

at 72 to 75...
per bush. Peas...
to 28 1/2 per bush...
Corn, 30 1/2 to 32...
sold for \$1 to \$1.50...
lb. by the carcass...
and turkeys sold...
at 5 to 6 cents a...
a pair. Butter...
Fresh eggs...
cents a pair. Cal...
butter, 20 to 25...
has been offered at...
range from \$1.50 to

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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After Mass.

The Sacrifice is over and complete—
The people rise and worship as is meet—
Then from the temple pass;
Each face the glory of the mercy seat
Reflects as 'twere a glass.
The withered features of the aged folk,
To me, less wrinkled seem;
On rugged forms bent by the toilers' yoke
There rests a softening gleam.
As Moses' face, when God from Sinai spoke,
Caught a transfiguring beam.
The girls in groups around the steep bazaar
Move with unstudied grace,
While here and there, close hooded, may
Be seen
A sweet Madonna face.
The eager, bashful boys, two minds between,
Linger behind a space.
The acolytes that in the altar's ray,
Like purple orchids, bent,
Transplanted to the common light of day
Shout in pure enjoyment;
Three happy boys, in whose unclouded way
Pastime and prayer are bent.
From cabins scattered on the treeless coast
The azure turf smokes curls;
Then, like a banner borne before a host,
In the free air unfurls.
Give us but time and we shall prove our
'Hosts' are not slaves nor churls.—
Nay, but a people, folkie if you will,
But steadfast in our love.
To faith and freedom. Priest and patriot
Still
Can touch the chords that move
The nation's heart, through good report and
ill.
To deeds the heavens approve.
—From "Eddies," by T. H. Wright.

THE REAL CATHOLICISM.

Comparison Between the Genuine and the Diluted Article.

Pure vs. Diluted Catholicism is the subject of a very fine essay in the *American Catholic Quarterly Review*, contributed by Very Rev. A. F. Heurt, C. S. P., of the Catholic University. Father Heurt says:

Mr. Matthew Arnold has said that in his opinion, "The Christianity of the future will be the form of Catholicism." He did not mean genuine, pure Catholicism, but a sort of aesthetic ghost escaped from its dead body and surviving as a kind of separate spirit that can embody itself anew, as a transformed Catholicism, which will be substituted for its own old form, and for all Protestant sects after they are dead and buried. Dr. Berry, commenting on Mr. Arnold's statement, says that we all, Catholic and non-Catholic alike, have a deep interest in the question: "Is a transformed Catholicism possible?" Of course, he answers the question in the negative.

A great many who retain and hold more of Christianity than Mr. Arnold did, have a notion somewhat similar to his. They have a desire for some sort of unity among Christians who are now so much divided—a unity in which the Catholic Church, and the Eastern Churches will be included. They profess to believe, some less and others more, of the Catholic Creed; and a portion of them having drawn very near to the full Catholic doctrine.

Their notion of the way to bring about the formation of the new Universal Church of the future is one which requires a great many concessions and transformations on all sides. Even the Roman Church, to which they have very generally been obliged to grant a considerable pre-eminence, and which must play the principal part in this Christian reunion, they require and expect to make concessions, and to sanction a very considerable transformation of Catholicism into Neo-Catholicism. This is all chimerical.

When the question is asked: "What can the Roman Church surrender as not essential to her truth and authority?" every Catholic must answer: "Nothing whatever" pertaining to her dogma and her substantial polity. Truth can make no compromise with error; authority can waive none of her divine rights which are necessary to the perpetuity and well-being of the Church. The Roman Church can surrender none of her Creeds, from the Symbol of the Apostles to that of Pius IV.; none of the Ecumenical Councils, from Nicaea to the Vatican; none of the dogmatic decrees, *ex cathedra*, of the Sovereign Pontiffs; none of the seven sacraments; no part of the Papal Supremacy, or episcopal superiority; not one single portion of the Canonical Scriptures; not her Liturgy or Ritual, her independence from the State, or her moral code; and, above all things, not the infallibility of the Catholic Episcopate in its assembled or dispersed members, and its supreme head; and its claim on the loyal allegiance of all baptized Christians.

It is proposed that a general Council should be held, at which the reforming party should have representatives to plead their cause. But all these projects fall through. All this occurred before the Council of Trent was held, when some of the doctrines in controversy had not been clearly and finally adjudicated. At last, this great Council was begun, and after many sessions continuing during sixteen years, it was happily concluded. A series of magnificent dogmatic decrees was ratified and promulgated, upon which Catholic theology was solidly established for all time. The Holy See has since added to the definition of Trent the proclamation of the dogma of the Immaculate Conception, and the Vatican Council has promulgated its Dogmatic Constitutions.

THE CATHOLIC FAITH.

The definitions of the Church are final and irrefragable. There they are; there is the Catholic faith. There is no room for reconsideration, compromise, or concession. All bodies or individuals wishing to be united to the Roman Church must confess this faith, pure and simple, whole and entire, as the *sine qua non* of reconciliation. There are many devout Protestants who are willing to join in Catholic worship, who would even wish to receive Communion if it were allowed, and perhaps to make more or less of a confession. Still, they are not ready to leave the sect to which they belong, and by no means prepared for an unconditional submission to the authority of the Catholic Church. They are a kind of liberal Christians, with very hazy notions about dogmatic truths, and holding as an axiom that all forms of Christianity are essentially the same. Some of those who write and preach about reunion appear to think that the Holy Father, in his affectionate invitation to all whose ancestors wandered away from his fold, means to assure them that they will be welcome as they are to come into a merely external union with the Church, without any inward conviction and belief that the Catholic Church is the only true Church, and all her doctrines true and obligatory. Of course no properly instructed Catholic can entertain or encourage any such notions as these. Every Catholic who has even an elementary knowledge of the principles and doctrines of his religion, must be aware that in order to be lawfully admitted to the sacraments, and entitled to receive baptism, absolution, confirmation, and holy Communion, the subject must believe in his heart, and confess with his mouth, the whole Catholic faith, pure, simple, and undiluted.

The attempt to pass off any kind of diluted Catholicism for the genuine article is sure to fail. For it must always, sooner or later, become manifest that the Church disowns and disavows every such undertaking. Besides, what would it gain if a crowd of half Catholics were taken into the external communion of the Church. Conversion must be thorough in order to be of any avail. Happily, the conversions which have brought a strong and valuable reinforcement to the Catholic Church during the last half-century have been thorough, if there have been some superficial converts who have relapsed into heresy.

A VISIONARY IDEA.

It is evident, however, without going into particulars, that any general plan of a transformation of Catholic discipline to suit the spirit of the age and the notions and habits of some particular countries and classes of persons, is equally fallacious and visionary with a scheme of doctrinal transformation. The great number of Protestants who are longing to return to the bosom of the Roman Church, through some sort of compromise, dream and scheme of some such transformation of discipline, though it is in the vaguest and most general way. Some Catholics may be caught by a similar illusion, through their zealous and charitable desire to facilitate the return of these separated brethren. There is no doubt that the Church has always shown a flexible character of adaptability to different times and peoples, and that in matters not belonging to essential and substantial discipline there have been and are marked variations in the forms of external Catholic order. But all these things are and must be under the control of the rulers of the Church, and not subject to innovation and experiment from the caprice of individuals.

The measures lately taken by the Holy See in reference to the Eastern Churches have brought the differences existing between the Oriental and Latin rites into quite general notice. It is quite likely that there is some common misapprehension of the attitude of the Holy See toward these Eastern Christians, as if there were a concession of the rights of the Roman Church, as if a new policy were inaugurated; but this is really not the case. What the Pope has really done is to reaffirm more distinctly and emphatically the assurance previously given by several of his predecessors, that the Holy See has no desire to Latinize the Eastern rites.

ANGLICAN ORDERS SETTLED.

The English Church and nation were reconciled in a body by Cardinal Pole. But they fell away again into a deeper abyss. In common with all the other Protestants of the world, they are without an episcopate, a priesthood, or any other attribute of a Church. They are a mere collection of individuals who, at the best, are only baptized Christians, wandering in strange pastures beyond the fold of the true Church of which they are *de jure* members. The question of Anglican Orders is really and finally settled, and it is certain that they will never be acknowledged. Every Catholic who has been an Anglican minister must rejoice that the English Church lost the sacrament of order when he remembers what he has seen of the irreverence with which the bread and wine of the communion have been treated, even though this irreverence has in great measure, ceased, through the spread of a higher doctrine. I can remember how the crumbs of the com-

munio

bread were scattered about and swept up; how at conventions the clergy would consume what was left of the elements, as if they were taking a lunch, chatting freely together; how the wine, remaining after the communion of the sick, was tossed out of the window, and after a general commotion in a parish church, poured back into the demijohn for use on the next occasion. It is a great relief to the feelings to reflect that it is only bread and wine that have been so unceremoniously handled, and that the Lord has not left His sacred body and blood in the hands of any of the numerous bands of the Protestant clergy.

Those Protestant clergymen who imitate Catholic doctrines and sympathies, especially when they have misgivings of their safety, and long for union with the Church, are surely in a difficult and painful position, when they are married men. They have to make heroic sacrifices in order to obey severe trials and sufferings to counter the effort to find a secular career wherein they could support their families. Many have not had the courage to face the consequences of giving up their ministry. They are entitled to our profoundest sympathy, and to every possible help which can be extended to them, to remove or alleviate the difficulties of their situation. These are disastrous consequences of the crime of Luther and Cranmer in revolting against the Church of God. Happy are those who, being freed from the bonds of matrimony, have the way to the priesthood open to them, and those who have an opportunity of going into some profession where they can be successful.

What is to become of the great mass of Protestantism in the coming centuries, who can foresee? It seems to be like the vast Chinese Empire, destined to go to pieces. According to present appearances, a multitude of its adherents will lapse into infidelity and irreligion, and the remainder be absorbed into the Catholic Church. The Church will continue in her unity, and it is to be hoped, will increase, flourish and eventually triumph. But the Providence of God alone can control the destinies of the nations which are composed of Christendom, and accomplished the prophecies concerning the kingdom of Christ, in ways known only to Himself. They are beyond all human plans, efforts and foresight.

THE GREAT WORK.

The great work before American priests is the conversion of as large a portion as possible of the American people. It is, therefore, a momentous practical problem, how to present the Catholic Church before them in the manner so as to manifest its truth and beauty, to convince their minds and win their hearts. What special means and measures can be adopted, to spread knowledge and to reach the consciences of men, in whom reason and the moral sense must cry loudly and faintly for a religion which can satisfy both the intellect and the heart?

The most efficacious of all these means is good example, piety and virtue shining forth in the lives of the clergy and laity as the good fruit shows the quality of the tree that bears it, the power of Catholic faith and discipline to produce Christian sanctity, which is one of the notes of the Church. The greatest obstacle to the fulfillment of the divine mission of the Church has always been the sins of her members, especially of unworthy ecclesiastics. The relaxation of ecclesiastical discipline and the consequent loss of respect for the priesthood was one of the principal causes of the miseries and disorders of the sixteenth century. In the true and genuine reformation brought about by the Council of Trent the restoration of discipline gave back to the religious orders and to the clergy the lustre which had been dimmed and obscured; they recovered their influence and power over the people; many illustrious saints and apostolic men appeared, new orders were founded, especially the illustrious Society of Jesus, and in consequence there was a wide and thorough reformation of morals and revival of piety among the people in all the countries which remained Catholic, and effectual barriers placed to further inroads of heresy and schism.

There are three essential elements which are the constituent principles of the Catholic religion: Dogma, Authority, Worship, including the Sacraments which cluster around the great central Act of Worship, branching out and blooming into ritual and all the rich and variegated flowers of architecture, sculpture, painting and music. These are what have attracted the intelligent and educated converts, who have tried the Lutheran and Anglican forms of Protestantism, one or both, and finding the Mene-Tekel written on their walls, have sought for certainty and completeness of faith, for divine authority in lawgiving and government, for a worship worthy of God and a pure fountain of grace in the Catholic Church.

The only way to attract the multitude who are without to follow their example is to preach, to live, to build up and embody this pure and genuine Catholicism.

CATHOLIC PRIVATE JUDGMENT.

We should naturally expect all men to be in perfect agreement on the subject of religion. About other things we easily understand why they differ. Personal interests, pride, the different genius of people, etc., sufficiently explain their disagreement in politics, in philosophy, in forms of government and in other things. But differences in religion can not be accounted for, because they are wholly opposed to reason. No serious mind can think of the many systems of Christianity without astonishment. There is but one Christ, one gospel, one Church founded by united in that one Church? Is it because that one Church of Christ cannot be easily known? No: Christ compares His Church to "a city seated on a mountain which cannot be hid." (Math. v. 14) He has given it as a light to guide His people to salvation. It shines for all. He intends that all shall see it; for "men do not light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house." (Math. v. 15) The fact that the Church of Christ is like "a city seated on a mountain," and as "a candle upon a candlestick," makes it still more surprising that Christians are divided. That Church must be easily found by all who seek it. It must need neither genius, nor talents, nor learning to find it, since all have not these gifts. One thing alone is sufficient for the purpose; and all sane persons have it. It is that common-sense which guides us in our temporal affairs. Plain reason or common-sense is able to seek, to find, and to know the one true Church of Christ.

If this is so why are not all Christians united in that one Church? Why are so many sound minded people found in the different denominations? This is easily explained. Reason—the sight of the mind—is like the sight of the eyes—it must be unobstructed in seeing its object. When prejudice, temporal interests, family or social influence, come between reason and truth, reason fails to perceive truth, as the eyes fail to see the sun through a stone wall. Remove all such hindrances and the sunlit towers of the "city of God" will be visible "on the mountain." The same hindrances which prevented the Jews from recognizing Christ, prevent His people now from recognizing His Church.

But is not this use of reason, in finding the Church, the same as the Protestant use of "private judgment"? No: this is Catholic private judgment, the lawful use of reason, and differs entirely from what Protestants call private judgment. Catholic private judgment conducts to the Church, and, having done so, it gives place to the infallible guidance of divinely appointed authority. Protestant private judgment is used in the Church, rejects the Church's authority to teach, and decides for itself what to believe and what not. Catholic private judgment, having satisfied itself that Christ appointed it to teach in His name and with His authority, willingly submits itself to that authority which brings into captivity every understanding unto the obedience of Christ." (2 Cor. x. 5) who come in a cavern uses a lamp to find his way to the sunlight and lays it aside when he reaches it, so when by the lamp of reason we reach the Church the superior light of faith, resting on the Church's authority, takes its place. To insist, then, on the use of private judgment instead of being guided by God's authority through His Church, is as foolish as to insist on seeing by the light of a lamp under the noon day sun.

Hence the union of all Christ's followers, in His one Church, will be realized only when all preference and all prejudices are laid aside, and untrammelled reason is followed as a guide. It would be interesting and instructive to watch an intelligent, unprejudiced, and wholly free from bias and prejudice, led by common sense alone, seeking the Church of Christ; and see how he would proceed, and which of the Churches he would join. Let us suppose that a sensible and prudent pagan comes into the United States to become a Christian. Let us follow him, step by step, in his search and observe how he will act. He comes into a Christian country to enter the Christian Church; but instead of one Christian Church he finds many—all differing in faith, in the standard of moral living, and in their manner of worship. Great is his astonishment. He meets some, however, who tell him that he need not worry about that, for that it is not necessary for him to join any of the Churches. He has only to live a good life and he will be saved without a Church.

Here is his first difficulty: Is it necessary to be a member of any Church? His common sense says: "Yes; you must join a Church; because to live a good life means to live according to God's law. But what and where is God's law? Unaided reason not what to believe, how to live, and how to worship. To learn these things, his reason tells him, he must join a Church. This is his first step forward. But which Church must he join? This is his second difficulty. Here, again, he meets some to advise him.

They say: Join any Church—they are all equally good. Difficulty number two—Is it a matter of indifference as to which Church he joins? His common sense comes to his assistance. It tells him that he may not join any Church indifferently, because they all contradict each other so much that if any one of them be right all the others must be wrong. Although they all say—"live a good life," they differ as to what is a good life. Their rule of living a good life is not the same. If they were all from God they would agree, for God does not contradict Himself. Therefore, says reason, only one of them can be the Church of Christ. This is his second step forward—there is but one true Church.

But where is that one? Which of them is it? His plain common sense will solve the problem. It tells him that since it is nineteen centuries since Christ founded His Church that Church must have existed through all those centuries. His Church must be now about nineteen hundred years old. Of all these contending churches, only one—the Catholic Church—is so old. It is interwoven with the history of the world, through all the last nineteen hundred years. On the other hand no one of the other churches is yet four hundred years in existence. They, each and all, trace their beginning to a mere man as founder, and call themselves after him. They are Lutherans, or Calvinists, or Wesleyans, or Puseyites, or Irvingites, or Swedenborgians, etc., etc. Moreover he finds that those founders of churches were once Catholics or descendants of Catholics. Why did they make new Churches? Why did they separate from the Catholic Church? He goes among the "denominations" and asks them: "Yes—they say—the Catholic Church is the oldest Christian Church, and ought to be the right one; but it became corrupt and fell into error, and that is why we separated from it."

This is his next difficulty: Did the Catholic Church fall into error? All the others say it did—but they say the same of each other. Each declares itself to be the only right one. How will his common-sense get him out of this confusion? Let us see. He observes that they all appeal to the Bible, which they all say is the Word of God. Besides, they all agree in saying that with reason and the Bible he cannot fail to find the true Church. He feels safe, then, in following a rule to which they all agree. Now, since the true Church and the Bible are both from God, common-sense tells him that they must both be in perfect agreement with each other.

He opens the Bible and reads what Christ said to His apostles, when He gave them their commission: "Going, therefore, teach ye all nations . . . and behold I am with you all days, even to the consummation of the world." (Math. xiv, 19-20) "I will ask the Father, and He will give you . . . the Spirit of Truth. . . . He shall abide with you . . . the Holy Ghost will teach you all things." (John xiv, 16, 26) He sent the Holy Ghost to teach them, and He sent them "to teach all nations." Surely, says common sense, Christ must have kept those promises. If the Catholic Church fell into error, Christ was "with it" on the day it first did so, since He said He would be with it "all days;" and the Spirit of Truth must have been with it too, since He "abides with it." Either the Catholic Church is right or Christ and the Holy Ghost fell with it. This is the only conclusion, if Christ's words are believed. This conclusion is confirmed as he reads: "He that heareth you, heareth Me." (Luke x, 16) "The Church of the Living God is the pillar and ground of truth." (1 Tim. iii, 15).

He examines farther. Catholics say baptism is necessary to salvation; the others deny it. What says the Bible? "Jesus said: Unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God." (John iii, 5) "Going, therefore, teach all nations baptizing them." (Math. xxiv, 19) Again: confession of sins, and the power to forgive sins by the authority of Christ, are believed in by Catholics. The other Churches call that "error." What says the Bible? "Confess your sins one to another." (1st. v, 16) "Whose sins you shall forgive, they are forgiven them." (John xx, 23) Again: Catholics believe the Eucharist is the very Body of Christ; the others deny it. What says the Bible? "The bread that I will give you is My Flesh." (John vi, 52) "Take and eat, this is My Body." (Math. xxvi, 26) Again: Catholics in their last sickness have the priest to pray over them and to anoint them with consecrated oil. The others call this "error." What says the Bible? "Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord." (1st. v, 14) Again: Catholics say marriage is a sacrament; and they allow no divorce from a valid marriage, with leave to marry again. The others say it is no sacrament, and they allow divorce and new marriages any number of times. What says the Bible? Saint Paul says of marriage: "This is a great sacrament." (Ephes. v, 2) And Christ

says: "Whoever shall put away his wife and marry another, committeth adultery." (Mark x, ii.) He observes that the other Churches have abolished the seven sacraments, from baptism to matrimony, and that the Catholic Church has retained them, and administered them, through all the ages of its existence, in perfect agreement with the Bible.

He sees many other points of agreement, too, between the Catholic Church and the Bible, which are wanting in the other Churches. Thus Christ says: "The poor you have always with you." (Math. xxvi, 2) In the Catholic Church alone are these words fulfilled. It is, above all things, the church of the poor. Some have even sneered at this fact—forgetting that it is a sign of the true Church. The cushioned pews and carpeted aisles of other churches, are not intended for the poor; and the poor know it. But in the Catholic Church the poor feel perfectly at home.

The enquiring pagan also notices that the Catholic Church is, and has ever been, hated by the world. He sees that even all the contending Churches, notwithstanding their own differences, unite as one against it. He sees that this is exactly as Christ foretold of His Church. "If the world hate you, know ye that it hath hated Me before you. . . . Remember My word that I said to you: The servant is not greater than his master. If they have persecuted Me, they will also persecute you." (John xv, 18-20.) He notices also that Christ said His followers would "fast" after His Ascension—"The days will come, when the Bridegroom shall be taken away from them; and then they shall fast in those days." (Math. ix, 20.) He sees that the Catholics practise fasting and always have done so;—the others have rejected fasting as "superstition."

He sees many other points of agreement between the Catholic Church and the Bible not found in the other Churches, which are too numerous to be noted here. This man, without prejudice and without preference, becomes a Catholic. Could he with reason do otherwise?—J. McK in *Catholic Review*.

Father Faber.

Mrs. Trollope, mother of the prolific Anthony, wrote some things which Americans do not like to read; but her reflections on our country need not interfere with our enjoyment of a letter published in her new biography, in which she gives a charming glimpse of Father Faber. Writing from Florence, she said:

"By far the most brilliant person with whom I have made acquaintance is Faber. He is, I think, the most eloquent person I ever heard talk. I dined with him at Mr. Sloane's last week, and on Thursday he dined here. On both occasions I sat next him, and have rarely listened with such wonder, and, I must confess, with such admiration to any one. I did not know until he told me that his education began at Mr. Gibson's, near Penrith. Then he was at Harrow while Anthony was there, and then at Oxford. He told me that Mr. Cunningham (the Vicar of Harrow) gave him his earliest religious thoughts; but that he always had a sort of misgiving that he occasionally talked nonsense. The first sermon he heard at Oxford was from Newman. He says the effect of it upon him was equally sudden and profound. All this, and a great deal more in the same strain, was exceedingly interesting."

Faber was then thirty years old; but he looked much younger, despite the troubles that attended his conversion. Mrs. Trollope's description of him is interesting. "He is fair with light hair, and has a lively good humor that is very pleasing. But the charm and power of his countenance is in his mouth, which is not only peculiarly handsome, but has a variety of expression that is quite extraordinary."—Ave Maria.

Anglican Monks.

We find no cause for amusement or rejoicing in the disbanding of a community of Anglican "monks" in Pennsylvania. On the contrary, we sincerely regret the occurrence; all the more so as we learn that the Brother Superior has lapsed into a gnosticism. It is a beautiful thing in a self-seeking age to see men making efforts to outdo the evangelists of old. All such endeavors are praiseworthy, and their failure ought to excite sorrow in our minds. The attempts to establish monastic orders in the Anglican Church have been made by men of superior education, deep religious feeling, and strictly moral lives. We have been greatly edified by the glimpses afforded us of life in the Anglican monastery at Westminster, Md. Its inmates are evidently men of learning, refinement, self-denial, zeal and piety. However ill-advised their undertaking may seem, or whatever may be thought of their motives by bigots among us, those men can not be far from the kingdom of God.—Ave Maria.

A good thought suffices sometimes to elevate the heart and to implant in it the germs of a good action and a general resolution.—Golden Sands.

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