did likewise. So that Christianity is a Church, and always has been—the Catholic, Apostolic and Roman Church.

But this is the outer side of Christ's religion. I am a Catholic for the reason indeed, but mainly because the Church gives me God in my interior life. That is why men and women join the Church, or, being bred in it, gladly stay—it gives them an ever-maturing consciousness of God, does so, if they will, all the time, and makes God supreme in their lives.

It gives us God as an inward light. The certain truth as a controlling force is the Catholic faith. The inner voice is strengthened by the returning echo of the outer teaching; or rather, God's teaching to man is the harmony of external and internal revelation. The Church guarantees the validity of my inward conviction, excludes fanaticism, arouses sluggishness, and is a criterion of the validity of my personal faith. Hence St. Paul calls it "the Church of the living God, the pillar and the ground of truth." The unity of belief and the certainty of it is why I am a Catholic.

Another reason is, because the Catholic Church conquers my rebellious passions. It is the world renowned school of repentance. The Church humbles me in my best moments to the Sovereign Majesty of God. It was to her ministers of reconciliation that God our Lord first said: "Whose sins you shall forgive they are forgiven them; whose sins you shall retain they are retained."

This has made the consciousness of sin perfect by necessitating confession: it has elevated the office of friendship to the divine uses of a sacrament, and has given us method and process for the externalizing of our inner sorrow for sin, thus developing it as a plant is developed by removal to the open sunlight. Confession of sin and absolution from its guilt is, practically and for the common run of humanity, a most conclusive argument for the Church's divine institution.

But after sin is remitted, our souls long to go deeper into union with God. Now union with God is exclusively through the Man God, Christ Jesus, whose human nature is the vestibule to the divinity. The incessant longing of all noble spirits for entire possession of God, is by the divine dispensation, dependent for fulfillment on access to the humanity of Jesus Christ. In the Catholic Church I am united to the man Christ by communion with Him in the Eucharist. "As the living Father hath sent Me, and as I live by the Father, so he that eateth Me, even he shall live by Me." These are Christ's words, and the Catholic doctrines of the Real Presence gives them actual, literal, external and internal fulfillment. Hence the conquest of vicious habits and the instant of the inner life. Hence the change of this world from a mere desert to a desert with many smiling oases, shrines and sanctuaries of the Lamb of God and banquet halls of the bread of life.

The unity of Christ's faith in a divine brotherhood, universal and external and pre eminent in the world; the plain outer process of pardon testing the sincerity of the interior movement of the graces of contrition; the full satisfaction of the soul by entire union with God in the Real Presence, these are the main reasons why I am a Catholic. And the communion of saints, the doctrine and practice of prayers for the dead, the liberty and equality of the Church's people, the gentle sweetness of the Catholic devotional spirit, the spell of this beautiful religion in art and ceremony and poetry and music, the boundless charity of Catholic men and women in and out of communities, and add many other reasons all converging to one; and the case is stated. The one great reason is, Catholicity gives me God in His own chosen way, and fullness and fruition.

The lecturer thanked his non-Catholic hearers, hoped he had not offended them and begged pardon if he had, told them that every Catholic priest was at their service for consultation, and finally besought them to pray for light and strength to follow God's will in religious matters.

PREACHING-CROSSES.

Now that open-air preaching has been inaugurated in New York city, we trust that this ancient Catholic custom will spread into all parts of the land. "Go out into the highways and compel them to come in." The Gospel must be preached to "the lost sheep of the House of Israel"—the baptized multitudes who have relapsed into herey, unbelief or practical paganism.

In the Middle Ages, it was customary to have in the market place or business center of every town, as well as in each of the rural districts and city precincts a great stone cross supported by a raised platform or pulpit. From these "preaching crosses," as they were called, it was customary to have sermons delivered and devotions carried on at frequent intervals, especially on festival days or when some wandering friar happened to reach the place in his apostolic rounds.

Why can we not have preaching crosses scattered throughout the United States, in city and country, from one ocean to the other? Let some zealous person, or body of persons, anywhere, purchase a little plot of ground, erect a preaching cross in the center of it, and arrange with the Bishop to allow some eloquent preacher or preacher to hold a two weeks' mission there, and the results will be surprising. Thousands can be reached by open air missions who never could have been induced to enter a Catholic church.

The services of this sort held by sectaries of various stripes are comparatively ineffective; but Catholic truth has an efficacy and a "drawing" quality that error cannot have. "The Word of God is mighty, and it will prevail."—Church Progress.

A MINISTER'S DAUGHTER.

Sister Agnes, whose Father is Rev. Dr. McKim, of Washington.

From the Church News, Washington. It is not generally known that Dr. McKim, Protestant Episcopal rector of the Church of the Epiphany, this city, has not been able to make his daughter believe the calumnies he has uttered against the Catholic Church.

Eleanor Phillips McKim, second daughter of Rev. Randolph McKim, is a *bona fide* Roman Catholic Sister of Charity. She was received into the Catholic Church on April 16, 1894, at Colorado Springs, Colo. Her Protestant sister was present at the ceremony. Her Catholic godmother was Madame de Benavides, of New York, wife of General de Benavides, and herself a recent convert.

Miss McKim two years later took another important step, and on the feast of the Immaculate Conception, December 8, 1896, she received the religious habit of a Sister of Charity at Mount St. Joseph, Hamilton County, Ohio. Her name in religion is Sister Agnes, and she is supremely happy in her vocation. Last week, in her religious dress, she called upon her father, and although he had his hands full with questions of Episcopalian divorce and was very busy hunting up a new name for the Episcopalian Church, which it seems got the wrong "Protestant" tag on by mistake when it was born, he received his daughter very kindly.

REMEMBER THEM!

Over fourteen hundred years ago a Catholic Bishop—St. John Chrysostom—in 407, said we ought to "mourn and weep over the dead and help them according to our ability." And the saint, asking how is this to be done, answers: "By praying for them and moving others to do the like." Alas! we well know our duty, but need too often to be reminded of it. Perhaps the gentle St. Francis of Sales would say to us to-day what he once said to those of his day, namely: "We do those who have died. We do not sufficiently remember our dead." We are indeed ungrateful if our love does not pass beyond the grave. Let us not "out of sight, out of mind" say to us in this matter. The poor souls will remember us. What a consolation for us to go back to the thought of those we loved in life! We will feel like that pious deputy in the German Reichstag, who one day exclaimed: "When the waves meet over my head, when fear and apprehension fill my soul, when I do not know which way to turn, I have one last place of refuge left—my mother's grave. There I kneel down and say an Our Father."

CATHOLIC REVIVAL IN ENGLAND.

An interesting development of the remarkable Catholic revival in England is the scheme now under consideration of establishing at Canterbury several Catholic communities.

At present there is a pretty Catholic church in the old Catholic city. It is dedicated to St. Thomas a Beckett and the pastor is Father Power, a Watford man. The Jesuits have also a place outside the city. Indeed the atmosphere of Canterbury is entirely Catholic. All the historic memories, not only of the grand Cathedral, but of the surroundings, are of pre-Reformation times, and if this scheme of introducing monks and nuns be carried out the Catholic spirit of the place will no longer rely for the inspiration in the storied past.

TOLDING Separate the year by the Michael Ont. Grey 1898