

The Catholic Record.

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

VOLUME XXVI

LONDON, ONTARIO, SATURDAY, SEPTEMBER 17, 1904

1352

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OUR YOUNG MEN AND THE "INNER CIRCLE."

Just why the Civil Service position has a fascination for many of our young men is beyond our comprehension. The road to it is, we understand, long and rocky. The politician must look favorably on those who aspire to it, and the ward heeler must give them a certificate of character. A member of the "lodge" may be spared all this trouble, but the ordinary mortal who is unversed in the art of the grip and password must weary both brain and muscle and be not wanting in servility before he can indulge in a hope of becoming a paid servant of the Government. And even then—but why picture the disappointment that abides in the souls of the erstwhile joyful aspirant? Why talk of the honied words that soothe, and the "promises" that heal?

To our mind, however, a civil service berth is about the last thing that should be sought for by a man with energy. The work, to begin with, is deadly dull and the salary in most cases is anything but princely. It is the next thing to being buried alive that we know of. We may be mistaken in this, but again we cannot conceive why a man with red blood in his veins can bind himself to work that bans initiative and obviates any necessity of thinking.

We refer, of course, to positions which are awarded ordinarily to the Catholic. There may be some of our own who think we have a due share of patronage, but their thinking, we suspect, is done for a consideration. Prudent gentlemen indeed—albeit the prudence that consists in burning incense before the politician and echoing political watchwords—may not commend itself to all citizens. Still let us hope that the "gilt-edged" positions may come in our direction. When the "intelligent constituents" refuse to be bullied by the "heeler" and to be hoodwinked by the platform orator, and the fearful and prudent who think we are living in this country on sufferance are at rest, we may possibly devise ways and means for entrance into the inner circle of Government patronage.

OUR COUNTRY'S SAFEGUARDS.

The intelligent and conscientious voter is one of the safeguards of the country. The man who is either too lazy or too ignorant to vote allies himself with the corruptionist. Agitating the atmosphere now and then with resolutions anent grievances strengthens the vocal chords, but it does little else. Before an election the politician may listen to our tale of woe, or compliment us on our progress or evince a partiality for the Church, but when re-elected he is apt to be undemocratic so far as we are concerned. Now, instead of fulminating against him, we should turn our guns against our own credulity and vanity and unreasonableness.

We have surely learned during the years that the one remedy for grievances is the ballot. The Catholic who knows and does his duty as a citizen is worth a hundred "resolutions" who set store in society emblems and vote the ticket at the behest of their political masters. And were we to depend more on ourselves we might be able to credit ourselves with "results."

To quote the Hon. C. Bonaparte: "The Catholic Church has a political policy: she is mute on every question as to which honest men may honestly differ, and no more tells her children what ticket they shall vote than what food they shall eat or what clothes they shall wear. But as she demands that they shall eat with temperance, that they shall dress with decency, so she requires of them to vote with an unclouded judgment, with undrugged conscience with the good of the country as their motive, with the fear of God before their eyes."

Patience in Weariness.

It is not in your power to dispense involuntarily distractions, or weariness, or repugnance, or obscurity. That which does depend upon your own efforts, of course always helped by the grace of God, is to have patience in this weariness, and to return quietly to the presence of God as soon as you are conscious of being surprised by these distractions; and also to have fidelity enough to remain united to God without sensible pleasure, by a dry and bare act of the will. Pass over your thoughts of vain complacency, as well as those of discouragement, and go always steadily on your way. The tempter only wishes to stop you; by not stopping you overcome temptation in a simple and peaceful manner.—Lacordaire.

A JAPANESE PRIEST.

In The Lamp, a High Church journal, there is an interesting communication from Japan. The writer, Rev. Arthur Lloyd, M. A., says: "On the second Sunday after Easter, after attending the celebration at St. Andrew's church, I went, according to my custom, to the Roman Catholic church at Kasami Cho Azabu, for the 9:30 Mass."

"I arrived at the church a few minutes before the time, and, going in, found a Japanese priest at the Altar, finishing a Mass. I was a little surprised at this. There are not many Japanese priests connected with the Roman missions in this part of the country. The rule here is that no Japanese is admitted to holy orders in the Roman Church unless he is a Christian of the third generation, so that the whole of his life may have been spent in Christian surroundings. There is good reason for this discipline. We are warned against putting authority into the hands of neophytes, and the yoke of sacerdotal celibacy is one which can not, without great danger be changed."

THE CHURCH AND MEETING HOUSE.

The Baptist Commonwealth of Philadelphia has found out that Protestants can learn at least one thing from Catholics and that one thing is reverence for the church. It says: "To the Catholic the church is a sacred place, the house of God—the place where the believer meets his God. How different our Protestant feeling! Theoretically, the church is the house of God, and we admit that it is the place where one should meet God. Practically, it is the meeting place of a religious organization—the place where the varied activities center—the place not so much of worship as of work. The auditorium itself, merely one of the various rooms of the building, is the place where one goes twice a week to hear a man. Whether we admit it or not, this is the way the church is very largely regarded. It must be so. If we felt the sacredness of the place as do the Catholics; if the church was for each one of us the place where one meets God, surely we would permit socials and entertainments, and all sorts of meetings to be held in the room set apart for worship. Surely we would not see the whispering and running about that is so often seen there. And may it not be added—if we feel thus about the church as a place of worship, would we feel differently about our attendance there on the Sabbath? We fear that Protestants are not in a position to profit by this one lesson to be learned from Catholics. They degrade their churches into mere meeting-houses when they banish the God of the temple. The Real Presence is what sanctifies the Catholic Church and makes it "terrible" to the eye of faith.—Catholic Transcript.

A CONSECRATED PURPOSE.

No task is too small, as none is too large, to be enriched by a consecrated purpose. On the days when the spirit flags and the hands weary of the trivial tasks they are set to do, when the very littleness of the burdens to be borne weighs more heavily than their greatness could ever do, there is healing in the thought that the lowliest duties may be lifted to the plane of the high if the most insignificant victories may become great conquests, by the power of consecration. No serdiness need soil the soul that consecrates its purposes; no discouragement need drag it to defeat. The Catholic, in the morning offering by which he gives his day's activities to God, possesses magic undreamed of in the old fairy tales whose wands turned stones into gold. He transforms all the small corners of his life as once Moses and Elias shared in a glory not their own on the Mount of the Transfiguration. Consecration borrows values from heaven to enrich the things of earth.

A Prophetic Warning.

The editor of the New England Magazine recently sounded a warning which forecasts a time "when Catholic cathedrals shall be built all over New England and our meeting houses turned into barns." And well he may. The feeble cries of the new Catholic ministers are sometimes heard above the revelry of the lodge room protesting against the absence of men from their churches. The methods they employ to make their pulpits attractive are a confession of their impotency to cope with the vagaries and the vices of the age which reach from the most ardent superstition to the most barbarous cruelty, from faith cure to infanticide, from free love to suicide. The chaos they add to rather than suppress, attests this impracticability of "unchaining the Bible" to be the sport of every self-constituted critic.—Catholic Columbian.

Miracles are Authentic.

I know that the miracles attributed to St. Anne, the good St. Anne de Beaupre, as they call her, are authentic, and that if miracles were wrought in olden times, they are still wrought nowadays. There may come, and doubtless there will come, many American travellers disposed to laugh at all they see. Americans are so fond of laughing! But, allow me to say it, this feature of our national character, which makes us smile at what we don't understand, and treat with contempt ideas current elsewhere sometimes goes a great deal too far.—Joaquin Miller.

PATIENCE AND RESIGNATION.

SERMON BY REV. R. A. O'CONNOR AT GRAVENHURST.

On a recent Sunday evening Vespers were chanted by His Lordship Bishop O'Connor at Gravenhurst at 4 p. m., after which he interpreted in a competent and able manner the following sermon:

"My dear brethren, in the eighth chapter of the epistle of Saint Paul to the Romans, 18th verse, we read these words, 'I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us.' In these words we are told that no matter what may be the sufferings we endure in this life, no matter how heavy may be the crosses that Almighty God imposes on us, yet they are not to be compared with the happiness that shall be given to those who bear their crosses and sufferings with patience and resignation. We are assured that the glory God will bestow upon those who are patient and resigned in this life, for their fidelity to take up their crosses and follow the footsteps of our Divine Lord, shall be far beyond anything that can be considered in this world. Thus the sufferings endured in this life are not at all to be compared to this glory, or in other words, that though all of our days may be spent in sorrow and in sufferings, yet if all these bring us as it were toward the happiness of one day possessing God in heaven, it would be worth our toil and labor to thus suffer in this life. Why? Because, as the Apostle tells us in this epistle 'the glory of God is so great, the happiness of the saints is so excessive, that nothing in this world can be compared to it; that it is worth all and every sacrifice that man can make to secure that happiness, that it is worth all kinds of sufferings, all kinds of mortification and toil, on the part of a Christian. Now, we know the many labors we endure in this life even for temporal gains. We know the sacrifices individuals are ready to make for a little honor, for worldly glory, for worldly possessions and riches. We know how willing we are to expose our health, and even to sacrifice our life, if we receive the praise and approbation of man. We are aware that the soldiers will go to the battlefield and will endure all sorts of privations and hardships and be willing to suffer death as long as he knows he will receive the approbation, as he knows he will be considered by his countrymen, as a noble, brave and courageous soldier. He needs not the sufferings he endures. Even if he is not killed on the battlefield, and though his wounds cause the greatest of pain—as they often do—he is willing to bear the agony and the sufferings that result therefrom because he knows he will be praised as a brave soldier, that he will receive a prize. What kind of a prize? A medal, as an indication that he was a brave soldier—that he endured many hardships, for this worldly glory and for this worldly praise he is willing to expose his life, to endure most unheeded hardships, and even, if necessary, to suffer death.

Now, the Apostle tells us that the sufferings of this life, no matter how numerous or oppressive they may be, are not to be compared with the glory God shall give us with the blessed in Heaven. If then the brave soldier is willing to sacrifice his life, and endure so much for the cause of his country, for a little praise that soon passes away, and he is soon forgotten by the world at large; if the soldier is willing to endure hardships, should he not be ready to be ready to endure even greater hardships and make greater sacrifices if God demands of him, knowing his compensation will be to behold the glory of God in all His grandeur, to receive the praise and approbation of His Lord, that he has been a faithful soldier in the cause of Christianity, that he has kept the commandments, that he has fought the good fight against temptation, that he has proved a noble soldier in the Christian army of Jesus Christ.

If thus we are aroused through worldly motives should we not be animated by the higher motives to toil, to work for God, because the reward is far greater? What is that reward? Heaven. What is meant by Heaven? The Scripture gives us only a very indefinite idea of Heaven. St. Paul says, 'that eye hath not seen, nor ear heard, neither hath it entered into the heart of man what things God has prepared for them that love Him.' We cannot see nor hear anything in this world, be it ever so beautiful, be it ever so attractive or grand, that can be compared with the glory reserved for the elect. We cannot get an idea of the happiness and glory the blessed shall enjoy in Heaven.

In another portion of the Scriptures we get what is called a negative idea of Heaven, that is to say we are told what Heaven is not, rather than what it is. The Apostle says, 'there shall be no suffering, no sickness, no trials, no misery, no pains or infirmities, such as we experience in this world.' In Heaven there shall be none of these miseries, for it is exempt from all these evils. Now, in this world we know that we are more or less subject to sickness, to sufferings, to trials and sorrows, and yet with all these evils and miseries, many people would be satisfied if God would permit them to live forever on this earth, provided they could enjoy the occasional pleasures we partake of in this world. If they are so easily satisfied, and willing thus to endure sickness and toil on the condition that

God would allow them to live forever on this earth, should they not be more willing, more prepared to work for Heaven, where there shall be none of these miseries; should we not be more ready to make every sacrifice to endure every hardship, pain and toil, if these things were all that is necessary to bring us to Heaven, and since in Heaven all shall be happiness without end—happiness of which we cannot get an idea? St. Paul tells us that the invisible things of God are in some degree made known by the invisible things of this world. Let us consider what this means. It signifies that what we admire in this world, what we esteem as wonderful and magnificent, as beautiful paintings, a person of remarkable beauty, of great accomplishments, a garden filled with roses and flowers of the most fragrant and delicious odors: what we esteem wonderful, and what attracts our attention and admiration most in this world, such as magnificent monuments, giving us an idea of the beauty and grandeur of Heaven. If we admire those things and stand gazing at them for hours, imbibing as it were their beauty, grandeur and magnificence, we are told that by the beauties of nature, these works God has created, which we occasionally see in this world, that we get a limited idea of the invisible things of God. If we admire those things so much, if we are so interested with these objects of natural beauty, natural grandeur, if we are drawn to the admiration of these things, then we are told that they give us an idea of the invisible things of His kingdom, only the invisible things of God are far beyond the beauty, grandeur and attractiveness of the things of this world, as the Apostle states 'that eye hath not seen, nor ear heard.' These things give us but a limited idea of the happiness of the blessed in Heaven, in beholding the glory and grandeur of God.

Our duty is to reflect and consider if the glory of Heaven is so great, if in Heaven there is no sorrow, toil or misery, but joy for all eternity, should we not then make it our greatest aim through life to strive and secure that happiness during the few years of our existence on this earth, to reach that final golden haven which God has purchased for us? Heaven is open to us by the death of Christ, but it is a recompense for our good works, and it is our duty and interest to do all in our power to obtain its happiness.

We are told that nothing defiled can enter Heaven, or, in other words, that sin alone excludes from Heaven. Thus our duty should be to avoid sin, as sin is the only thing that can keep us from Heaven. Sin is the only object to deprive us of that blessed Kingdom, so let us then strive by every effort to avoid sin, and to obtain the happiness of Heaven.

Sometimes a man will toil and labor, will expose his health in the heat of summer and cold of winter, will labor late and early, to receive a few dollars as a compensation. What becomes of all this after his death? All must be left at the last moment. If you are willing to make sacrifices to the acquisition of this wealth that passes away should you then not be more willing to make greater sacrifices for the happiness of heaven? 'Seek,' as our Lord says, 'the Kingdom of Heaven, before all things else'—seek that glory which shall be only obtained in Heaven—seek it by fidelity to Christian duty, by keeping the commandments of God, by the fulfillment of your various duties. If you do so, you may be assured that God will be ever your savior.

God will be ever your savior, will bestow abundance of graces to assist you in your earnest desires to obtain that Heaven? God will make the fight in this world easy. You will feel a pleasure in observing His commandments because you will feel that you are living in God's graces and you will thus be confident that your labors will obtain for you the happiness of Heaven. If these are the thoughts which will be uppermost in your minds in all the years of your life, you may be assured that you will be able to persevere to the end, and the reward of enjoying His glory, which is my wish to each and everyone of you. In the name of the Son and of the Holy Ghost. Amen."

Suffering in Humility.

Suffering is a purgatory of mercy in this world. But who is it that suffers like the souls whom God purifies in the other world? Who is it that suffers as they do, without moving under the hand of God, without seeking any relief and without impatience waiting for their deliverance without making any effort to shorten their time of trial, with a peaceful love which increases from day to day with a pure joy in the midst of all that is most painfully felt, with a humility and a simplicity so deep that while they are suffering they do not think they are sacrificing anything to God? Let us try to found such a purgatory in this world as people found hospitals.—Lacordaire.

Necessity of more Faith.

Oh, that we had more faith in prayer! Never should we be overcome! At the bottom of all temptation there is hell; but at the summit of all prayer is God. We never pray without God making Himself present in the soul—there is to say, without His doing there some new and marvelous work. Jesus said: 'Come to Me, all you that labor, and are burdened, and I will refresh you.' Never allow temptation, then, to make so much noise in your soul, that you can no longer hear that ravishing invitation.

POST-VACATION THOUGHTS.

Now that the summer is well-nigh over and vacation time has come to an end, it will not be amiss for the good parishioner to pause for a few moments and think how he can best save his soul through the means that God puts at his service. First thought that comes to him is the Sunday Mass, and as a consequence, the holy sacraments which always accompany it. And to these he resolves to be faithful with ever-increasing fervor, for they are, indeed, the means that must be taken to save one's soul. If he be father or mother or guardian, such a one will ask what an I doing towards the salvation of my children? Am I keeping them at Mass and at the sacraments by sending them regularly to Sunday school, and do I allow them the grand boon of a truly Catholic education by sending them to the parish day school? Perhaps some reflecting parishioners will have to admit that they have been wanting in the latter, and so, if they but weigh the matter conscientiously before God, they must resolve that they will begin this year to send their children to the parish day school. Finally, all should remember the many advantages their parish church affords them for the sanctification of their souls. There are, there are the first Friday services with benediction of the Blessed Sacrament. Again the thought of thoughts all should keep in mind is the great advantage of frequenting confession and Holy Communion. The Fathers are ever ready on Saturday afternoons and evenings and Sunday mornings to hear the confessions of all who present themselves, and with confession frequently made and Communion piously received, at least once a month, a pure, holy life is made easily possible, and the joy of a good conscience with its peace and happiness readily insured. Let every one begin to live a true Christian life.—Bishop Colton in Catholic Union and Times.

The Duty of Speech.

There must come a time to each and every one of us when the silence of death shuts down between us and our best loved. Cry aloud as we may we cannot make them hear in that far land to which they have gone. God knows, then, whether we shall most regret the things that we have said or the things that we have not said. The harsh and impatient word we uttered they forgive us and forgot, but the unuttered love and tenderness they never knew. It would have joyed them to have known how we admired them. It would have given them courage so often when their hearts failed if they had only known how we honored them for the light they were making. We might have made the hard road of life blossom for them with words of appreciation and praise, and we have not done so, and at the last we have unnumbered passionate words of love and regret into deaf ears, we know beyond all doubting that there was a duty of speech that outweighed all the duties of silence.—Dorothy Dix.

THE WINGS OF DUTY.

The whole duty of man in regard to his God is comprised in this short sentence: "Decline from evil and do good." (Ps. 31:27). These are the two principal points in a Christian life; they are the two wings on which we must fly to heaven. In regard to the first branch of a Christian's duty, the declining from evil, "the life of man upon earth," is declared in holy Scripture to be "a continual warfare;" and Christians are termed soldiers, because it is their duty to stand on their guard, and resist the suggestions of the enemy and his temptations to sin. In this warfare we are to combat sin, even to death; we must never desist, or think ourselves secure, but always stand under arms with watchful care and fear. . . . Examine what caution you place over your thoughts, words and actions; how you avoid the occasions of danger, and resist the suggestions of the devil, and the world and the flesh. Assume with the saint of God your spiritual arms; they are prayer and mortification. With these you will be enabled to achieve a glorious victory, and merit an immortal crown.—Father Baxter, S.J.

THERE IS A DIFFERENCE.

"What ex-Catholic," asks the Catholic Citizen, of Milwaukee, "is there among the Protestants who compare with such ex-Protestants among the Catholics as Cardinals Manning and Newman, the Marquis of Ripon and the Newmans? There must be some meaning to the fact that while we get some of the best minds and the purest characters among Protestants to come to us, the few 'Catholics' who Protestantize are open to moral impeachment all around. Catholics regret even when the vilest sinner strays away from the True Fold; but if we must exchange, who can fail to recognize our immense advantage in losing Slatery and gaining Maturin?" The Catholic convert is usually free from the "shadow of reproach." When a distinguished Protestant knocks for admission to Rome, it is never necessary to appoint a committee to investigate his sobriety, his honesty or his purity. His moral character is usually high and impregnable among the sects he leaves. And this fact makes his conversion significant to thoughtful Protestants. The fact generalized ought to be food for recurring meditation among seekers after truth.

Why do more women than men assist at Mass on Sundays?

CATHOLIC NOTES.

The Scotch Catholic Directory for 1904 gives the Catholic population of Scotland as 513,400.

Forty French exiled nuns from Brittany are on their passage from Liverpool to Canada by the Dominion liner Vancouver.

Very Rev. Canon Foley, late parish priest of Almonte, died at the Catholic Hospital, Ottawa, on Saturday afternoon, after a long illness, aged fifty-seven. His funeral took place on Monday, 12th Sept. R. I. P.

St. Beda College, in Rome, is mainly for English converts who wish to study for the priesthood, and it is one of the late foundations of Pope Leo XIII., of blessed memory. Last year it had sixteen students all but one of whom were converts. Seven of them had formerly been Anglican clergymen. The Beda College is connected with the English college.

It is reported that a new diocese is to be created in Wisconsin in the northwestern part of the state, with Superior as the seat of the See. Under the new division, which is likely to be made, there would be four provinces in the Milwaukee archdiocese—Milwaukee and La Crosse in the southern part and Green Bay and Superior in the northern part.

"In all ranks of the navy," says a London morning paper, "R-man Catholics abound. One of their number, Admiral Lord Walter Kerr, has been First Sea Lord of the Admiralty these five years; another, Vice-Admiral Sir Hilary Andoe, has been Admiral Superintendent of Chatham Dockyard; a third, Rear Admiral Bickford, is, by the way, the nice Captain Bickford whom R. L. Stevenson mentions in the Valium Letters.

Amongst the converts of the past month may be noted Mr. Harold Gibbs, who has been received into the Church by the Right Rev. Mgr. Provost Harnett, of Our Lady and St. Patrick, Nottingham, England. As an expert in the Solemn method of plain song in the Anglican establishment, he has probably been second only to the Rev. G. H. Palmer, who has proved himself of great worth. Mr. Gibbs has been prominently before the public (vide Church Times) for more than ten years, and has had much experience in almost every county of England. It is hoped that he will quickly find employment in the promotion of Catholic Church music at a time when we are in want of such professors.

SLEEPY CATHOLICS.

(Holy Family Church Calendar, Chicago.) In some countries of Europe the Catholics are very sleepy. They are like the shandman in the Gospel who was asleep while the enemy sowed cockle in his fields.

If we Americans wish to avoid falling into their unfortunate condition, we have merely to carry out the Pope's injunction to organize and to establish a vigorous Catholic press. Wherever the Catholics are intelligent, wide-awake and organized no harm can befall the Church.

ANOTHER CONVERSION.

Press Despatch. Sherbrooke, Aug. 30.—Rev. Dr. Henry Robinson Codd, Incumbent of Halesbury, New Ontario, in the diocese of Algoma, formerly of Sherbrooke, has left the Church of England and embraced Catholicism on Sunday week in Montreal. Dr. Codd came from England in 1890, and after staying a few months in Montreal, settled first at Sherbrooke, where he lived for some time. He was a strong churchman, and a clever physician. He left Sherbrooke for Fitch Bay, where he practised his profession, but was drawn strongly to the ministry, and asked permission of the Bishop of the diocese to study for that end, which was readily granted. In the year 1900, the Right Rev. Dr. Thorneycroft, Bishop of Algoma, called Dr. Codd to Halesbury, Ont., and he sold all that he had, and obeyed the summons. He was ordained deacon, then minister, and for four years labored with real apostolic zeal, and often in great hardships to advance his Church's interests. His medical skill, joined to his missionary, made Dr. Codd a most useful man in the new, wide, thinly settled parts of Ontario, and his conversion is a distinct loss to the Church of England.

King Edward and the Mass.

Though King Edward VII., in his accession oath denounced and repudiated the Mass as superstition and idolatry (being by law compelled thereto), he is sometimes a respectful if not devout attendant at that solemn and sacred religious service. Recently, while on a visit to the Emperor of Austria, he was at Mass at Marienbad, accompanied by the British Ambassador, Sir Francis Plunkett and used a prayer-book, with which, directed by the Ambassador, who pointed out the right pages, His Majesty was enabled to intelligently follow the ritual. Manifestly, King Edward does not really hold those sentiments regarding the Catholic Church which the oath obliged him to express.—N. Y. Freeman's Journal.

You will never find peace either in society or in solitude, if you only seek them to gratify the desire of your offended self-love for pleasures and consolations. Then the solitude of a sulky pride is still worse than a society that is a little dissipated. When you are really simple and humble, society will neither weary you nor vex you; then you will seek solitude for the sake of God alone.—Lacordaire.