

# The Catholic Record.

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

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### THE PRICELESS TREASURE.

The longing for immortality is a desire inborn of the human heart. The best that this present life affords, be it pleasure, wealth or power, is as the merest froth compared with the priceless treasure of life everlasting. It is the knowledge of this that makes saints and sages: it is the desire of a happy immortality and the effort to secure it that has given to the Church its confessors, virgins, martyrs in every age. Weighed with the pursuit of happiness, as the world understands it, St. Augustine, than whom no greater genius ever lived, turned finally to God. "Thou hast made us, O God, for Thyself," he exclaimed, "and our heart is unquiet until it rests in Thee." And that is the confession that will be wrung from every child of earth who thinks to find his heaven in anything the present life can give, as long as the world goes round.

### OUR DESTINY.

And not only is this longing for an immortal life inherent in our being, but God, who created us, and made that desire a part as it were of our nature, has spoken and declared that He destined us for everlasting life. This is the most elementary teaching of Christian faith. And throughout the succession of years and of sorrows we look with longing to the time when God shall wipe away all tears from the eyes of His elect, and death shall be no more, nor mourning, nor weeping, nor sorrow, for the first things have passed away. The first stage of our existence, with its lights and shadows, its joys and sorrows, shall have passed and "man will go into the house of his eternity."

### LIFE A MYSTERY.

Now, it is frequently said that life is a mystery. That is true to a certain extent: for the amount of exact knowledge we have of life is so little as to be next to nothing: we know life only by its manifestations.

But there is one thing concerning life of which we have absolute certitude, and it is this, that all life, whether of plant or animal, or man, is conserved according to God's arrangement in but one way, and that way is by transubstantiation. This may seem a strange pronouncement, but it cannot be over to those who have given this matter ever so little thought. As a matter of fact the plant, whether it be that grass we trample upon, or any of the million and one forms of vegetable life, change the inorganic substances that are in the earth into its fibres, stem, leaves, flowers and fruit. And there is transubstantiation. The animals partake of these organic growths, and change them into their tissues, bones, muscle and varied covering. And then comes man, the omnivorous master of all, and transubstantiates vegetable and animal substances into his flesh and blood; and it is thus he lives, and only thus, for all other vital functions, such as breathing, pulsation, digestion and the rest, are only subsidiary to this: the *sine qua non* is transubstantiation. Of the little, therefore, that we know of life, this is almost the only thing of which we are certain: neither vegetable, animal, nor human life is maintained in any other way. Such is God's plan.

### THE BREAD OF LIFE.

Now, man is created for everlasting life. God has declared it: Christ has promised it. The coming of God the Son into this world, and His manifold works of love and mercy in our behalf, had no other reason of being than that we might be prepared for the life to come.

Open the sacred page and read therein the words that fell from the lips of Christ. You will find that on that day in the synagogue of Capernaum when Christ made promise of everlasting life He associated that promise with the eating of His flesh and the drinking of His blood. And when came the memorable night when, seated with His Apostles, He performed the thrice sacred rite of the Last Supper, the words He used were words that signified and effected transubstantiation of bread and wine into His Body and Blood. It is the receiving by us of this living Bread that gives everlasting life. "He that eateth My flesh and drinketh My blood hath everlasting life and I will raise him up on the last day."

### TRANSUBSTANTIATION UNIVERSAL.

God, then, has given the power of transubstantiation to everything—from the humblest plant that struggles for an existence amid the snows, to man, God's masterpiece in the visible creation. This power of transubstantiation is the essential condition to the maintenance of every form of life, neither vegetable, animal nor human life being conserved in any other way.

Now does God—He who in the beginning breathed over chaos and immediately the earth was filled with every form of life—does God possess that power which He Himself gave to the veriest thing that crawls? Can He effect immediately by His own creative omnipotence what He usually effects by the medium of His creatures? To ask these questions is to answer them. In a supereminent degree He does and can. How easy, therefore, for Christ, the omnipotent God, to exercise that power otherwise than in the ordinary way: not by the slow process that marks the ordinary operations of nature, but immediately and by His own divine command transubstantiating the substance of bread and wine into that of His own Body and Blood.

### THE LIVING BREAD.

That the Body of Christ in this sacrament does not exist in visible form to us, is no argument against the reality of His presence here. For, until human reason has answered the question "What is substance?"—a question that has never been answered yet, and in all probability never will be—until then human reason has no right to set up its own standard to the spoken word of God. It is just this power that Christ exercised at the Last Supper: it is this self-same power that He communicated to His Apostles and their successors in the priesthood that His children might have this heavenly food to nourish their souls. Mere material food can give no life, other than temporary. Water cannot rise above its own level. When, therefore, we recall Christ's promise of everlasting life, not merely the natural immortality of the human soul, but supernatural life and beatitude with Him, throughout eternity, we know in the light of His words and actions that life must be given as in virtue of our receiving of His own most precious Body and Blood, which is the Living Bread, whose potency is supernatural and everlasting.

### CATHOLIC MUSIC IN A PROTESTANT CHURCH.

"A unique Sunday evening service was held recently in the Edwards Church, Northampton. Prof. E. B. Story, organist and director, arranged a series of services, illustrating the music of different Churches—the Roman Catholic, the Lutheran and the English. Professor Story thinks that such a course might include also the music of the Russian Greek Church and the Jewish synagogue.

"In presenting, on this evening, the music of the Roman Catholic Church, the chorus sang Gounod's St. Cecilia Mass. The Latin words were used, but with them on the English equivalent of the text from the Roman Catholic prayer-book, 'The Key of Heaven.' The singing included Kyrie, Gloria in Excelsis, Credo, Sanctus, Benedictus and Agnus Dei.

"The music was preceded by an address, explaining the meaning of the Mass, and the relation of the music to the various parts of the ritual. The prelude and postlude were from Roman Catholic composers, and the solo from Rossini at the offertory also was sung in Latin. The service opened with the Crusader's Hymn in English for congregational singing, and a few short prayers by the pastor were from a Roman Catholic prayer-book. The aim was to reproduce, sympathetically, the highest devotional spirit that a Roman Catholic service could inspire."—Congregationalist.

### Married in Irish.

A marriage of unique interest was celebrated in the Catholic Church, Dockhead, in London, England, recently when for the first time, it is believed, in that country for several hundred years, the ceremony was performed in the Irish tongue. The parties were Mr. John O'Kane, who for the past three years has acted as honorary secretary to the London Gaelic League, and Miss Kathleen Dineen, a young lady, very popular in Gaelic circles here, where her singing of Irish songs has been much appreciated. The celebrant on the occasion was the Rev. M. Moloney, also a prominent member of the Gaelic League in London, and who, present at the ceremony included almost every leading worker in the language movement there. Except in those portions where Latin is strictly prescribed by the Church, the service was conducted entirely in Irish. Subsequently the happy pair left for Ireland on their honeymoon.

### CARDINAL MORAN IN IRELAND.

Cardinal Moran, of Australia, during his stay in Ireland, was granted the freedom of Cork. On this occasion His Eminence delivered a remarkable address on Irish questions as viewed from Australia. He said:

"My Lord Mayor, Aldermen and gentlemen, I beg to return thanks with all sincerity for the privilege which you have been pleased to confer on me today by placing me on the roll of the free burghesses of your fair city. I appreciate the compliment the more in that you take the opportunity of conferring the freedom of your city at the present time when the Industrial Revolution is being felt, and when from every side your citizens are being acclaimed for energy, ability and enlightenment, of which they have given abundant proof.

We see signs of progress around us on every side—progress industrial and commercial, not less educational and religious, and no one can question that in accomplishing these gratifying results the citizens of Cork have had a very prominent part.

Pilgrim bishop as I am from distant Australia, I beg to return thanks with all sincerity for the length and breadth of the land manifest signs of genuine modern and religious progress. In every diocese we find Catholic and parochial churches elevating and ennobling no less than sanctifying by their sacred influence. Excellent schools have sprung up on every side as if by magic; intermediate schools and colleges are flourishing, centres of piety and industry are being multiplied, the whole nation is awakened with renewed ardor to preserve the national language.

Convents and monasteries are dotted everywhere, spreading far and wide around them the choice blessings of charity, enlightenment and religion. In so far as popular education is concerned, I doubt if in any other country in the world during its history, you will find more real progress than in Ireland. We see at the same time temperance societies, anti-treating leagues, pretty generally organized, and the most cheering fact of all, children in their tens of thousands are marching onward in the ranks of total abstinence. Speaking of temperance, it must never be forgotten that an illustrious citizen of your city, Father Matthew (applause) was a very apostle of that holy cause and the immortal leader of our people in the paths of holy temperance.

Again, the homes of our working classes are being made every day more comfortable, and small farmers, who are the bone and sinew of the country, are gradually becoming proprietors of their holdings; the local administration of the people and the clergy and their faithful flocks united in indissoluble bonds of religion and patriotism, form a solid phalanx in defence of every ennobling cause that is just and noble and true (applause).

The factions and prejudices and passions that so bitterly separated class from class in olden times are gradually disappearing, and the day no longer seems far distant when all will be found linked together in the bonds of friendly union, unflinching in their resolution that their motherland shall renew her ancient fame and thus achieve the destiny which Providence has marked out for her, to be the happiest, and withal the most enlightened and most virtuous island of the western world (applause).

And now take the trend of public opinion of the country at the present hour. Three important questions seem to command public attention.

There is first the matter of university education, the right of the Catholics of Ireland to perfect equality with the hitherto privileged non-Catholic denominations (hear, hear). Secondly, the enforced sale of their holdings to the tenant farmers; and, thirdly, the right of our people to self-government—such at least as is now enjoyed by the Canadian Dominion or our own Australian Commonwealth (applause).

For my part I do not hesitate to avow that in regard to all these measures I am heartily in sympathy with the public sentiment (applause). Some of our friends beyond the Channel regard such demands as arbitrary and unreasonable—perhaps even as revolutionary and unchristian—but the opinion, however, of our English friends in such matters cannot bring much weight with it, nor should it for an instant lessen the ardor of our representatives in their endeavor to secure those all-important and essential measures (applause).

Many great measures of justice have been secured during the past fifty years, and you will find that every one of them was branded by public sentiment in England just as are our claims of today, as unconstitutional and revolutionary and unreasonable. Irishmen have been officially declared to be revolutionary when they clamored for Catholic emancipation; they were denounced as unconstitutional; they were denounced as unchristian and un-reasonable when they demanded Church reform and the reform, educational and land reform.

Nevertheless, now that these measures have been placed on the statute book, there is not a sane man in England who will not confess that these measures were most just and conformable to the dictates of common sense, and required by the necessities of the Empire (applause).

For the same motive, I am confident that the measures so bitterly opposed shall one day be accepted by the Parliament of England and shall be found perfectly conformable to the laws of

equity no less than to the dictates of common sense (hear, hear).

There is one economic feature of this country at the present day to which we cannot close our eyes the ever decreasing population. Fifty years ago the population was more than seven millions and a half, to-day we are not more than four millions and a half. But there is one redeeming feature as the result of the emigration from Ireland. New Irelands are springing up on every side, and the sea-divided Gaels are one in sympathy and affection for the old and affection for the old land (applause). No English-speaking country is so remote but Erin's sons will be found amongst the most prosperous, the most enlightened and the most industrious of its citizens; foremost in love of justice, in hatred of tyranny, and in defence of freedom (renewed applause). If we have gone with a vengeance, I do not say we will come back with a vengeance, for the word vengeance is not to be found in our vocabulary; but we will come back with all the filial affection due to the mother whom we love.

It has fallen to my lot to visit many lands. Now that the time of my life is not far distant from that period of the scar and yellow leaf I may be permitted to give expression to my conviction that there are few countries in the world in which man's pilgrimage here below may be taken with such contentment and peace and happiness as in Ireland.

The Englishman will rejoice in his commercial enterprise, the Italian may be proud of his country's renown, the home of music and the fine arts; others would prefer the land of their birth in the hills of Switzerland, or the fair plains of France, or the gardens of chivalrous Spain, or the spreading domain of Germany, incomparable as it is for love of fatherland.

For my part I return thanks to the Almighty that I was born in Ireland (loud applause)—poor suffering Ireland, but long as life remains it will be my prayer that Faith, Hope and Charity, typified by the triple leaf that dear little plant, may ever abound more and more amongst Erin's sons and daughters, and that every blessing that Heaven can bestow may be the inalienable heritage of this dear land (loud applause).

### CHRISTIAN UNITY.

It is a well known fact that one of the principal notes of the Catholic Church is unity. From the very beginning, from the days of St. Peter, or down throughout the long ages, the unity in doctrine and in morals that has marked the history of the Catholic Church has been admitted by even her most ardent opponents. It is not strange that Protestantism should be eternally crying out for more unity, and that it is perpetually assailing the Catholic Church on account of that very requisite which she possesses and which the severed denominations vainly attempt to attain? Of late we find a case in point, when twenty-two leading ministers and laymen of the United Brethren Church address to their Bishops an appeal requesting them to take steps in the direction of Christian unity. In the document they especially name the Methodist Protestants, Evangelical, United Evangelical, and Cumberland Presbyterian Churches. The New York Independent, in referring to this appeal, says:

"Four denominations are specified as those to be addressed. But why these four alone? Are there not others that also receive the compliment of the invitations? Why, for example, should the Congregationalists be left out, or the Free Baptists, or the Christian Connection? We mention these three bodies as they are among those that have talked most about union. We do not," says the True Press, "suppose that the United Brethren would object to joining with other Christians who prefer baptism by immersion, but who do not hold to close communion. The Congregationalists have not only adopted a general proposition for union with other bodies, but they have had serious and more or less official correspondence on the subject with the Free Baptists, the Christian Connection, and the Methodist Protestant churches.

Here is a fine basis for union; and we do not know how many other denominations there are that might with equal propriety be invited. We should desire that the field be enlarged. The scheme is too grand not to be grander."

What strikes us as very strange in all this is the absence of any definite basis of unity. Denominations may agree to fraternize, to respect each other's creeds, to close their eyes to differences and to meet in prayer and in church organization. But still they agree to disagree upon the essential teaching of Christianity. Where can there be unity where there is no oneness of doctrine? Truth presupposes undivided dogma; and that is contradictory or conflicting cannot be based on eternal Truth, unless it is the very elements of unity are freely discarded?

It seems to us that a statement made by Rev. Robert M. Raab, of Buffalo, in the "Homiletic Review" gives the key to the lack of unity in Protestantism. It could not be more clearly or honestly explained. This minister says:

"The Church's opposition to dogma has almost wrecked the ministry; for if there is one thing religionists of our time object to it is hard thinking on religion. And dogma calls for just that thing. The moment a Church or a minister takes the attitude of apology, as the one appropriate to its message (or to his message), that moment marks the

beginning of defeat. The widespread contempt for religion is due, in large measure, to the temporizing, apologetic attitude of Protestantism. This is exactly what we have always contended, and for which contention our Protestant friends have found fault with us. It is the lack of dogma, of fixed principles, of infallible guidance, of immediate teachings that has been the bane of Protestantism and that must inevitably prove the source of its ultimate downfall. It is vain that money out for unity, as long as they persist in treating Christianity as a species of political system in which each one has as good a right as his neighbor to an opinion. It is this that is bringing so many learned Protestants into the Church.

### ANOTHER "REVOLT" FROM ROME.

Often has the comedy of the Three Tailors of Tooley street been played on the ecclesiastical stage, with the most amusing solemnity, but never so farcically as in a case now convulsing Great Britain with laughter. Ushered in by an apparently serious article in the Fortnightly Review comes a new "revolt from Rome," led by a gentleman who has the alternate habit—Protestant yesterday, Catholic to-day, Protestant again to-morrow. The Rev. Arthur Galton announces himself as the chosen representative of "one hundred and fifty secular clergymen" of the Roman Catholic Church in England under a pledge "to work jointly, by constitutional means and through canonical methods," to push forward a movement to throw off subjection to Rome. Besides the priests "there are many more sympathizers with the cause in England, still more in Ireland and the United States," Mr. Galton asserts, and "the leader" of the movement has commissioned Mr. Galton "to write for him" and explain his plan. It is nothing less than "to set up a Bishop of their own, the validity of whose orders cannot be challenged by the Papal theologians or doubted by any Catholic." Discussion of this startling intelligence failed to get any names but two—and both of these suspended priests—one, indeed, excommunicated as well. He is the Rev. Richard O'Halloran, of Ealing, and it is he who is referred to as the independent "Bishop." The other is the Rev. M. A. Keegan, of the Westminster Diocese, who had been deprived of his faculties by Dr. Brindley, the Auxiliary Bishop. It is simply amazing to find such an impudent meeting with any countenance from a publication of such standing as the Fortnightly Review. The new tale of the "Three Black Crosses" is the richest joke of the century.—Philadelphia Catholic Standard and Times.

### TRIBUTE TO THE CHURCH.

TAKEN FROM THE REPORT OF DUTCH REFORMED CHURCH, AUSTRALASIA.

The report of the third meeting of the Dutch Reformed Church at Batavia, Australasia, gives a splendid testimonial to the Catholic clergy in that far-away land.

It cannot be denied, says the report, that Rome makes an alarming headway in the East Indies. United like the Macedonian phalanx, the Catholics keep moving on, gaining victory upon victory.

The organization of the Roman Catholic Church is much superior to ours. Whilst the president of our ecclesiastical synod is forced upon us by the government, the head of the Roman Church is a Bishop appointed by the Holy See and recognized by the State. This Bishop is always a man who grew up with the country, who enjoys a serious authority and who governs with a firm hand.

The disinterestedness of the priests is truly admirable. They share like brothers the salaries which the State pays to a few of them. Their zeal in visiting the hospitals and prisons is worthy of all praise. The army is unanimous in lauding their cordiality and spirit of sacrifice.

These priests, rich in courage and conviction, see the number of their adherent increase everywhere. They know even how to take advantage of the materialism and indifference prevailing in these countries. This is especially the case in mixed marriages. Protestants, indifferent to their own religion, conform themselves to the demands of Catholic parents and permit their children to be raised in the Catholic religion.

The Church of Rome concentrates all its energies upon youth; she has schools in all the cities. These schools are of an all-round excellence; every body holds them in great esteem, and not few are the Protestants who do not fear a Catholic college education for their children. The Sisters educate the girls confined to their care with a skill commanding admiration; and it is a rare thing to find one of their pupils not speaking sympathetically of their religious teachers.

### Minister Prays for Priest's Recovery

Towson, Md., September 17.—Rev. J. R. Edwards, pastor of Towson Methodist Episcopal Church, at the morning service on Sunday prayed earnestly for the recovery of Rev. Matthew O'Keefe, pastor of St. Francis' Church, who has been suffering with pneumonia.

Unless unforeseen complications set in, Father O'Keefe is expected to get out in a comparatively short time.

### NO IDLENESS IN THE MONASTERY.

A correspondent of a Presbyterian weekly, the New York Observer, describing at some length the Alpine monastery of Maria Einsiedeln, makes, naturally, many errors when writing about the faith and devotion of Catholics, but he is constrained, nevertheless, to pay tribute to some features of the life which the monks lead there. Of the monastery he says:

"This is two stories in height, with pavilions at the angles, and contains the chambers of the abbot, the rooms of the monks, the college where from three hundred to four hundred youths are being trained, and the library of forty thousand choice volumes. As we were conducted silently through these halls and chambers, we passed a number of Brothers who were at prayer or meditation, others engaged in teaching, and still others on their way to take their place in the Church services. There is no idleness in this monastery, and its members have made important contributions to the science, art and learning of the present century. The library is rich, as might be expected, in theological works. Napoleon III. gave a magnificent chandelier to the church, and also gave portraits of himself and his Empress Eugenie to adorn the abbot's salons; there hang also the portraits of Frederic William IV. of Prussia, and of his brother, sent by them to the abbot, and those of Francis Joseph and Elizabeth of Austria and of King Leopold II. of Belgium. I was far more interested in the great parchment volumes filled with the works of Chrysostom, Augustine, Erasmus, Ligouri and others, into whose pages I was permitted to look. Old missals and illuminated manuscripts were also among the treasures, and a large number of rich and rare recent publications. The monastery never was so prosperous as now. . . . The excursion was an object lesson and far more impressive than any lecture on the Roman Catholic system delivered in a theological seminary. If anyone thinks the Roman Catholic Church is dead or dormant he need not go to Rome to find out the truth. Let him come to see and enlighten Switzerland, and less than two hours' ride from the stronghold of Zwingle's Reformation he will be able to settle the matter."

We heartily commend this correspondent's testimony to the activity of those Alpine monks to the people who are forever harping upon the "lazy monks," or the "indolent friars." Every monastery or convent is, in fact, like the one at Einsiedeln, a hive of industry. The monks do not announce this fact through a megaphone, but it is true, nevertheless.—Sacred Heart Review.

### ANTI-CATHOLIC INTOLERANCE.

Recent news from North Carolina is somewhat alarming. Some time ago our readers were informed that a number of "shack churches" were being erected in the mountain regions of the far South. A number of these were built in North Carolina, where missionaries have been at work nearly two years. Many converts have been made, and, until recently, the outlook has been one of considerable brightness.

Now, however, a change has come with lightning suddenness. News has arrived that an outbreak of virulent bigotry has shown itself in many sections of North Carolina. Catholics are regarded more dangerous than Mormons by those new Big Game. Nor is the hatred referred to confined to language alone. Passion is applying the torch to places of Catholic worship. Two churches already have been given to flames. One is a shack church in the interior; the other is that of St. Teresa, six miles from Raleigh.

The same report states that of late great activity on the part of Catholics has manifested itself in the erection of chapels at intervals throughout the rural districts. So ignorant are the people in these parts that they believe this to be the forerunner of great evil. In consequence they have been wrought up to a highly excited condition. This has been accentuated by a secular country weekly, which counsels that the people treat the Catholics as they would the Mormons. What this means can be best judged from the above incendiary act.

People so densely ignorant are to be more pitied than blamed, says Church Progress, of St. Louis. Perhaps the roasting alive of Catholics would afford them more satisfaction than burning their houses of worship. But this is a pleasure or a passion, they are not likely to indulge. Their own safety no doubt is the only thing that prevents. Time, however, will tame them. The spread of Catholicity has never been impeded by such obstacles. On the contrary, they are its surest sign of success.

One of the strangest things is that in this land of schools and open Bibles, such un-Christian deeds should take place. These people do not seem to have religion, so much as intolerance. Protestant missionaries in Catholic countries occasionally stir up strife, and then complain of the people of the country, but how shall we regard recent deeds in North Carolina.—Catholic Telegraph.

Good deeds are reflective in their character; they react almost instantly. It seems strange that more people do not appreciate this fact, for there is no other debtor so grandly conscientious as love. The friendly manner attracts friends. Love creates love. Love is happiness.—Rev. O. S. Roche.