

The Catholic Record.

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

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THE PRAYER OF ST. FELIX

Lord for to-morrow and its needs
I do not pray;
Keep me my God, from stain of sin
Just for to-day.
Let me both diligently work
And duly pray;
Let me be kind in word and deed
Just for to-day.
Let me be slow to do my will,
Prompt to obey;
Help me to mortify my flesh
Just for to-day.
Let me no wrong or idle word,
Unthinking say;
Set thou a seal upon my lips,
Just for to-day.
Let me in season, Lord, be grave;
In season gay;
Let me be faithful to Thy grace
Just for to-day.
And if to-day my tide of life
Should ebb away,
Give me Thy sacraments divine,
Sweet Lord, to-day

In Purgatory's cleansing fires
Brief be my stay;
O, bid me, if to-day I die
Go home to-day.
So, for to-morrow and its needs,
I do not pray;
But keep me, guide me, love me,
Just for to-day.

A NEW CATECHISM

At the Plenary Council of Quebec a committee of three Bishops was appointed to compile a catechism for the Dominion. The original idea was to draw it up first in one language and then translate it into other languages. It has been found practically impossible to realize this idea. It is impossible for three Bishops to come together for a sufficient length of time to produce a catechism as their joint work. For this and other reasons Bishop McDonald of Victoria, B. C., one of the committee, set to work to write a catechism himself. His intention was to write a series of three graded catechisms, and the one he actually compiled was to be the second of the series. Realizing that a satisfactory catechism must be the product of many minds, so that pedagogy and experience, as well as theology, may receive due consideration, he requested Archbishop McNeill to have the work of compilation continued in Toronto. The Archbishop has appointed a committee to gather and co-ordinate suggestions and ideas. For this purpose consecutive parts of the catechism, in its present state, will appear from week to week in the CATHOLIC RECORD, so that readers may send criticisms and remarks thereon to Rev. Hugh J. Canning, 5 Earle St., who is chairman of the Toronto committee.

A feature of the catechism is the order in which the subjects are presented. The position of the Mass in our catechisms does not correspond with the position which public worship occupies in Catholic life. "It is the Mass that matters." Worship is the distinctive feature of a religion. To treat of the Mass as part of one of the Sacraments is to give a wrong impression of its importance. It is co-ordinate with the Sacramental system, not subordinate. To bring this out clearly, and impress it on the mind of the pupil, the catechism tells, in successive chapters, what Our Lord is as Teacher, Priest, and King. As Priest He offered up the Sacrifice of Redemption, and continues the same offering daily on our Altars.

Another feature consists of a reading lesson after each chapter of question and answer, developing or explaining more fully, or suggesting application in practice of, the preceding chapter.

Many think that every answer in a catechism should be a complete sentence, repeating what is asked in the question. This system has been tried and found wanting. It makes the catechism too stiff and mechanical.

Following is the first chapter with its lesson:

Who made you?
God made me.
Why did God make you?
God made me to know and serve Him here on earth and be happy with Him forever in heaven.
How can we know God?
By learning what Jesus Christ has taught.

Who is Jesus Christ?
He is the only Son of God made man and born of the Virgin Mary.
What did He tell us of Himself?

Jesus Christ told us that He came from the Father in Heaven to be our Teacher, our Priest, and our King.

LESSON FIRST

To teach is to tell us what we did not know. God sent His only Son into the world to tell us about the home of many mansions which He has for us in Heaven, and how we are to get there. When one comes from a strange land and tells about the things that are there, we believe him. Much more should we believe Our Lord, who is truth itself, when He tells about the things of the Kingdom of His Father. We begin the catechism with an act of faith in Jesus Christ, the Son of God and the Son of the Virgin Mary. Faith is a gift of God. Let us thank Him often for the great gift of the true faith.

THEOLOGY AND RELIGION

Right Rev. Bishop Scannell preached recently at St. Cecilia pro-Cathedral. From the report of the sermon which appeared in the daily papers we take the following paragraphs:

"That Our Lord, during His life on earth, was contradicted, opposed and persecuted is a fact which enters so largely into our religion, and to the contemplation of which we have become so accustomed that it suggests no difficulty to us and causes us no surprise. For was not His mission a scandal and a stumbling block to the world? And therefore, we should expect the world to contradict and oppose Him.

"And the same treatment that was extended to Him is extended to the Church which He established. It is contradicted and misrepresented. Not to deal with our own surmises, and to deal with our own surmises, what is one of the commonest objections made to the Church? That it has too much theology and not enough of religion. Do these people know the meaning of the terms they use? Theology is the reasoned treatment of divine truth, of revealed doctrines, and religion is the virtue by which we serve and worship God. One is the foundation and reason of the other.

"But what do our critics mean by religion? They mean philanthropy; that is, the love of our neighbor for our neighbor's sake. And the Church proposes something better than that; it prefers charity which is the love of God for His own sake, and of our neighbor for God's sake. Oh but why does it not strive for social betterment—more comfortable houses, better clothing, more agreeable surroundings, higher wages and the like? For the very good reason that it was not commissioned to do any of these things. It was commissioned to teach men to seek first the Kingdom of God and His Justice.

"Those temporal interests are best promoted by the civic authorities or by the people themselves. If the Church were to take a hand in these things it would necessarily be drawn into politics, and it would soon be told to mind its own business and to go and preach the gospel.

"But why does not the Church work for social equality and the equal distribution of wealth, so as to make all contented and happy? Because the Church knows men and their limitations better than the theorists who advocate these things. The socialistic state—for that is what these theorists are striving after—if it could be brought about would make all men servants of the State and practically slaves and would put an end to all undivided initiative and effort.

"What has made this country the great and prosperous country it is? Not the State, not the Government, but the free efforts of the citizens themselves. The State has wisely left them to themselves as much as possible, and their own energy, enterprise and perseverance have done the work. And as to the equal distribution of wealth which some advocate, if it could be realized, how long would it last? Not twenty-four hours; for in that time the capable man would have more than his share, and the incapable man have less.

"The Church knows men and their shortcomings, and for this reason it will not recommend theories which it knows are impossible of realization. We need only good laws, say the theorists, and a new constitution of society to make every citizen contented and happy. Why then do not people observe the Ten Commandments? Are they not just and reasonable? And yet some tell us that they are out-of-date, and that they should be amended or abolished altogether. No doubt there are many abuses and often much injustice in our social system; but in seeking a remedy for these evils, we must never go contrary to the precepts of the natural law or the dictates of conscience.

"All legislation, to be profitable must take into account man's free will, his moral responsibility and his limitations. For example, what prevents the citizens of Omaha from devising a city charter that would be ideally perfect and would make us all contented and happy? Nothing what-

ever, except our own shortcomings and imperfections, which would make such a charter unworkable. After all, let unbelievers say what they will, there is in the world such a thing as original sin, and all social reformers, who ignore that sin and its consequences, will spend their lives in devising vain things.

"A thousand times better for us to bear our present ills as free men than to be fed and sheltered like cattle by the socialistic state. I do not question the sincerity of those theorists; I question their wisdom and their fitness to bring about any real betterment whatever. Men who find fault with the divine government of the universe are not to be trusted, and we need not be disturbed if they condemn the Church for not bringing about an ideal condition of things that is unattainable here below."

THE SPIRIT WORLD

In a Pastoral Letter, Right Rev. Dr. Cassartelli, Bishop of Salford, England, writes as follows of the origin, character, and dangers of what is known as Spiritualism or Spiritism:

"The Catholic Church at all times is chiefly concerned with the spiritual sides of man and his destiny, with the future life beyond the grave, and with the existence and operation of spiritual beings, whether good or bad. Hence we might justly say that the Catholic Church beyond all other religious systems is a 'spiritualist' organization. But, as in the case of Modernism and Socialism, an otherwise unobjectionable or even desirable epithet has been appropriated by an entirely different and even hostile system of teaching and practice, which is nowadays familiar to everybody under the titles of 'Spiritualism' or 'Spiritism.' The history of this remarkable movement is interesting. The skepticism engendered by the French philosophers and encyclopedists at the close of the eighteenth century, followed by the hasty generalizations and arrogant assertions of so many students of physical science in the early part of the nineteenth century, led to the growth and wide diffusion of what is known as 'Materialism,' which long held sway in both scientific and popular literature, as well as in many of the universities. There was a time when Materialism seemed to threaten to absorb the whole world to science and thought. But the reaction inevitably came. Pure Materialism is so essentially contrary to the profoundest instincts of the human race and to the most venerable and persistent traditional beliefs of every age and race, that the conviction of the existence and power of spiritual agencies forced its way back into men's minds.

THE FALLEN ANGELS

But the Church teaches us, not only of their existence, but also of their manifold activities, and of their practical relations to and intercourse with ourselves during our mortal lives. In the first place, there is no doubt that Almighty God makes use of the vast hosts of those blessed and happy spirits who share the felicity of heaven, as His agents and messengers in the government of creation. Hence they are properly called 'angels,' a Greek word signifying 'messengers.' On the other hand, there is no doubt that, according to the mystery of God's Providence, the lost spirits, Lucifer and his host of fallen angels, whom we call the devils or demons, are allowed to exercise no inconsiderable influence in the creation—perhaps, according to some of the fathers, even over phenomena of nature—but certainly in the spiritual life of men. Part of our probation in this life consists in the suggestions and temptations to sin which these evil spirits are allowed to make directly or indirectly to our mind and will. This teaching has been unchanging in the tradition of the Church from the Gospel narrative of the temptation of Christ Our Lord in the wilderness by satan even down to the well authenticated cases of the attacks of the evil spirits on the Blessed Cure of Ars, in our own days. Turning now from the activities of these vast kingdoms of spirits, good and evil, we may ask what are our relations with that other great and ever-growing multitude of disembodied spirits, that is to say, the souls of all those who have departed this life, whether in grace or in sin. Concerning these, the Church teaches us that God allows the blessed souls in heaven to know what passes on earth, and to be interested in the fate of these living. Likewise, the holy souls, who are temporarily detained in purgatory, most probably are similarly endowed with this knowledge of what passes here below and with the vicissitudes of their fellow creatures, and more particularly of their kindred and friends; and though these souls can no longer pray or merit for themselves, it is held by great theologians that they are allowed to exercise some degree of intercession on our behalf. The manifold good offices which living men are constantly receiving from the world of holy spirits, whether the angelic hosts or the disembodied spirits of

the just, require from us in return corresponding offices. Towards the holy angels and the saints and blessed in heaven, we have a tribute to pay of homage, veneration, and devotion. Towards the souls in purgatory our position is reversed, and we living here on earth are, by God's generous mercy, allowed very greatly to assist them and to shorten the weary time of their purgation by offering up for them our prayers and good works of every kind.

COMMUNION BETWEEN THE SPIRIT, WORLD AND MAN

In this great work of charity the blessed spirits in heaven are also engaged. The constant communion between the spirit, world and mankind is normally and purely spiritual or intellectual, i. e., a non-material one. Yet there are undoubtedly rare cases where God allows spiritual beings, whether good or bad, to make their presence known and even to communicate with living men by impressions on the senses of sight, hearing, or touch. Now the essential and most pernicious element of modern Spiritism is precisely this unlawful trafficking with, or seeking to traffic with, spirits, whether good or bad, whether human, angelic, or diabolic in their nature. It is begotten of a morbid and fearfully dangerous curiosity, like that of our first parents, to know those hidden things which God does not see fit to make known to us, and therefore to seek such knowledge is to act contrary to and to sin against the Divine Will. The Church in all ages has sternly reprobated and forbidden all such superstition. But is it not only the sinfulness of these practices that makes them to deserve the warnings and condemnations of Holy Church. There is no doubt that the pursuit of spiritistic practices has a deplorable effect upon the minds and even the bodies of its votaries. The most appalling of these effects is the weakening of the will power. Not theologians only, but many experienced scientific and medical authorities are agreed upon these sad facts.

EXTERNAL CONTROL

We are quite aware that a considerable part of this modern Spiritism, with its mediums, seances, clairvoyance, evocation of spirits, etc., is demonstrably made up of chicanery and fraud. But such an admixture of mere charlatanism does not preclude the really preternatural, or even diabolic, character of some of the phenomena of more advanced Spiritism. And whatever explanation, whether natural or preternatural, is given of such phenomena, there is no doubt the crucial evil, the specific danger, of spiritistic practices is the eventual subjection of the will-power to what is denominated 'external control'—be that control diabolic or merely human. This control, this surrender of the keys of the free will, is the true source of the frightful evils to which Spiritism inevitably leads. You may ask with some surprise why we should have chosen such a subject as the present upon which to address you in our Pastoral. The reason is that it has been borne in upon us by testimony from many sides that the pernicious cult of Spiritism is spreading to an alarming extent in all classes of the population, and even making headway among Catholics. It has thus appeared to us a timely and most serious warning against the dangers, spiritual and even material, which the adoption of spiritistic beliefs and practices involves. And this all the more so, because the beginnings are small and apparently harmless. A little dabbling, perhaps for amusement, in some slight forms of occultism, leads to deeper interest and an ever-growing craving to know more and see more, until the victim becomes a full adept and a slave of the cult.

Some Protestant ministers have more than once resorted to questionable methods of preaching. Finding that old-time sermons, which included moral lessons based on Biblical texts, have gone out of fashion they are constantly on the alert for popular subjects. The late Henry Ward Beecher may be considered the pioneer in this kind of preaching. He had a rival in another Brooklyn clergyman, the late Rev. Dr. Talmadge, who on one occasion advertised a certain style of piano by mentioning it in connection with the heavenly hosts praising God in Heaven. But the famous pastor of the Brooklyn Plymouth Church and the equally famous pastor of the Brooklyn Tabernacle were long since outdistanced by clerical imitators of their manner of making preaching attractive.

The length to which some of them have gone may be judged by the account the Pioneer Press of St. Paul, Minn., gives of the manner in which the Rev. Dr. Morrill of that city recently gave a specimen of vaudeville in his pulpit. He had made arrangements with two chorus girls to give illustrations of "rag" dances in the "People's Church" of which he is pastor. They were to show his congregation the intricacies of the

PROSTITUTING THE PULPIT

"turkey trot," "the grizzly bear" and other "refined" dances. At the last moment the chorus girls bucked out. The pastor of the "People's Church" was determined, however, that the members of his congregation should not be deprived of the entertainment he purposed giving them.

As the chorus girls would not be on hand, the St. Paul pastor determined to do the dancing himself and supplement it with a sermon. He only went through the dances with him before the sermon, but stationed himself in a place where he could coach the dancing minister. The public announcement that chorus girls were to entertain the congregation of the "People's Church" with an exhibition of the "turkey trot" had the effect of drawing an immense crowd. From the local paper which furnishes us with these particulars we learn that "there was no disappointment when the pastor began dancing and giving his sermon at the same time."

A Protestant minister gyrating in his pulpit to illustrate the character of an indecent dance, is the up to date development of the system of sensational preaching, which Henry Ward Beecher and other Protestant preachers inaugurated a generation ago. That style of pulpit oratory for many years kept within the limits of decorum, which were narrowed more and more as the Bible lost its ancient authority with the Protestant sects. The vaudeville antics of the St. Paul preacher is the latest exhibition of what that loss has brought in its train. The press despatch dealing with it informs us that the assembled congregation, who had come to see the chorus girls illustrate the "turkey trot" was not disappointed "when the pastor began dancing and giving his sermon at the same time."

Why should it be disappointed? The members of the "People's Church" came to be entertained and the dancing pastor filled the bill in a satisfactory manner. Neither he nor his fellow sensational preachers could hold congregations if they confined themselves to the Gospel preaching that appeal to Protestant churchgoers of former times. The latter crowded their churches to hear "the eternal verities," backed by the authority of a book they believe to be divinely inspired, preached to them. To-day their descendants, not possessing their faith, demand of their pastors a radically different sort of instruction. Hence the sermons on politics, Socialism and other subjects that ministers of former times never thought of discussing in their pulpits. Hence, too, that vaudeville exhibition in St. Paul's "People's Church."

holds its place among Protestant denominations.

This Methodist indictment of Methodism is worthy of serious consideration. If ebriety substitutes ignorance for bigotry as the cause for the Catholic attacks referred to, there are grounds for assuming also that these attacks are regarded by an equally large percentage of Methodist preachers as a protection to their amazing ignorance. Hence the frequency of assault and the existing animosity of Methodism to Catholicity.

Hereafter, however, Catholics need give themselves no great worry over the attacks of the Methodist preachers. According to Dr. Nicholson, a very large percentage of them are too ignorant for argument and too dense for conviction. Effort can be much better employed in some other direction.—Church Progress.

CATHOLIC FAITH IN SCOTLAND

It is gratifying to note the very flattering and extensive progress the Catholic church is making in Scotland. The annual conference of the Catholic Truth Society of Scotland, which was held a short time ago, gave abundant proofs of the church's increasing prosperity. Distinguished persons among the clergy and laity present at the reception held previous to the conference were: Major General Lord Ralph Kerr, K. C. B.; Lady Anne Kerr and the Misses Kerr; the Very Rev. Canon Stuart and the Very Rev. Canon Mullin, Edinburgh; the Very Rev. Canon Turner, Falkirk; the Right Rev. Mgr. Morris, Vicar General, Edinburgh; the Rev. Father Stack, Cambuslang; the Rev. Father MacMahon, S. J., rector, St. Aloysius, Glasgow; the Rev. Father McCluskey, S. J., rector, Sacred Heart, Edinburgh; the Rev. Father Bader, S. J., rector, Holy Name, Manchester; the Rev. Father Brown, Burnbank; the Rev. Father O'Reilly, O. M. I., St. Marys, Leith; Mr. C. Edmondstone Cranston, Corehouse, Lanark; Mr. Ogilvie Forbes of Boydell, Aberdeenshire; Mr. and Mrs. Bethell and Miss Bethell, Edinburgh; Mrs. Cumming Dewar of Vogrie, Mr. and Mrs. Drummond Young, Edinburgh; Mr. and Mrs. Liddell Grainger, Mr. W. H. B. Sands, Edinburgh; Mrs. Neinstadt, Edinburgh; Mrs. Ryland Whitaker, Mr. Fred J. Smith and the Misses Smith, Edinburgh; Mr. James Carmont, Dumfries; Mr. and Mrs. George, Edinburgh, etc. Among those who sent apologies for absence were Lord and Lady Ninian Crichton Stuart.

Archbishop Smith, who received an ovation, said in opening the session that it was the fourth time the general demonstration had been held in Edinburgh, and as he had attended them all he was quite sure that the present one, which he had the honor of addressing, was the largest that had taken place in the Scottish capital.

Of special interest was the address of Archbishop Mackintosh on "The Scottish School Board System of Education," in which he showed that the system was essentially a denominational one, and could never in its present form be taken advantage of by Catholic school managers or Catholic parents or Catholic school children. Catholics, he said, simply asked for equal treatment, equal justice and equal opportunities for their children to enable them to face the battle of life and fulfill the duties of Christian citizenship without any sacrifice of the faith of their fathers.—Intermountain Catholic.

There is hardly another part of Germany where old manners and customs have been preserved so unchanged through centuries as is the case in that Eastern corner of Bavaria bordering upon Bohemia and geographically called the "Bavarian Forest." The population there is strictly Catholic. About pentecost time the "Pflingstritt" or "Pentecost-Ride" is a religious procession on horseback, and it takes place every year on Whit Monday in the village of Koetzing.

According to documents still in existence this custom dates back to the year 1412 when the region was afflicted by a cattle plague causing the perishing of innumerable cows and horses. The people then vowed to hold a yearly procession to a nearby chapel where they would beseech the Lord to save them from a similar calamity in future. The procession is still held to-day, and not a year was missed ever since it was originated. The procession's line of march ends at a small chapel about eight miles away, where services are held, and after these are over, the cavalcade, which usually numbers hundreds of horses, return to the starting place, where the rest of the day is spent in social gatherings.

IN CATHOLIC BAVARIA PICTURESQUE PROCESSIONS THAT ORIGINATED IN A CATTLE PLAGUE

Learning without wisdom is like a sword without a handle.

A rare event is the presence of a mother at her son's golden jubilee of ordination. This was the case at the golden jubilee of Rev. Andrew Leong, a Chinese priest, born in 1837, near Hong-Kong, he entered the seminary at the age of fourteen years, and was ordained April 25, 1862. For 50 years he has worked faithfully in China. His mother is now ninety-five years old, but still strong mentally and physically. Her great consolation is to attend her son's Mass every day and receive Holy Communion at his hands.

CATHOLIC NOTES

More than \$100,000 of the proposed \$250,000 Archbishop Ryan Memorial Fund, which is to be utilized for the erection in Philadelphia of an archdiocesan deaf and dumb asylum as a memorial to the late prelate, has already been pledged.

Pagan Siam has over 4,500,000 inhabitants, of which 23,000 are Catholics. Under the Paris Foreign Mission Society the Church is making headway there. It has 29 churches, 33 chapels, 3,127 school children and a number of orphans and dispensaries.

Pope Pius X. on Jan. 7, sent a note to the German Ambassador, at London, asking the Powers to remove Palestine from the control of the Turks or to take such measures as will in the future protect Pilgrims to the Holy Land from Moslem outrage.

At a pontifical Mass on Christmas in St. James' pro-Cathedral, the Bishop of Brooklyn announced a gift of \$100,000; to the charities under his jurisdiction made by Robert Furey, chief stockholder in the Cramford Company. Mr. Furey is seriously ill.

"What is a Romanist?" The late Dr. Frederick George Lee, sometime Anglican vicar of All Saints' Lambeth, in his "Glossary of Ecclesiastical Terms," answers the inquiry thus: "Romanist: a vulgar word, used by the uneducated to designate a member of the venerable Church of Rome."

The Pope recently gave an audience to Dr. Conde Benoit Pallen, who presented the Pontiff with the last volume of the Catholic Encyclopedia, which the Pope said he highly appreciated. The Holy Father praised the writers and editors of what he called a wonderful work and conferred his blessing on them.

Bishop Brindle, D. S. O., of Nottingham, England, attains the fiftieth year of his priesthood this month. Bishop Brindle, when an army chaplain in the Sudan won the Distinguished Service Order by a terrible journey across the desert, made in record time and alone to administer the Sacraments to a dying soldier.

The Bishop of Wichita, Kansas, was approached recently by two ladies and asked if he was opposed to woman suffrage. He said: "Are you ladies who are called 'suffragettes'?" "Certainly," they answered. "Well, I'm a suffragan bishop myself, and can sympathize with you," and the ladies departed delighted that they had the Bishop in their favour.

The Socialist Party of Great Britain recently declared in its official manifesto "Socialism and Religion," second edition 1911, page 46: "No man can be consistently Social and a Christian. I must see the doctor, the Socialist or the religious principle that is supreme; for the attempt to couple them equally betrays charlatanism or lack of thought."

Mgr. Thomas Canon Luck, Protonotary Apostolic, and the Vicar General of the Diocese of Portsmouth, England, died recently. Two brothers of Mgr. Luck became beneficiaries, one of them eventually occupying the see of Auckland, New Zealand, and both of his sisters became Franciscan nuns. His father was a convert of only 3 years standing at the late Vivar General's birth. His mother remained a Protestant till her death.

By the death of Rev. John Gerard at Farm Street, London, on December 13, the English province of the Society of Jesus lost one of its most distinguished members and the Catholic body in general a valiant champion the productions of whose vigorous pen will remain for many years as powerful weapons in repelling the assaults of pseudo-scientists upon Christianity and of bigots upon the dogmas and teachings of the Church of which he was an honoured member.

Archbishop Whiteside, of Liverpool, in speaking of various effects of the Pope's encyclicals on frequent Communion, says that the number of Communions made in the Archdiocese has risen from about 1,900,000 made annually four years ago to over 4,000,000 made during the past year. The Easter Communions in the diocese rose from about 198,000 to about 221,000, an increase of 23,000 in one year, due in the main to the number of little children who for the first time fulfilled the Easter precept.

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