

The Catholic Record.

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

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NOT VISIBLE TO US.

We are informed that since many Catholics are interested in the cause of Higher Education our captious remarks to the contrary are as impertinent as they are unwarranted. Without any desire to ruff the susceptibilities of our brethren we have no hesitancy in saying that we cannot see any widespread manifestation of this interest. Here and there, notably in Antigonish, Catholic interest is more than academic; but, as a rule, our interest is based on glorification of what we have done in the past. We are confident that we are not unworthy of our forbears in the faith, forgetting that we neither strive to emulate their self-sacrifice nor to perpetuate their zeal for education. They were known by their achievements; we, by our talk. If we wish to be factors in the moulding of public opinion, to take our part in the controversies of the age, to be represented in the literature of our country, we must have a university as a source of love and life. If, however, we are content to dream in a fool's paradise, taking no heed of the portents of the time, unmindful of the efforts of our separated brethren for education, we condemn ourselves to feebleness and to a position which precludes any guidance of the destinies of Canada.

OUR STANDING.

We do not think that our standing in Ontario can be viewed with much complacency. When, for instance, questions of national import are discussed, we listen in vain for the sound of a Catholic voice. But we hear the president of a great non-Catholic house of learning contributing his quota to public opinion; we see its professors and graduates pleading for reform, throwing in current issues the light of cultured minds—in a word, we see the non-Catholic asserting his claim to leadership.

It boots little to decry these universities. The fact that they are on a plane of influence suffices as a proof for many that Protestantism is the source of enlightenment. And if we wish to prevent ourselves from being intellectually the equals of others, we give grounds for the charge that our interest in education is mere braggadocio and that we are not the enemies of ignorance. For the present, let us say that we must strengthen our university, and make it for our children, what Toronto and Queen's are for the Protestants of Ontario. The following words of Cardinal Newman are to the point: "At least," he says, speaking of the English universities, "they can boast of a succession of heroes and statesmen, of literary men and philosophers, of men conspicuous for great natural virtues, for habits of business, for knowledge of life, for practical judgment, for cultivated tastes, for accomplishments, who have made England what it is—able to subdue the earth, able to dominate over Catholics."

LOST GROUND.

To some parts of Canada came the Irishman. He wrested a living from the wilderness. In course of time he waxed prosperous and became an important factor in the life of the community. He was courted by politicians, and because of him Catholics enjoyed a certain prestige. He carried us on his shoulders, and when he died we found ourselves, to our dismay, like babes bereft of a mother. We were unable to take his place, and hence, upon the ground won by him, encamped the stranger. We were again in the rack—the puppets of politicians—making noise about our rights though forming no plans to get them, turning a deaf ear to appeals for education, as if the unskilled and uneducated can be competitors for the prizes which this country has to offer. We should not take ourselves too seriously. We have made progress, but not to the extent portrayed by the flamboyant oratory at society dinners. True, indeed, that our churches dot the land, but it is also true that they lack the decoration which the Catholic, knowing his faith, can translate into language the world understands, and who do not believe that laymen are anointed in confirmation to the end that they merely save their own souls and pay their pew-rent. The loved prelate of London, declared, some time ago, that the grand ornaments of a diocese are souls illumined by faith,

with zeal, gemmed with the self-sacrifice that makes every worthy cause their own and incites them to be in the foreground of intellectual movements of all kinds.

THE MAGNIFICENT SAINT.

We talk of Raul and Luther, Knox and Wesley . . . magnificent saints were they all, says the Christian Guardian. This quotation needs little comment. The editor who made a bid for notoriety by defending the French Government's crusade against Christianity, may tread any strange path without evoking surprise. But surely its readers will resent the coupling of the man who weakened, and consequently, divided Christianity, whose writings are, according to the Protestant historian, coarse, scurrilous, a menace to the foundations of religious morality, with the apostle who wars us against false teachers and exhorts us to hold to the Gospel which we have received. We may remind the editor that modern historical research has torn away the saintly garb in which Luther was once arrayed. Neither in his life nor in his writings does it see any evidence of sanctity. And Knox—a magnificent saint? We might cite a historian to the contrary, but it may be as well to point out that Wesley, the founder of Methodism, does not agree with his disciple who is editor of The Christian Guardian. Wesley dismisses the Scottish reformation with the caustic comment that "the work of God does not, cannot need the work of the devil to forward it."

We may mention that the late Rev. Heinrich Dentle, O. P., one of the greatest scholars of Europe, who was commissioned by the German Government to make a study of the Lutheran epoch and to draw up a study for purely historical purposes, exhibited Luther not as a champion of truth and freedom but as one of the vilest characters of which there is record in history. Men of learning, as Harnack and Soberg, abused the Dominick, but they failed to disprove his charges.

THE SPOUTERS.

The temperance cause suffers from some who pose as its friends. We refer to the wandering orators who wander so much per, and who, by their intemperate language and methods, which trench on buffoonery, are a drawback to the cause which they profess to advocate. The average citizen will listen to argument, but he is averse to tactics which indicate a striving for notoriety, and which, however agreeable to extremists, are not viewed kindly by those who wish to see the temperance question on the basis of right reason. The speaker who bears in mind that his hearers have brains can obtain a favorable hearing on this matter in any city of Canada. The spouter who offers mush, garnished with wholesale denunciation, is suffered not gladly and is forgotten ere he departs.

THE SAINT AGAIN.

Since Luther is for the editor of The Christian Guardian a man of faith, a man of resplendent piety, we presume that he finds no fault with the following utterance of this Reformer: "I assert and maintain," he says, "with the whole of Christendom that the dear saint should be venerated and invoked: for who can deny that even in our days, through the saints, God visibly works wonders with the bodies and at their graves."

WHAT THE SAINT SAYS.

We beg to inform our contemporary that the "magnificent saint" has the following to say of himself: "I confess," he writes, "that I am much more negligent than I was under the Pope, and there is nowhere such an amount of earnestness, under the Gospel, as was formerly seen among monks and priests."

WORDS OF WARNING.

On November 2, Lord Roseberry opened the London County Councils new training college. In the course of his address he said: "If you send out sceptical teachers—though they may not have the opportunity, and probably will not have the opportunity of giving a word of religious instruction within their school hours—you are doing the schools to which you send them not a benefit but an injury. . . . But of this I am convinced, that scepticism applied to the tender years of childhood, boyhood, girlhood, is a corrosive acid eating deep into all the foundations of character which you

wish to strengthen and support." Lord Roseberry is right. He sees, as others before him, that life must not be judged by the antipathies of the sects, by their prejudices, but by the standards of eternity. An unbelieving teacher is a greater scourge than war or pestilence. He may speak of Christianity or he may ignore it, but his influence will, in many ways, teach his pupils that religion is not an essential element of their lives. Hence, they to whom children are entrusted, not for the purpose of turning them into clever devils, but into God-fearing men and women, should themselves be earnest Christians. But strangely enough the British non-Conformists are opposed to religious tests for teachers. We say "strangely," because they who pride themselves on their concern for Great Britain are doing what they can through fear, we suppose, of Popish aggression, to imperil the foundations of national stability.

OUR DUTY.

Let us work good towards all men, but most of all towards those of the household of the faith. We think that the apostolic precept is not in honor in some quarters. We do not say that the unit should be pushed forward. What we maintain is that Catholics seeking situations should be assisted by those who have influence and position. Bound to us by the ties of faith they cannot be regarded as strangers. But it happens oftentimes that they of the household who are struggling for a living are ignored by their brethren. And yet, a manifestation of that brotherhood of which we speak would be to the young lawyer, doctor, merchant, at a time when the way seems to them both long and hard, of great benefit. It would not only encourage them, but it would also show that brotherhood is not a mere cant word, but an expression of the belief that the poor and the struggling are children of our own Father in heaven.

A RUMOR TERRIBLE.

The papers inform us that the Orange Lodge of Toronto, has, it is said, passed by a large majority a resolution forbidding the leaders of the Order to appear on the platform, or in any way assist in the election to political power, any member of the Roman Catholic Church.

This statement, even if accurate, does not surprise us. It is not good "politics." It is un-Canadian; but it is Orange to the core. It points out that discrimination in political matters, on lines of religion, finds favor with those who know nothing of the spirit of tolerance that showed itself in Quebec by the support of men like Sir Henry Joly and Mr. Justice Wartell. But Orangemen seem to prefer the policy of hatred to that of conciliation: the interests of the lodge to those of Canada. They live in an atmosphere charged with ignorance and bitterness and suspicion, and hence bring to the treasure store of Canada neither love nor wisdom, but discord and foolishness. To quote Lord Roseberry, who repudiated Orangemen some years ago, "their policy is solely negative, ever seeking to sow dissension. It is a source of deep regret," he says, "that individual moderate Orangemen do not think out some matters for themselves. To me they appear to be following blindly the lead of some few professional politicians whose advice seems invariably to be the result of a contemplation of their personal interests and hardly ever the outcome of a desire for peace and prosperity." He came to the conclusion that local Orangemen was coming to mean an organization seeking to establish the worst mental slavery. The gentleman hits the mark. Orangemen are bound by the chains of prejudice. So far as we are concerned their talk is made in Ulster.

"A Continuous Mission."

Father Rosawinkel, S. J., the veteran Jesuit missionary, speaking the other day at the annual banquet of the Cleveland priests, urged upon them the support of the Catholic press, declaring the Catholic newspaper "a continuous mission in the home."

"Catholics," he continued, "do not begin to make the use of the press that Protestants do. The children of the world are wise in their generation than the children of light." The ministers become the active agents of their church newspapers. They give to the circulation of such publications their active and persistent co-operation."

Father Rosawinkel urged his audience to take a deep interest in this important matter, and to insist as much as possible on having the Catholic newspaper in every Catholic home.

ARCHBISHOP GLENNON URGES CLOSER STUDY OF THE MASS.

SOLEMN SIGNIFICANCE OF SACRIFICE NECESSITATES THE UNDERSTANDING OF ITS CEREMONIES.

"The general use of the missal has not made the layman more observant of his religious duties and days of obligation." Archbishop Glennon declared in his regular monthly sermon on "The Mass and the Missal" at the New Cathedral Chapel.

Formerly, he said, the layman reckoned his secular as well as his religious duties by the ecclesiastical year; with its chronicle of various saints' days, with their offices, chants and litaniae, and therefore was more familiar with his obligations.

The Archbishop spoke on the beauty, dignity and solemn significance of the Sacrifice of the Mass and emphasized the necessity of understanding its ceremonies on the part of the congregation, so that they might associate themselves in the celebration. He said:

"This day, the first Sunday in Advent, marks the commencement of the ecclesiastical year. From to-day we date the feasts and fasts of the Christian year chronicling in succession the saints' days, their offices, chants and litaniae. To-day the celebrant of the Mass opens the first page of the missal, and for the reciting of his office the first page of the breviary.

"Time was in the Church's history when it would not be necessary for men to make these announcements, for they were already known to the laity, and strange to say these were days not deemed as enlightened or as progressive as the present.

"When the art of printing gave a chance to the educated Catholics to obtain prayer-books, it was custom: they were asked for the most part, 'a strange to say these were days not deemed as enlightened or as progressive as the present.'

"With this missal as their guide, it was easy to discern the time and title of the ecclesiastical year, and in a sense to regulate their own lives accordingly. They knew when Advent came with its prophecies and promises and when Christmas came with its angels song, and its Christ child. Then Epiphany and Candlemas, Lamas and Michaelmas—for all these feasts, as their very names expressed it, were Mass days from their missals' catalogues.

"But it was not for the knowledge it gave them of feast or fast that these people valued their treasures. True, the missal might tell them of the various duties the different feasts incited; it might remind them of their secular duties coincident therewith. Still the primary purpose of the missal in the hands of the laity was that thereby they might follow the celebrant of the Mass, step by step, as he went through the august celebration.

"And in this they knew they were in complete accord with Catholic theology. For this theology teaches that in the holy Sacrifice of the Mass, the first celebrant is our Lord Himself; next is the priest celebrating and then in order the faithful attending, so that all should be united, not alone by a physical presence, but much more in with an order of devotion by forming one more unity in the august Sacrifice.

"How can this be done, however, under the conditions that exist to-day, when the laity do not understand and consequently cannot, even if they would, directly associate themselves in the celebration of the Mass? Hence the movement of the Mass of the Sacrifice is by the laity partially lost, while the beauty of its litany and its prayers and through them also the sublime character of the Sacrifice can be only in the faintest way understood.

"But with the Catholics of the past it was entirely different. With them the Mass was in English, translated into English; take your place before the altar, whether it be by the railing or the door it matters not, repeat with the priest the very words that enshrine the mystery and majesty of the great and only Sacrifice of the new law; then you will go into the choir of God and recite the psalm which with the ceremony commences; with the celebrant, you will move outward to the table, beneath which rests the relics of the saints; and you will see in that ascent to the altar the ragged hillside of Calvary, where the Mass was first offered, just as you see surmounting the altar at the summit of Calvary, the cross of Christ.

"You will speak again the words of faith and the lessons of piety that furnish the prelude of the Sacrifice. You will speak the praise of the Lord in the preface and join with the choir of angels in reciting the triple 'Sanctus.' Holy, Holy, Holy Lord God of Hosts! You will recite again the message given to the churches of Rome, and the morning of the Saviour's life brought with the angel's hymn. 'Glory be to God on high and peace on earth to men of good will.'

"You will stand around with the candles lighted to hear some portion of the Saviour's life, recorded in the gospels of the day; some miracle He wrought by His power. He taught or the word that He has done in the years of His earthly ministration. Thus with you, containing the opistles and gospels, you profess that the faith as taught in these writings is yours; and from it you recite the creed. In that procession, step by step, you move from creation's dawn onward to the resurrection of the coming among men, His life, His death, and His resurrection.

tion. You speak the words of cheer that brighten our future and light on through the resurrection, unto 'life everlasting.' And now, your profession of faith ended and your creed recited, you bow your head at the Canon of the Mass and recite with ever increasing solemnity the words that move you nearer to the center of the Sacrifice; the living church springs before your mind, and you pray that the living Church now before its Master and Lord may live in peace and unity under the Master's supreme rule. Step by step, from Pope to Bishop, from Bishop to parish and parish to people, you will include all in this prayer of peace and union, and especially would you include all those who with you there join in that sacrifice; and thus you make your communion for the living.

"Then, turning to the history of Sacrifice, you would bring to mind the blessed mother who stood by that Sacrifice on Calvary, and with her in the long procession, the apostles and martyrs, Peter and Paul, James and John, and all the saints whose merits and prayers you would appeal to for help and protection in this great purpose of sacrifice. Then, while heads are bowed and all spirits there attuned to the solemnity of the occasion, the words of consecration are pronounced; obedient to that decree spoken the night before the crucifixion, where Christ tells His apostles, 'Do this in commemoration of Me.' The consecration over, before the blessed Saviour, now sacramentally present, you pray that in His sacrifice, yours also may be found worthy.

"Thus, onward through the solemn services you go, pleading that the Lord may give you life, nourishment, and with His life give you your daily bread. He is here on the altar now; you realize it, for you feel that you are unworthy to be present, and thrice you repeat with the ruler in the gospel, 'Lord, I am not worthy that thou shouldst enter under my roof.' Then, with the consummation of the Sacrifice you hear again repeated, as from the cross, 'Consummatum est.' It is finished. With this Sacrifice completed, the opening word of the Mass again is spoken. In the beginning you say, 'I will go up unto the altar of my God,' and now the celebrant turns and says, 'You may go, for the Mass is ended.'

"Now, my dear friends, this is the value of the missal in the hands of the laymen, that with it he takes, as a Christian theology wishes him to take, an integral and intelligent part in the celebration of holy Mass—becomes, in fact, what he should be, a celebrant.

"Thus, also, will he understand the beauty and meaning of the Church's liturgy, the rules and spirit that govern her inner life. In his eyes and before his soul the holy Mass, from a meaningless jumble of ceremonies and chants, is transformed into a Sacrifice divine in its essence, well ordered in every part, reproducing before him the tragedy of Calvary, with all its light and shadow, all its despair and hope.

"Read that missal again; follow its movement; listen to its words, recited by you, by the celebrant, not chanted by the choir; it is, let us say, that part of the 'Credo' where the Blessed Lord is led forth to die. The tragedy is there in three words; the choir will sing them to-day, as they do in every Mass. Note the evidence of sadness that with each note increases until you hear its last tones linger there in the tomb, where they laid Him.

"Crucifixus, mortuus, sepultus." He was crucified, died, was buried. There the life goes out as an expiring sigh; the voice, too, that recites the tragedy should know what tones would best produce that sorrow crystallized, and tell in becoming numbers the story of a divine heart that was broken.

"He is laid in the tomb, His chant is nature's requiem, whispered by all creation—taken up by the angels of God, spoken in accents pathetic through time and space and eternity. 'Sepultus.' He is buried, the tomb is sealed and there is silence now around the tomb, the silence of death and the darkness of the night. Then you hear the imperceptible recital of a tragedy, the uncertainty, then the more hopeful tones of the awakening—the east is filled with light. The day is at hand. The stones are rolled away. The darkness is gone and in triumphal tones the choir chants 'Et resurrexit.' He is risen from the dead. He has conquered.

"Now this is, at least, only a very faint recital of a single passage from the missal. Just a simple incident as it occurs in the celebration of Mass.

"Taking the Mass in entirety, we learn all its lessons, study its meaning, form and manner. And you will see in all the movements, light and shadow, all the heights and depths of a tragedy, the re-enactment of that saddest tragedy in all the history of man. With the words of the missal on your lips and the Church's hand to guide you you will walk again with Christ along the thorny way—in spirit you will go with Him through death's valley into the portals of heaven."

A PRIEST ADDRESSES MINISTERS.

Who has not heard of Oberlin and who does not know that the Oberlin of years ago did not associate with and could not find any good in anything labeled "Catholic?"

We notice that Father Dietz, the zealous pastor of the Church of the Sacred Heart in that town, addressed the ministers' meeting held there on Monday, December 2. He took for his subject, "The Late Ecumenical of Pope Pius X. on Modernism." This certainly gave to Father Dietz a very opportune subject. He took advantage of the occasion to give to his listeners

a very fair and full idea of the present condition of the Catholic Church. We may know how well he fulfilled his task when "a vote of thanks was returned to him for his most able and instructive address and the morning service was greatly enjoyed by all present." We congratulate Father Dietz on the good work he is doing in the educational center of Congregationalism.—Catholic Universe.

A NOBLE EXAMPLE.

General Zietzen, one of the veterans of the Seven Years' War, gives us a noble example of true moral courage. One day having received an invitation to dine with Frederick the Great, he begged to be excused, saying: "I pray you tell His Majesty that this is a day on which I am accustomed to receive Holy Communion and I do not wish to put myself in the way of distraction."

Some days after the king said to his favorite general: "Well, Zietzen, how did your Communion go off the other day?" At which all the courtiers laughed. But Zietzen rose, approached Frederick, and said gravely: "Your Majesty well knows that I have dreaded no danger, and that I have fought against odds for you and the country. What I have done I am ready to do again when your Majesty commands me. But their is One above us mightier than you, than I, than all mankind. I will never allow any man to insult Him in my presence, even in jest; for in Him is my faith, my hope, my consolation."

The king, much moved, held out his hand to the noble old general, and said with great earnestness: "Happy Zietzen! I respect your religion. Preserve it carefully, and rest assured that what has now taken place shall never again be repeated in my presence."

CATHOLIC NOTES.

On his recent visit to Emporia, Kansas, the Rt. Rev. Bishop Lillis administered confirmation to several converts. Among them was Mr. W. F. Dungan editor of the Emporia Times.

The Very Rev. Francis Xavier Wornz, General of the Society of Jesus, celebrated last Thursday, the golden jubilee of his entrance into religious life. Father Wornz was born in Wurttemberg, on December 2, 1812.

It is reported that Charles M. Schrab, the steel magnate, has made a gift of Richmond Beach, Staten Island, to the Sisters of St. Francis of New York, who will establish a hospital for crippled children there. The property is valued at \$150,000.

Amongst the honors conferred by King Edward of England on occasion of his sixty-sixth birthday (Nov. 9) was that of Knighthood upon Charles Stanley, a Catholic singer who has charmed multitudes in all parts of the world. Mr. Stanley is said to be the first vocalist upon whom this distinction has been bestowed.

This suggestion from the Pittsburg Catholic is timely: "Our societies in their entertainments are not too careful in their selection of public speakers. The society owes a high and exact duty to the men and women invited and present, that the speaker is one, not only eloquent and instructive, but whose life is beyond a cavil. A mistake in this direction is irreparable.

The House of Providence, an orphan asylum conducted by the Sisters of Charity just outside of Syracuse, N. Y., was burned to the ground Sunday morning. As the result of the fire one hundred and fifty children and fourteen Sisters of Charity are temporarily without a home. The only salvages were the clothes the children and Sisters had on their backs.

At the recent twelfth Diocesan Synod of New York, Archbishop Farley announced that fifty-five churches of the archdiocese now have male choirs, and twenty churches are earnestly preparing for the same. The Diocesan Commission on Church Music will soon issue a list of Masses suited to divine service. It is likely that Gregorian chant will be taught in the parish schools next year.

The Sacred Heart Review says: Alphabetically the diocese of Antigonish, N. S., has a place well up near the head of the list, but it does not depend entirely on this fortuitous circumstance for a position of honor. In no diocese with which we are acquainted is the number of merely nominal Catholics smaller than in Antigonish. In no diocese are the relations between pastors and people more harmonious."

Mayor Fitzgerald, in Collier's, says Boston is proportionately the most Irish city in America. It has also more folk of Irish descent in it than Dublin, the chief city of Ireland. Of about 561,000 people in 1900, only 156,000 were of native parentage, and at least one-half of these were third or fourth generation descendants of the Irish. With the Italians and other Catholics, the Catholic vote of the city reaches well toward 75 per cent. of the total.

Observes the editor of the Sacred Heart Review, of Boston, a recent incident offered to several prominent ecclesiastics in the Episcopal City. Sitting in the faces of priests seems to be one of the gentle pastimes of anti-Catholic roughs in Rome. Some day some misguided lizzard will try this on a sovereign from Cork or Tipperary—and there will be a brilliant display of muscular Christianity then and there.