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The Catholic Record.

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

VOLUME XXXIII.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 16, 1911

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The Catholic Record

LONDON, SATURDAY, SEPTEMBER 16, 1911

AN OBJECT LESSON

August 24 was a memorable day in the history of the diocese of Antigonish. The priests and laymen assembled in great numbers to witness the dedication of the Science building, donated by Mr. Neil McNeil, and the blessing of the corner-stone of the University chapel, given by Dr. Jno. E. Somers. The Science building is, in point of furnishing, architecture and equipment, second to none in Canada, and is an eloquent witness to the taste of the princely benefactor, Mr. McNeil. The Record begs to congratulate Antigonish for its services to education. Its University fronts the future with the well-founded hope of achievement both for Church and State, and with its earnest and scholarly professors is destined to be not only a nursery of vocations for the priesthood, but a centre of Catholic thought, inspiration and influence. It will prove by its graduates that the Church is a benefactor and ennobling factor in the public life of our country and that its principles, old and yet ever new, hold within them the solution of modern-day problems. It is at present a magnificent ally of the Church, and will, as time goes on, justify the wise policy that, despite difficulties of all kinds, it labored and succeeded in placing on a firm basis a great hall of learning in which the young shall breathe an atmosphere of purity and faith and be prepared to play a part in the upbuilding of Canada. August 24 was a day of rejoicing and of sunshine. But in the past there was discouragement black and pitiless, obstacles that seemed insurmountable. The way was hard, and the success for which they hoped and toiled afar off. But they gave ungrudging effort and of talent, and persevered because they had faith in God and were of the stuff that is made stronger by trial. Here is an object lesson to Catholics of what concerted action can accomplish. Antigonish saw that a Catholic college was of imperative necessity. But they neither dreamed nor talked about it. They bent themselves to the task: they opened up their purses; the layman and priest stood shoulder to shoulder and gave of their sympathy and substance. And the support was not fitful but constant. Each year marked an advance and each year saw laity and priesthood united in their endeavors for the University. Its method and curriculum are modern, and, while treasuring the wisdom of the past, it neglects no means that may induce all to investigate the truth which it teaches. The Catholics of the Maritime Provinces may be well congratulated on having this institution. And Catholics elsewhere may, by inspecting its record of achievement, its long and determined fight for intellectual excellence, be shamed out of their apathy and pessimism.

THAT REUNION

We said some time ago that an attempt to unite Anglicans and Methodists and Presbyterians would be made at no distant date. A contemporary seems surprised, owing, we presume, to forgetfulness of Anglican history. Dr. Arnold, of Rugby, proposed that "all sects should be united by Act of Parliament with the Church of England on the principle of retaining all their distinctive errors and absurdities." Dr. Schaff says that "the Anglican Church nursed at her breasts Calvinistic Puritans, liberal Latitudinarians and Romanizing Tractarians." Why hesitate at such a reunion when Anglicans can hold hopelessly irreconcilable opinions and still be in good standing? The compliant flexibility of the Anglican Church is equal to anything and in fact it is the characteristic mark of its existence. Ruskin was not far wrong in declaring that the English liturgy was evidently drawn up with the amiable intention of making religion as pleasant as possible to a people desirous of saving their souls with no great degree of personal inconvenience.

The compromising manner in which it holds truth is a fact that is beyond dispute. It is divided within itself. The Low Churchman is at odds with the High Churchman: the Evangelical has grave doubts as to the orthodoxy of the Erastian, and they are all within the fold. It is on record that the Virginia Convention, in 1785, was in favor of a union consistent "with liberality and moderation." Bishop White expressed a preference for union with the Methodist. An Anglican may look askance at the "Amen Corner" and the summer revival, but the desire for union may be

an antidote to fastidiousness. The Methodist, however, may balk, for he may remember that Rev. Sidney Smith called some of the early Methodists "consecrated cobblers." "In routing out," he wrote, "a nest of consecrated cobblers and in bringing to light such a perilous heap of trash as we were obliged to work through in our articles upon the Methodists and the missionaries, we are generally conceded to have rendered a service to rational religion. Give us back our wolves again," he exclaims, "restore our Danish invaders, curse us with any evil but with the evil of a canting, deluded and Methodistical populace."

The Rev. Sidney, angry and not chary of scathing invective, may be brought into play to punctuate this bubble of unity. But Anglicans longing for union with the sects is not surprising to any reader of history, and is but another proof of how completely the idea of dogma and Church authority has been abandoned.

A HINT TO CATHOLICS

A correspondent of the World-Herald, Omaha, writing in the issue of Sunday, Aug. 13, aboard the Dominion Line S. S. Canada, says:

"Sunday morning there were services of the Church of England, held in the saloon, but no other religious services are allowed on this boat. There is a priest on board and he had permission of the Archbishop to say Mass, but he was refused permission by those in authority on board."

It would seem from this that the Dominion Line people do not want Catholics as passengers. To allow an Anglican service and to forbid the Holy Mass is a very outspoken expression of bigotry and a warning to Catholics not to patronize those who discriminate against them. There are, happily, other boats which are not owned by the Dominion Line.

THE RELIGION OF THE FUTURE

Some writers who have much time and a luxuriant imagination are wont to weave strange dreams about the religion of the future. Stating as a first principle that the Church is out of date, they go on to depict a nebulous, shadowy thing which they designate as the religion of the future. That there is unrest without the fold cannot be denied. We can hear the sullen murmurs of a generation that has forgotten God, and see a civilization that works complacently upon wanton luxury and direct poverty. But all this is no argument against the Church. She has a message for the rich as well as for the poor, and if they do not hear her it is not due to any weakness in her principles. At this stage of the world the Church is not confronted by new problems. She has dealt with materialism and conquered it. Just as she caused the life-giving blood of Christian morality and dogma to course through the veins of the pagan world, so also can she deliver this generation from the forces that make for its disintegration and degradation. She will never surrender an iota of principle to human selfishness and animalism, however the advocates of a new religion may rage. The Catholic Church will be the religion of the future because she alone can satisfy the needs of human nature. Men, now as always, cry out not for a book but for the touch of God. They want peace which can be gained only by an unerring and divine authority. They need a religion that can minister to the full development of their intellects and hearts. Men seek union with God. All through the ages is heard the cry of humanity for God; and in our day strange cults that essay to delve into the world of spirit are proof enough that the unappeasable hunger for God is still the heritage of men. The Church alone can satisfy this. In the Real Presence she offers a living God, dwelling in the midst of us, a personal God Who waits upon our prayers, and is, according to His Divine Promise, eager to bless and to succor and to pardon.

The Church will be the Church of the future because she alone has the marks which point to divine origin. She is one with the unity fashioned by Christ as proof of His divinity. She stands foursquare against any relaxation of faith and morality. According to writers who give her no allegiance, she is the one factor that can be depended upon to stem the tide of infidelity. The Church is the only one that has stood the storm and stress of the centuries since Christ. She has weathered many revolutions, and when men shall have wearied of materialism, of sophistries, of the sterility of the sects, she will be the same, indestructible and everlasting.

ACCORDING TO ANGLICANS

Without wishing to be critical we may be pardoned for expressing our amazement at the utterances of some Anglican bishops. For instance, when they speak of this authority we wonder just what it is. Froude tells us, speaking of the Church of England, "that the wisest and best of its bishops have found their influence impaired, their position made equivocal by the element of unreality that adheres to them. The latest and most singular theory about them is that of the modern English neo-Catholic who disregards his Bishop's advice and despises his censures; but looks on him, nevertheless, as some high-bred, worn-out animal; useless in himself but infinitely valuable for some mysterious purpose of breeding." (Hist. of England, vol. XII, p. 558.) So absolutely is the Anglican episcopate divested of any inherent authority that one of its own apologists does not hesitate to say that an Anglican bishop, blasphemously boasting of a power expressly given him by the Saviour of the world, found himself precisely in the position of a lunatic who may fancy that he is the monarch of the universe, but who cannot pluck a flower or fill a glass of water without the permission of his keeper. The spiritual authority they boast of is no better than a child's toy or a fool's rattle until it is charged by the ruling force of society and armed with the sanction of civil penalties.

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EVIDENT

We fail to see how Anglicans can justify their eulogies on their achievements and progress. Anglicanism has many wealthy adherents, but its grip on the people is weak and its influence is not vital. It is but a blend of opinions and an institution which is a careful guardian of the laws of etiquette and of worldly wisdom. It began its career in the United States under very favorable conditions. It had a free field, for the Church was banned by violent and deep-seated prejudice. The popular misconceptions and charges against us precluded fear of the Church arresting its progress. In the South it was maintained by law. Virginia, powerful and influential, fostered and guarded it. And yet, because it had no inherent strength or vitality, it never succeeded in becoming a great religious power.

CO-EDUCATION CONDEMNED

Detroit Free Press, Sept. 4.

"Co-education is the prolific source of more evils among the young men and women of our land than all other causes combined." This was the scathing arraignment pronounced by Rev. Fr. Henry Blanchot in St. Joseph's Roman Catholic Church yesterday in a sermon on "The Shortcomings of Modern Higher Education."

"There is in this age a strong opposition to higher education among the unlearned self-made men who have been highly successful in business, and whose native, shrewd common sense has made up for the lack of book learning," he said. "While it is a fact on the one hand that many of our most valuable citizens never went to college, and on the other that a college man is not necessarily a trained man or an educated man, still it must be admitted that all higher education is calculated to give a broad intelligence which fits one the better for the problems of life."

"College education is of great advantage to the professional man. It teaches him self-reliance and knowledge of human nature and enables him to have more influence and enjoyment. While not always providing better wages, it gives a more refined taste, a saner judgment and broadens the circle of existence."

"It has been said that the best college is the world, and that the great danger of our tenth national convention, and I hope that the presence of the representative in the United States of our Holy Father, Pius X. will be for you a source of encouragement in the prosecution of the great work which you have undertaken."

Before all else it is gratifying to me to know that your Federation is making rapid progress, and that some effective good work has been accomplished since your last meeting. New friends have been made, and for the good which you have done, please to accept my sincerest congratulations. Remember, however, that you are as yet at the beginning of your strength and your zeal will increase more and more, and that in the course of time the Federation of Catholic Societies will prove to be a true lay apostolate in the United States which will bring spiritual and temporal blessings on the land."

And, indeed, we need such powerful organizations and unions of men, in order to resist the growing evils of modern society. Dear friends as you may observe, the chief characteristic of our age is a sense of unrest. This unrest permeates the atmosphere of our educational, political, industrial, and commercial world; and is rendered manifest by the distrust which prevails among nations, which lead to revolutionary movements and wars; by the avidity for wealth, which leads to the accumulation of colossal fortunes, the detriment of a nation's industry, and by the abuse of individual liberty, which leads men to disregard the rights of others, and to neglect the duties connected with their own state of life."

How can one explain this disorder, which distracts human life, while at the same time we observe that in heaven as well as upon earth, everything else proceeds according to the order established by God? namely, in measure, number and weight, as we read in the Book of Wisdom? Wise sociologists, of whatever school they may be, must, in the ultimate analysis, admit that the true cause of this disorder lies in the fact that men have deviated from the path marked out for them by the Creator of the universe and consequently they do thus wander about restlessly.

which tend to place intellectual activities in a position of minor importance. What with tennis, golf clubs, dramatic societies, 'frats,' sororities and other frivolous occupations, serious intellectual work is relegated to the second rank."

"But there is something worse still, I believe that the most serious menace to the rising generation of to-day is the fact that in the curriculum of our American colleges there is no provision made for a definite teaching of the responsibility of men to a higher power and a hereafter of reward and punishment. According to the approved view, taught in the modern law room, morality is simply an act in contravention to society's accepted standards, the deluge is no more sacred than a syllabus, moral precepts are but passing shibboleths, and conventionalities are added, and new seductive arts are invented, in the hope of bringing into submission the simple and the unwary."

In a word, in our day, nothing is left undone by a school of modernizers, in order to eradicate altogether from the hearts of the people even the very first fundamental principles of Christian religion, upon which Christian civilization was founded and nourished, and through which it made conquest over the heathen and extended its beneficial influence throughout the whole world. Hence it is that materialism pure and simple, under the assumed names of science and progress, is preached to-day even in some of our most noted public educational institutions, and that a worship for all that is temporal material and sensual to the exclusion of what is spiritual and eternal, is propagated amongst the masses to the detriment of Christian justice and morality."

At the sight of this apostasy from God and His Holy Church, what is the stand that Catholics must take? In this terrible struggle, Catholics, as members of the Christian militia, must stand firm, and stand which is in accordance with the dignity of their Christian character; and, as true soldiers of Christ, they must act with courage and zeal, how deep soever, vehement, and active the struggle may be, and how slowly and slowly its power may appear. Hence, dear friends, our course of action is clear and evident. We cannot shrink from this important duty without incurring God's displeasure and in contempt of His laws. No! we cannot remain inactive spectators, while God's divine laws are despised or forsaken, and while Christ's divine Church is so closely besieged, and our Christian institutions so violently assailed."

But, in this momentous conflict, we in an especial manner look with confidence upon our Catholic societies, and naturally expect that they will faithfully fulfill the tasks which they have imposed upon themselves, by their very organization. Yes, dear friends, at the social demands upon you are such that you cannot confine your energies solely to your individual interests, or to the interests of your respective associates. The duties of a higher order which claim your attention. There are problems of the greatest importance to the welfare of religion and society whose solution depends upon the stand which the Christian people will take. There is needed, therefore, on the part of our Catholic societies, an energetic and united action having for its aim or scope the revival amongst our fellow-men of the salutary laws of Christian religion. To attain this end, you can accomplish wonders, by professing openly and firmly, and even by defending, as far as in you lies, the teaching of the Catholic Church in regard to those dogmas which in a special manner are so bitterly assailed in our days; namely, the dogma of the existence of a personal God, of the Incarnation of our Blessed Redeemer, of the immortality of the soul, of man's duty upon earth, and of his destiny after death; as also of the sanctity of Christian marriage and the integrity of the Christian family. 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