

The Catholic Record.

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

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London, Saturday, December 8, 1900.

TRUE TO DUTY.

Hats off to Chaplain O'Leary! Men of all denominations have not been slow to express their pride at his valourous and unselfish work during the South African war. One wonders that the Father, who is not in the bloom of youth, has stood the campaign so well. With his regiment on the march and in the firing line, sharing their fatigues and perhaps emergency rations, he has given evidence of sterling pluck, and, what is better, the devotion of a true ambassador of Christ. It may not be a small consolation to know that his services are, even in an age that is not prone to remember, not forgotten, and the faithful accomplishment of the onerous duties of chaplain rank with the very best deeds that have made history within the last few months.

We are glad his friends — and they are legion — are subscribing a competence, and hope he may be long spared to enjoy the ease and retirement he has earned.

WANTED: FAIR PLAY.

The Catholic priests who are engaged in the work of missions to Protestants continue to give encouraging reports of their success. One thing they have to contend against is not so much the antipathy as the colossal ignorance of the most elementary ideas of Catholic doctrine. We have not a word to say to the poor people who are, in their progress to the Church of Christ, hindered by the bogies of an antiquated prejudice. That they wish for truth we believe: and we are convinced that the Kindly Light will guide them yet over the ferns and morasses of doubt and error, into the haven which has given peace and rest to so many of their forbears. What we do not understand is why the preachers leave their flocks in such ignorance. Perhaps they do not know better, but that, in an age of cheap books and penny catechisms, can scarcely be alleged as an excuse. Our friends who prelude over the destinies of the various vapory forms of Protestantism should realize that the intelligence of the age demands that, when touching, in their leisure moments from political disquisitions, upon Catholicity, they should equip themselves with some knowledge of its tenets. All we want is fair play.

SOME PEOPLE WE HAVE MET

Many good people say that Catholic papers are bigoted. If they were editors they would turn out copy brimming o'er with good will and charity. It might be colorless—wishy-washy—of the impressionist school, but it would be perfectly conformable to all the rules of good breeding. For our part, however, we admire the stamp of Catholic that is ready to resent a calumny, and is not afraid of standing up for the faith, even though it may shock the feelings of those who believe, no matter the cost, in concord.

We have lived long enough to observe that the staunch Catholic is—for all the world loves a brave man—respected by his separated brethren. The flabby, out-of-elbows Catholic may be quite a correct figure in a drawing room or at a tea party, where he excels in the art of talking nothing to the specimens of the female sex who read everything and know nothing and talk scandal, but in practical life he is—and deservedly so—rated as a nonentity, or as one upon whom no dependence can be placed. It happens at times that these individuals, finding themselves without the wherewithal to have their trousers creased, pose as Catholics out of a job. But none wants to employ them because they cannot be trusted. The man, who barbers his faith on the mart of cowardly silence cannot reasonably be expected to be true to his employer. And then the walk-in rings with their clamour that Catholicity is a bar to their advancement.

We have heard it before this, and we believe it is the cry of the unskilled, of the amateur politicians or social dawdlers and of those who endeavor to place upon other shoulders the burden of their own avoidable anders.

Outside of these who are up to their necks in the tomfoolery of Masonry we believe that the majority of employers are in business, not for sentiment or philanthropy, but for money. Hence the men whom they welcome into their employ are those deemed capable of advancing their interests, of taking an interest in their business, and who have proved themselves trustworthy members of the community. It goes without saying there is at least a possible doubt as to a hickory Catholic possessing these requirements. He may have, but the wide awake business man will prefer an honest and rugged Catholic to the one who shuffles through life with a "don't wake the baby" air and with the accommodating disposition to be a door-mat whenever occasion requires it.

THE METHODIST CONFERENCE IN NEW YORK.

It is wonderful that Protestants cannot rarely come together without maligning Catholicity. Perhaps it is because their attenuated creed leaves them little to talk about, or because their ignorant bigotry blinds them to all social amenities. One should expect that a concave of American Methodists, assembled presumably for the discussion of things most likely to forward or to retard the advancement of their peculiar views, should be characterized by dignity and moderation of speech, or have at least a due regard for the truth. But the American Methodist Bishops, we are sorry to say, have degraded a representative assembly to the level of a ward caucus, and have given vent to the most pitifully foolish talk we have ever seen in a public print. The various speakers ranged the changes upon the old calumnies that have long since been banished from decent polemical literature. We do not, however, imagine they believe them. If they do, they must be living in an intellectual wilderness, or gifted with a marvellous gullibility.

And these same individuals, crying out on the house-tops for liberty of thought, are shackled by the fetters of prejudice and unfair hostility that prevent them from learning at least what are the doctrines of Catholicity. At a time when the principles of the Reformation are indeed being pushed to their uttermost limit, and are, according to their own admission of a few months ago, sweeping those of their own communion into the vortex of infidelity, it is passing strange that the preachers should neglect the affairs of their own household and devote their attention to those of which they are ignorant. Perchance they were seduced from the path of rectitude by the siren of Notoriety that has captivated so many of our ministerial brethren. But, whatever the cause, we deplore that the Methodist Bishops have seen fit to give utterance to statements that stamp them either as prevaricators or as gentlemen whose manifold duties debar them from study and investigation.

The first speaker who made "Rome howl" was a prelate with the significant name of Goodsell. His address, as reported in the columns of the Free Press, of London, is a weird and wonderful affair, abounding in allusions to superstition and priestcraft, and in declarations that Methodists—the Saints defend us—are going to wipe out the Papal system. The next speaker, a Dr. Dress, was even more amusing. In addition to a luxuriant imagination he has a grasp of logic that speaks volumes for his philosophic training.

What tribute, indeed, can be paid to the acumen of the divine who attributes the Franco-Prussian war to the definition of Papal Infallibility, because the one came after the other? In anti-Catholic meetings everything is allowable and the orators desire no better reward than the plaudits of the ignorant. And it is all the more inexplicable when we remember that Methodism, despite its early work amongst the poor and for temperance, has, in the judgment of the scholarly Bishop Spalding, contributed more than that of any other sects to undermine faith in Protestantism and to produce the widespread and almost universal religious indifference and doubt which at present prevail in the United States. Its teachings and methods have impressed the masses

with the idea that Christianity is an experience, and not a dogmatic system of faith; that it is what the individual feels it to be, and not what its history proves it to be; and, consequently, that the final test of religious truth is to be found in the moods and sensations of the soul. Thus it seeks to rest Christ's historic religion upon the fervid imagination, and the results are necessarily disastrous.

The same Dr. Dress indulged also in nonsense about the alliance of statecraft and priestcraft against human liberty and human progress.

The expressions that fall from the lips of anti-Catholic orators has as much meaning as the "free thought" and honest enquiry of the infidel.

We might, were not the theme too common-place, point out how the Church at every stage of the world's history has proved herself to be the firm and consistent friend of all that could enable man and promote his welfare. But it would have little effect upon our friends. "The mind of a bigot," says Wendell Holmes, "is like the pupil of the eye: the more light you pour on it, the more it contracts."

If there is any progress in the world to day, that is, the progress that is not based on the trophies of commerce or on armies, but on the virtue of men and women—on obedience to law—on the purity of the family—it is due to the Catholic Church. Even those who owe us no allegiance have asserted time and again that Catholicity is the only safeguard against the immorality and infidelity that seek to sap our national foundations.

One word more and we have done. Our Methodist friends are, in their crusade against Rome, very fond of claiming kinship and friendship with the other sects. The following quotation, taken from the works of Rev. Sidney Smith, who wrote at a time when Methodism had immeasurably more influence than it has at present, may convince them that the claim is not highly appreciated:

"In routing out a nest of consecrated cobblers and in bringing to light such a heap of trash as we were obliged to work through in our articles upon the Methodists, we are generally conceded a service to the cause of rational religion. Give us back our wolves again, restore our Danish invaders, curse us with any evil but the evil of a cunning, deceiver Methodistical populace. Wherever Methodism extends, boldness and rough honesty are broken down into meanness, prevarication and fraud."

We do not quote that angry invective with approval. We append it merely as a deterrent to the enthusiastic admiration of our friends for the other sects.

ENCYCLICAL LETTER.

Pope Leo Urges the Necessity of a Christian Revival.

In his Encyclical Letter on "Jesus Christ the Redeemer" briefly announced in a recent issue the Holy Father says that although it is not possible to look to the future without anxiety, and the dangers to be feared are neither light nor few, the sources of evil, private and public; being so many and so inveterate; still, through God's goodness, the end of the century seem to afford some ground for hope and comfort. Despite all the attractions of the world and so many obstacles to piety, at a single sign from the Roman Pontiff a great multitude of pilgrims thronged *ad limina sanctorum Apostolorum*. Who could fail to be moved by this spectacle of extraordinary devotion towards the Saviour? This fervor of so many thousands of men joining with one mind one heart from the rising to the setting of the sun in acclaiming and exalting the name and the glories of Jesus Christ would readily be deemed worthy of the noblest days of Christianity. Would that those flames of the old Catholic piety which had, as it were, been bursting forth developed into a great fire, and that the excellent example set by many pilgrims might move the rest of the world. For, what was so necessary to this age as the restoration to States, far and wide, of the Christian spirit and the ancient virtues? The misfortune was that others—and they were numerous—closed their ears and did not listen to the admonitions which arose from this renewal of the religious spirit. If they had known that nothing could be more wretched than to have left the Redeemer of the world abandoned Christian customs and teachings, surely they too would arise and, changing their course, seek to extend the Kingdom of God on earth the office of the Canon, and now that special opportunities were offered during the Holy Year, the knowledge and the love of Jesus Christ should be more largely diffused by teaching, persuasion and exhortation directed not so much to those who listened atten-

tively as to all those unhappy people who, whilst retaining the Christian name, spend their lives without faith and without the love of Christ. He Who once restored nature, fallen through sin preserves it and will preserve it forever. "He gave Himself a redemption for all" (1 Tim., ii. 6); "In Christ all shall be made alive" (1 Cor., xv. 22); "and of His Kingdom there shall be no end" (Luke, i. 33). Therefore, according to the eternal design of God, the entire salvation of individuals and of society as a whole depends on Jesus Christ, and they who desert Him, by this fact blindly and madly determine upon their own destruction, and at the same time, as far as they can affect it, cause human society, tossed about by a great storm, to fall back beneath the burden of the evils and calamities from which the Redeemer in His mercy relieved it. Now He desired that the mission confided to Him by the Father should be perpetuated through the ministry of the Church established by Him in the most conspicuous way. Whilst on the one hand He made her the depository of all the means of man's salvation, on the other He solemnly ordained that men should render obedience to her as to Himself and should earnestly follow her guidance throughout life. "He that heareth you heareth Me; and he that despiseth you despiseth Me." (Luke, x. 16)

The law of Christ must then be sought absolutely from the Church; and accordingly, as Christ is the way for man, so also is the Church—He of Himself and by His nature; she by the office conferred on her and the communication of power. Therefore who soever look for salvation outside the Church have gone astray and are laboring in vain. And the case is almost the same with States as with individuals; they too must end disastrously, if they depart from the way of Christ. The Son of God, the Creator and Redeemer of human nature, is the King and Lord of the world and has supreme power over men singly and collectively, and the public weal is ill provided for wherever His due place is not assigned to Christian institutions. Christ, being abandoned, human reason is left to itself and deprived of the strongest support and the brightest light. Then men easily lose sight of the end intended by God in the establishment of human society which consists chiefly in the citizens being enabled through civil intercourse to secure their natural well-being, but in entire harmony with the attainment of that highest, most perfect and eternal good which is beyond nature. By a confusion of ideas both rulers and subjects were led away from the true path, for they needed what was wanting—a sure guide and support. And did we not every day see States which labored hard to ensure and increase public prosperity distressed and suffering in many respects, and these of the highest importance? True, it is asserted that civil society suffices for itself, that it can get on well enough without the aid of Christian institutions and attain its end by its own efforts alone. Hence it is sought to laissez le work of public administration, so that the traces of the ancient religion are daily becoming fewer in civil affairs and public life. But those who are responsible for this do not perceive well enough the effects of what they are doing. For, the laws that are evil being given up, the ideas most lose their chief authority and justice collapses—two bonds of the strongest kind which are essentially necessary to human society.

In like manner, when the hope and expectation of eternal happiness has disappeared, there is a disposition to thirst eagerly for earthly goods, and every one endeavors by all the means in his power to grab as much of them as he can for himself. Hence arise sectional rivalries, envy, hatred, jealous enmities, the desire to abolish all power, the design to create mad ruin everywhere. No tranquility abroad, no security at home; civil society disfigured by crime. Christ the Lord must be restored to human society as to His possession; all the members and parts of the social organization must draw and drink from the Fountain of Life which proceeds from Him—the legal enactments, the national institutions, the universities and schools, the marriage laws and the family, the palaces of the wealthy and the workshops of the toilers. And let his borne in mind that upon this largely depends that civilization of the nations which is so much desired, for this nourished and promoted notes much by those comforts and resources which affect the body as by those things which concern the soul—praiseworthy morals and the cultivation of virtue. His Holiness begs of all Christians to do what they can to know their Redeemer as He is and the pontiff specially appeals to the clergy to exert their zeal for this purpose as far as possible in the pulpits and the schools, and wherever opportunity offers. In conclusion he says: "But as We are writing of that which We can hope to obtain only through Divine grace, united in fervor and in earnest prayer, let Us beg of God to show His mercy, not to allow those to whom He has redeemed by the shedding of His Blood to perish, to look favorably upon this age which

has greatly sinned but has also suffered greatly in expletion of its faults, and lovingly embracing men of every race and nation to remember His own words, "If I be lifted up from the earth, will draw all things to Myself." (John xii. 32).

THE IMMACULATE CONCEPTION IN HOLY SCRIPTURE.

In the third chapter of Genesis when God had pronounced sentence of death against Adam and Eve for their sin, He immediately addresses the serpent and says "I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel." (Gen. iii. 15)

This has been called the Proto-Gospel because it contains the first promise of a future Saviour. It can be easily remarked that there is a distinction made between the woman who was to come and the seed of the woman. "I will put enmities between thee and the woman and thy seed and her seed." The seed of the woman who was to destroy the power of the serpent could be none other than Jesus Christ and consequently the woman in His Virgin Mother. Between that Mother and the serpent there was to be eternal enmities and this, as was foretold by God, in connection and in regard to the sin of our first parents, viz., original sin. By that original sin there was a bond of friendship, a connection made with the devil. On the other hand, "enmity" means that there be no communication, no fellowship, no connection of any kind, but on the contrary, separation, aversion, opposition. If "the woman" be the Mother, of the Redeemer, had been attained for the Redeemer, had been established, there one instant by original sin, there would immediately have been established between her and the Evil One a relationship or bond and the enmity predicted by God could not be said to exist between them. For God did not determine time or manner. He simply predicted enmity; which way of speaking means that it will be perpetual, and therefore there was no moment when "the woman" was not the enemy of the serpent.

When the time arrived for the fulfilment of the great Promise we find that the angel Gabriel and also Saint Elizabeth, under the inspiration of the Holy Ghost, confirm what had been foretold from the beginning. When the archangel comes from heaven to announce to the Virgin that she is to be the Mother of the Most High, before making his mission known, he salutes her, "Hail, full of grace, the Lord is with thee," and Saint Elizabeth without being previously informed of the great event, cries out to her "Blessed art thou amongst women and blessed in the fruit of thy womb." There is attributed to Mary in these words a plenitude of grace without any restriction, a fullness of grace which must include every favor which God could possibly confer on a beloved soul. Logically these sacred words imply also a plenitude of time, that is, there was no moment in the whole life of Mary when her soul did not possess the fullness of grace. When the angel says to Mary "The Lord is with thee,"—the Latin version reads "The Lord with thee"—he undoubtedly implies that there was no instant, past or present, when the Lord is not united to Mary; that at no time was there a separation by reason of sin.

In the Scriptures there can readily be observed the contrast between Eve, sinful, and Mary, most holy. The very first word of the angel, "Hail," in Latin, "Ave," means rejoicing and contrasts with the sorrow inflicted upon Eve. "Full of grace" is supposed to be the sin which is the union of her soul with God compared with the awful separation of Eve from her Creator by reason of her sin. "Blessed art thou" is the glorious benediction which is opposed to the curse pronounced upon Eve. Need there be pointed out that this opposition between Eve and Mary would not have existed had perfect, could not have existed at all, had Mary been even for an instant infected by sin. Mary Immaculate pray for us.—Visitor.

A CLERICAL FAMILY.

His Eminence Cardinal Vaughan, of Westminster, England, naturally enough comes in for notice in Mr. Clement Scott's Free Lance. After describing the Cardinal's appearance—he calls him "the handsome Cardinal"—his receptions and his self denial, he says: "With the exception of two brothers, Colonel and Reginald Vaughan, of Courfield, Ros and Glen Irothy, Abergavenny, all Mrs. Vaughan's children, for whom she prayed so earnestly, have become priests or nuns. Teresa Vaughan joined the Sisters of Charity in 1861, who were then in Park street, Westminster. She offered herself to the Superiores, Sister Chatelain, who, noticing at once her symptoms of delicate health—and, indeed of consumption—made her reception apparently out of the question. Teresa, nothing daunted, exclaimed: "If I cannot live as a Sister of Charity, let me, at least, die as one." Her wish was granted, and Teresa Vaughan was the first Sister of Charity who died in England. Of his brothers, four en-

tered the Church—Bede, who died Archbishop of Sydney; Bernard, of the Society of Jesus, rector of the Holy Name, Manchester; John, Domestic Prelate of His Holiness, and Kemeit founder of the House of Expiation, now in South America collecting funds for the new Westminster Cathedral. In addition to the four brothers who entered the ecclesiastical state, the Cardinal has two uncles—William, Bishop of Plymouth, who was born in 1814, was consecrated by Cardinal Wiseman in 1855, and Edmund, a member of the Redemptorist Congregation. To this fairly formidable list of clerical relatives must be added two nephews, sons of Colonel Vaughan, of Courfield."

ERRONEOUS NOTIONS ABOUT CONFESSION.

Sacred Heart Review.

In a recent issue of the Nineteenth Century, Lady Wimborne, whose somewhat excited over the "Romanizing" tendency of the Ritualists in England, particularly over the introduction by the Ritualistic "priests" of the practice of private confession, goes out of her way to make false statements about confession and its influence. While we thoroughly agree with Lady Wimborne that no branch of the English Establishment has any right to resort to the practice of confession, since no so-called "priest" of that Establishment has the power of absolving repentant sinners, we must correct her misstatements regarding the confessional. She says:—

"It cannot be necessary at this stage of the world's history to urge the dangers and the perils of the confessional—the weakening of moral fibre in the character, the inevitable tendency to view sin as a matter to be settled by the performance of a penance and by a man-granted absolution, not to speak of the graver but none the less certain dangers which have in every country been connected with it."

In contradiction of what Lady Wimborne here says we may, almost in her own words, answer that "It cannot be necessary at this stage of the world's history" to advance any lengthy arguments. Every good Catholic knows what confession is to him or her—what a consolation, what a power against evil. Numerous Protestant authorities may be cited to show that the idea which is held by Lady Wimborne and her kind, regarding confession, is utterly erroneous. The purity of the Catholic Irish, remarkable when compared with the Scotch, English, or any other Protestant people, or even with that section of the Irish people which is not Catholic, has been ascribed by no less an authority than the historian Froude, who had no love for the Church, to the influence of the confessional. Aside from its divine establishment as a part of the sacrament of penance, the need of the confessional is felt by religious people of all kinds. It is asserted of the late Henry Drummond, who stands high among the confessionalists, that he heard the need of laying bare their souls to somebody. We have no doubt that every good minister who has had many experiences with people who felt the lack in Protestantism of a confessional. We are reminded in this connection of the words of a Protestant paper, Christian at Work, some years ago, on this very matter, which are diametrically opposed to those of Lady Wimborne, and which show that that good lady is not supported unaimously in her contention that "it cannot be necessary at this stage of the world's history to urge the dangers and perils of the confessional." Before quoting these words let us say that we grant "perils and dangers" in the practice of confessing to men like the Ritualistic ministers of the Protestant Establishment, who, whatever their good intentions, have not the training necessary to perform this function of father confessor properly and safely, are not bound by the laws with which the Catholic Church has hedged about the sacredness and secrecy of the tribunal of penance, and above and beyond all, have not the power given by Christ to the apostles and their successors to forgive sin. The Christian at Work says:—

"There is no question that the confessional as a means of relief to a sin-burdened soul has its advantages. It must be a great relief to one bearing the burden of some peculiar sin, to be able to go into a closet and there, through a small screen door, whisper into the ear of a faithful priest the story of the sin, and ask what he shall do. To be sure, there is the feeling in Protestantism, 'Go and tell Jesus.' But even here perplexity and doubt sweep over the soul as the questions arise: 'What must I do? What must I do? What must I do? What must I do?' The agonized cry often comes up from the troubled soul that seeks relief, but in vain. We thus throw out the subject for the consideration of those having interest in the matter. Of course many may say, 'Go and tell the minister.' But what interest in the matter? No one would confide the distressing secret. So one would confide the distressing secret. It is inseparable from the dogma of priestly absolution with which it is connected. But it would undoubtedly be a great source of comfort at times if some sin-burdened one could find some judicious friend who could serve him in this critical time of spiritual depression and conflict."

God accepts with more pleasure the offering of one who patiently endures the weariness occasioned by want of sleep, than a whole night spent in prayer by another who, full of health is able to watch without fatigue. St. Gertrude, O. S. B.