

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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ARCHBISHOP CORRIGAN'S SUCCESSOR.

If all the reports anent the successor to Archbishop Corrigan be true, there must be some garrulous cleric at large. But perhaps they are due to the reporter who wants but a wink or a nod, or a word picked up on the street for the elaboration of a fanciful story. We hope so.

SOME OF TIME'S CHANGES.

Massachusetts enjoys the distinction of being able to pat more hallucinations on the market than any other region. The Mayflower people, the hard-fisted Puritans, would, were they to return to their former haunts, wonder where the creed they venerated as the bulwark of liberty, has gone to. And it would amaze Jno. Adams, who prophesied that a change in the solar system might not be expected as soon as a change in the ecclesiastic system of Massachusetts, to find that the prophecy has not been fulfilled.

THE MAN FROM GLENGARRY.

Some time ago we received what purported to be a criticism of The Man from Glengarry. We tore it up. It was the crudest display of bigotry we have seen in many moons. We are willing to open our columns to any reasonable communication, but not to ill-considered rantings, no matter from what source they may emanate. And we wish that Catholic pens would give us something like The Man from Glengarry. It is a story and not a collection of descriptions of sunset, tacked on to a controversial catechism. It is clean and fragrant with the odor of the forest; palpitating with life; a chronicle of Presbyterian prowess by land and sea. Ralph Connor has won his spurs honestly, in open competition, and we are not going to abet any attempt to deprive him of any glory that may be his.

A MINISTER'S TRIBUTE.

Some time ago The Living Church, a publication conducted by Episcopalian, had a letter on the religious conditions of the Philippines from one of their ministers, a Rev. Jno. Staunton. This gentleman is at work among the Filipino, and on his own showing would be more profitably engaged elsewhere. He says, for instance: "Day after day the churches are filled up before daybreak with reverent worshippers attending Mass or receiving Holy Communion. Is not all this religion—and good religion, too? What would be the most likely effect of our attacking this system—more religion, or less? To ask the question is to answer it. If one should ask me what is the value of the prevailing religion, from a moral standpoint, I would say that I believe the Americans who are here should be the last to ask this question. If it comes to a comparison of the effect of religion upon life in the Philippine Islands, the native need not fear the result."

Referring to proselytizing, he exclaims: "God help the simple-minded native who is pulled this way and that by the officials of American Protestantism! And God help the man who brings religious strife into communities where family prayer is the all but universal custom, where public worship is not neglected, and where children respect their parents and obey them. I for one have no better religion than that to offer."

DEGENERATE CATHOLICS.

Is it not strange that some Catholics who spend the summer in the country are subject to a very tired feeling on Sunday? During the week they play tennis, do miles in exploring trips and rise in the morning refreshed and ready for another day's recreation. But on Sunday it is different. The distance between them and the church frightens them. They fashion any number of excuses to justify their absenting themselves from Holy Mass. They are weak, or the doctor forbade them—and so the degenerate descendants of a sturdy stock while away the hours with the latest novel or with mapping out plans for the week's outing. It looks as if these people had no practical, living faith. Do they believe in the Real Presence? And what a pitiable Catholicity it is that can give hours to wearisome diversion and shirk the obligation of hearing Mass on Sunday because it is too hot, or too rainy, or because they are at a few miles' distance from a church. Everything for themselves and nothing for God! Poor, ignorant Catholics!

"All our good works put together," said the Cure of Ars, "can never equal the Sacrifice of the Mass, because they are the works of men, and the Holy Sacrifice of the Mass is the work of God."

The catechism teaches that we are not exempt from hearing Mass on Sunday except for grave and serious reason. Have the summer Catholics a grave and serious reason for their conduct? They think so. But if any one can romp around the country during the week, and then because of a trifling discomfort, absent himself from Mass on Sunday, he is in bad need of having his conscience educated.

They will attend to it, we suppose, when they get back to town, with the aid of the electric and specially prepared weather. Perhaps meantime they despoil their own souls and give bad example. The devil has a grip on the man or woman who neglects Holy Mass.

LOYALTY TO PARISH INTERESTS.

In a recent issue we advocated loyalty to parish interests. Since then we have received a few letters inquiring as to the best way the loyalty can be demonstrated. We half suspect that one of our correspondents has something up his sleeve; but anyway the answer comes not within the scope of the CATHOLIC RECORD, and can be had from those in authority. Still we may state in a general way that one mode of showing our loyalty is to do something for the betterment of the parish. Do not talk about it, but do it. Put the scheme under God's protection, and go ahead. Remember that a dependence on mere material means is one reason why our labor is oftentimes devoid of permanent results. We must not neglect them, but we must also take heed of the aids which are within the reach of every Catholic. One devout Catholic is of more benefit to a parish than a score who are not, though they may be busy about parochial affairs. These latter may succeed, but who can tell whether it is due to their industry or the prayers of others? However, if we work and pray, one must, even after many discouragements, get somewhere.

We suppose that Dom Bosco had his moments of discouragement, during his work of reclaiming the gamins of Turin. Cavour was against him; his brethren regarded him as a visionary. But he saw his way. He in whom he trusted steadied him over the rough parts, and his dreams became glorious realities. So, too, Ozanam when he conceived the design of purifying and directing to noble ends the activity that was being wasted on trifles. And he, too, left a name not writ in water. We are not on the same plan as those providential men, but we can, though afar off, follow on their steps. We can do something. We can at least write out in our lives the love and truth we claim to possess. The world will read it. And, as Cardinal Manning used to say, every kind word and gentle tone and loving watchfulness in small things, are means by which the humblest and and most homely life is turned into gold. All these we can give to demonstrate our loyalty to our parish.

AN UNTRUSTWORTHY CYCLOPAEDIA AND ATLAS.

In reading the various questions given to the priests who conduct non-Catholic missions one cannot refrain from astonishment at the colossal ignorance which prevails in some quarters with regard to Catholic doctrine. Despite the many pamphlets issued by the various Truth Societies and the books of instruction in circulation, there are many of our separated brethren still clinging to prejudice and treasuring up the fantastic creations of bigotry as true presentiments of Catholicism. Whatever else may change, the misrepresentation of Catholics has deviated little from the methods of the sixteenth century. We have still, as in the time of Cardinal Newman, "the traditional view of every Catholic doctrine, the traditional account of every ecclesiastical event, the traditional fictions, sophisms, calumnies, mockeries, sarcasms and invectives with which Catholics are to be assailed."

The only thing they have learned is a cunning dictated by political and commercial interests. They discarded the coarse language of their forbears, and now and then allude to us in gracious and complimentary terms. But it is vane, thin at that; and whenever they take to dealing with Catholic topics, they manage to give us a book reeking with falsehood, and testifying eloquently, if pitifully, to the flimsiness

of their claims to either impartiality or scholarship.

A case in point is Appleton's Universal Cyclopaedia and Atlas. This work came from its publishers with a great flourish of trumpets. Eminent scholars and specialists have yielded up their learning to make it a mine of trustworthy information for the busy public. But the editor of the Messenger (U. S.) assures us that "a careful examination of many of the articles on doctrinal and historical subjects on this cyclopaedia will satisfy anyone that it is eminently untrustworthy, and that if worth consulting at all, it is chiefly because it reveals to us the source of the misunderstandings, misrepresentations, the ignorance, suspicion and prejudice which determine the attitude of so many of our fellow-citizens towards the Catholic Church."

The wonder is that the Appletons have not profited by the experience of some of their brother publishers. The Harpers have found out that dallying with bigoted writers and cartoonists is not the best way of enlarging their bank deposit, and we hope that the publishers of the Cyclopaedia will be forced to the same conclusion.

It matters little to us that the contributors are men of standing in academic circles, but it should be of some concern to them to have affronted the intelligence of Catholic and Protestant alike by the restatement of moss-covered platitudes and oft-refuted charges. Think of a learned editor discovering that in the middle Ages the Church had rested on the power of "religious fanaticism and unreflecting devotion; that fancy and imagination without reflection faith without reason, are some of the contradictions which characterize the medieval spirit." This is good for a Cyclopaedia claiming to be up-to-date and impartial in every way!

We have heard it before from ranters, but we did not expect a learned Professor, devoted to historical research, to tell the world that illustrious leaders in the worlds of thought and action—men such as St. Thomas, St. Francis, Dante, Roger Bacon, and others, all of the Middle Ages—had faith without reason. If he had but looked into books of reference he might have spared himself the repetition of antiquated rubbish, and us the sad spectacle of a gentleman who is supposed to stand for honest scholarship, brandishing the weapons that have long since been relegated to theological museums.

Some years ago Frederick Harrison had something to say anent the same subject. But as he was not engaged in perpetuating fairy stories, his version was different from the one we have quoted. "This faith," wrote Mr. Harrison "still sufficed to inspire the most profound thought, the most lofty poetry, the widest culture, the freest art of the age; it filled statesmen with awe, scholars with enthusiasm. Great thinkers like Albert of Cologne and Aquinas found it to be the stimulus of their meditations. Mighty poets like Dante could not conceive poetry unless based on it and saturated with it. The great cathedrals embodied in it a thousand forms of glory and power."

A TIMELY MOVEMENT.

An Apostolic College for the Training of Young Priests for the non-Catholic Missions.

The official inception of the project of the Apostolic Seminary was given by the Board of Directors of the Catholic Missionary Union, "The Catholic Missionary Union authorize Rev. Walter Elliott to make collections for building and endowing a Mission House or Seminary for the training of missionaries to non-Catholics, and to prepare priests for our Insular possessions. This institution is to be placed under the supervision of the Hierarchy, the immediate charge of it being entrusted to the Catholic Missionary Union." Our readers know that the prelates and priests of this corporation are representative of the Church. The President of the Board, the late Archbishop Corrigan, not long before his death, expressed his hearty approval.

The new apostolic college is not to be a special work or a partial one, either in its aim or its management. It will be for the whole Catholic Church, planting it on a missionary footing in America. It will almost immediately give young priests to the missions to non-Catholics. It will be capable of expansion into a seminary for the entire world of priests for this vocation, in case Providence should point that way; but meanwhile it will fitly ordain priests for making converts, thoroughly preparing them for the public and private apostolate. It will draw from the most interesting class among us, namely, the younger priesthood, those whom God calls to the high privilege of spreading the true faith, and it will equip them with all the study necessary for their success.

It is not possible to go into the details of so practical a matter, but it is certain that the money offered to Father Elliott will place men at work among non-Catholics, men prepared by a special course of instruction, including a certain amount of actual experience in the giving of missions; for the right training of missionaries is given by missionaries. We are not indulging in dreams; but we know that in all parts of this country apostolic men make converts with no great difficulty. This institution will train these men, will increase their number, will stimulate vocations, and will in course of time give all the dioceses a provision of earnest priests set apart for entering our people to the Catholic religion.—The Missionary.

NON-CATHOLIC MISSION.

Beverly, June 8, 1902. During the past week Father Mark of the Passionist Order, has given to the people of Beverly a most interesting and instructive course of lectures. These lectures were given for the special benefit of non-Catholics, to instruct them in the doctrines and practices of the Church and to clear up the misunderstanding which is so generally found among them in matters of this kind, and thereby open up the way for them which leads into the true Church of Christ. St. Mary's church was hardly large enough to accommodate the large number that assembled each night, numbers made up mostly of non-Catholics who by their reverent and close attention paid tribute both to the interesting nature of the subject matter and to the eloquent and interesting style of delivery of the reverend speaker.

It was the first so-called non-Catholic mission ever given in Essex County, and the Rev. Francis S. Curran, the pastor, justly feels, judging from the interest shown by all classes, that he has done a lasting good not among his own people but for all the people of the city. The influence must have been very extensive and time alone can testify to the full success of this mission for the address, zeal, clearness, and eloquence of the speaker must certainly have sown the seeds of true faith in many hearts.

The reverend speaker has endeared himself to all those whose good fortune it was to hear him, both by the characteristically simple and unaffected though eloquent style of oratory and by the skillful manner in which he answered and explained the difficulties proposed. During the course of the lecture it was the practice of the speaker before treating the subject of the evening's discourse to respond to the many queries which were proposed to him by means of a box placed in the vestibule of the church, and to all of these questions Father Mark replied courteously and interestingly, and no doubt in a manner giving full satisfaction to those who sought information. The answering of the questions was not the least interesting part of the evening's lecture, for by their number and variety they gave to the speaker an opportunity of unfolding a fund of truth—philosophical, theological and doctrinal—which he held in a way that delighted and convinced. We give a synopsis of his course.

On Monday night Father Mark took for his subject "Why I am a Catholic." After introducing himself to his audience and giving the history of non-Catholic missions he explained in the following words the object of such missions: "The purpose of missions of this kind is to enable honest-minded men of whatever creed to become acquainted with the Catholic Church, its history, its nature, its tenets and practices, getting their information from those who can best inform them—the Catholic priests."

There are many misconceptions about us, and erroneous views, sometimes held by men most intelligent, some of which are hurtful to us. We smart under them,

and are, therefore, anxious that such views should be set aside. In a word, we want to be investigated.

After a few more preliminary remarks the reverend speaker proceeded to treat the subject of the evening, "Why I am a Catholic" along the following lines: "Jesus Christ was and is God. To satisfy for man's sins, to redeem the fallen human race, He came down from Heaven and by the power of the Holy Ghost 'everlasting Mary' became Man. We present here, all of us (for I assume that I am speaking to Christians), admit the Divinity of Jesus Christ." Then taking the Divinity of Christ as his common basis, he proceeded to show that, being God, Jesus Christ had a right to command what men had to do and believe in order to be saved, and that on man, therefore, there was a corresponding obligation to obey.

He proved most convincingly that from the written Word of the Lord Jesus Christ that He did command and teach; in a word that He founded a Church which was to be a Church for all times and for all men—"Going, therefore, teach all nations, baptizing them in the name of the Father," etc., "teach to every creature all things whatsoever I have commanded you." "Those who believe and are baptized shall be saved—those who do not believe shall be condemned." "Now, where is this Church that Our Lord Jesus Christ has founded; where is this Church of today to which we are obliged to belong because it is the Church of Christ—the Church of God; where is this Church which all those who have about us which traces its historical existence back to the time of Christ? Show me that Church—the Apostolic Church—and there we find the Church to which we must belong."

The speaker then proved that the Roman Catholic Church is the only one whose history could be traced back to the time of Jesus Christ. This proof was both direct and indirect; he showed that all other churches are of a later date.

This was the speaker's answer to the question proposed as the subject of his first discourse—Why I am a Catholic. We are Catholics because we know that Christ established a Church and that the Catholic Church alone can lay any substantiated claim to be the Church established, because she alone can claim a continuous existence down throughout the ages from the days of Jesus Christ.

On the second evening Father Mark proved the minor proposition of the proposed lecture, i. e., that Christ established an indefectible Church and that our Church is that indefectible Church. "If our Church is not the Church of Christ certainly none of the other Christian Churches can lay claim to Christ as its Founder, and consequently Christ failed to keep His promise for 'Thou art Peter and upon this rock I will build my Church and the gates of hell will not prevail against it.'"

Behold I am with you all with all days even to the end of time." For either He did not establish a Church at all or He did not establish one which could last for all time, and therefore if He did not or would not keep His promise we cannot consistently believe in His divinity, and not believing in His divinity we must logically reject all Christianity itself.

There is only one way in which other Christian Churches can trace their history back to Christ and that is through the Roman Catholic Church. If this point be conceded we shall be driven to one of three conclusions: "1. What was the Church of Christ, before the formation of these other Churches, if it ceased to be His Church? If it did, His just work in establishing a Church was a failure, and we must reject His Divinity. "2. Or if any or all these Churches are His Church, then He delayed the fulfillment of His promise to establish His Church. His Church was not for all times, and we would have to consider Christ as the Founder of Churches contradictory in essential matters, and ultimately accuse Him of contradicting Himself. "3. As none of these churches is the Church of Christ, which is the Catholic position."

The speaker quoted the date on which each of the Protestant Churches was founded.

On Wednesday and Thursday evenings the reverend speaker lectured on the Bible and the Catholic rule of faith. He gave a comprehensive history of the Bible, its authorship, language, composition and inspiration, then stated the Catholic position in regard to the sacred writings. First, "What do Catholics believe about the Bible? 'That all of these sacred writings of both the Old and New Testament as they are contained in the Old Latin Vulgate are divinely inspired and constitute for us the written Word of God and hence we are not at liberty to reject any of them or any part of them, but are required to believe that they are all divinely inspired.'"

We believe that the Church alone, whether in council assembled or speaking through her head, can, with divine assurance of infallibility, declare what books are the books of the Bible and what is the meaning of any of all its parts. But we do not believe that the Bible is the ultimate rule of faith, although we admit that it is the inspired Word of God though not the only revelation of God to man. We do not believe that either the devotional reading or critical study of the Bible, or both together, is the divinely appointed way for the individual Christian to gain with certainty the saving knowledge of the religion of Jesus Christ; for the intricacies of these writings are too numerous and the difficulties of interpretation too great to suppose that it could

have been intended by God as man's guide in matters of religion.

The Reverend Father then proved most conclusively from the words of Christ that the Lord Jesus established a living infallible authority to propagate and maintain till the end of time His salutary doctrines and commands: "In this statement we have the radical difference between Catholic and non-Catholic Churches. Let the non-Catholic world grasp its meaning fully and become convinced of its truth and there will be but one Christian Church. Mankind in the matter of religion will be divided into two sections only, the Catholic Church and unbelievers who reject Christ as God."

In proving the establishment by Christ of this infallible authority Father Mark quoted numerous passages from the sayings of Jesus, and referred to the fact that He commissioned His Apostles not to write but to preach His Gospel "in all nations." "Going therefore teach all nations," "What I tell you in the darkness teach ye in the light and what ye hear in the ear speak ye from the house-top." "And the Gospel shall be preached in all the world," etc. Numerous other passages were used to prove the speaker's position that Christ sent His Apostles to preach the Gospel.

Finally the lecturer showed and proved that before a word of the New Testament had been written the Gospel had been preached; after thus proving that man was not to be taught as much by the written as by the spoken word of God, Father Mark demonstrated in a very skillful and conclusive manner that this teaching authority was to be an infallible authority. Such is the Catholic position in regard to the written word of God such the Catholic rule of faith.

In the lectures of the two following evenings, however, Father Mark used the Bible, the Oxford King James Bible, and from it took quotations of Jesus to demonstrate two of the principal doctrines of the Catholic Church which are very often most embarrassing to the instructed. In proving the power of the priests to forgive sins he quoted the words of Christ "Whose sins you shall forgive they are forgiven, whose sins you shall retain they are retained" and showed the necessity of confession by implication in the text which gives to them a judicial, discretionary power and hence requires that they should know the cause. A strong traditional argument was also used, and in it the speaker quoted words of the Fathers as far back as the successor of St. Peter and even to Christ Himself which unmistakably and explicitly practiced the practice of confession in those times.

The subject of the last lecture was "Master Keys." Before entering upon his subject, Father Mark thanked the large non-Catholic congregation for their courteous spirit and kindly interest displayed in seeking information on seemingly cloudy points, and in making transition to the subject of the evening's lecture said:

"Anyone who has attended this course of lectures and questions, and studied the nature of the questions asked and the difficulties proposed, cannot fail to have noticed that most, if not all, of them proceed from five different sources or principles. . . . I will address myself to a discussion of these, declaring what is the Catholic position in regard to them. This will furnish to thoughtful minds a solution of almost all the difficulties of understanding in matters pertaining to the doctrines and practices of our Church that may arise. . . . Then making use of a beautiful simile, the reverend speaker likened the explanation of these five principles to so many master keys that could open the door of satisfactory solution and adequate explanation to any and all questions regarding Catholic belief. The first key, he said, is "that not all that is found in Bible is obligatory on Christians."

Key No. 2 is: "It is not necessary to have an explicit scriptural warrant for every thing that is done in the practice of the Christian religion."

Key No. 3 is the "Consequent Catholic position that everything human, not at variance with the spirit of Revealed Truth may be lawfully admitted by the Church within exercise of religion, on account of which results the adornment of churches, statues, veneration of the dead and such like Catholic practices."

The fourth master key holds that "The acceptance of Revealed Religion does not and cannot do away with the fullest exercise of reason in the investigation and development of revealed master key."

The last master key he treated was the teaching of the Church that *extra ecclesiam nulla salus* (outside the Church there is no salvation). This he divided into two parts: (a) what others think we mean by this and (b) what *de facto* we do mean. He explained that while the Church was supposed to teach that no one outside the Church could be saved yet her true teaching on this matter is, that though there is an obligation imposed by Jesus Christ for all men to belong to His Church, yet if a man be in good faith and baptized, if he live a moral and good life, according to his enlightenment, and die penitent, he has the same chance for salvation as a Catholic under like conditions; however, he showed the prime necessity of every man seeking the truth and at time of death being perfectly contrite.—Boston Pilot.

You have the feeling of honor, and I praise you for it; let it be pure, let it be firm; but its purity furnishes, its firmness binds, if it is not that honor above all others which renders to God the things that are God's—Pere Beson.