

# 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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### CATHOLICITY AND PROTESTANTISM.

Some of our ministerial brethren are at a loss to devise expedients to fill the pews. Though they have given evidence of much inventive talent in this matter and can be credited with many fantastic schemes, yet are the gaps in the ranks of their hearers becoming wider and wider. High-priced choirs have failed to draw, judging from last reports. The gymnasium-swimming-tank combination is no better. And the future will show how the contemplated club with roof garden annex shall solve the problem. Even Dr. Hilles—and he is a man of sterling ability, whatever may be thought of his success as a preacher—has turned his Sunday evening service into a kind of five o'clock tea, enlivened of course by his eloquence. But something must have gone wrong with the culinary arrangements, for now the reverend gentleman wants the tollers to be given a half holiday on Saturday, in order, we suppose, to enable them to prepare themselves for the Sunday ordeal. Surely thinking Protestants must admit there must be something wrong with the system. If it had any element of supernatural life it could not fail to attract some at least who feel the need of religion and who believe that there must be some answer to the doubts and perplexities that fill our lives. But it has nothing to offer save literary essays and attacks on the Bible. Hence, in some places, referred to by Emerson when he said "Should I go out of church whenever I hear a false statement, I should not stay five minutes," one hears the old charges, but they fall heedless on the ears of the generation; and, moreover, most of our separated brethren who read are constrained to admit that the revolt which gave them being arose in Germany from self-interest, in England just, and in France the love of novelty. Here in America Protestantism has had numerous opportunities to prove its native strength. And what are the facts? It were too long a story to narrate its varying fortunes, and suffice it to say that all its battling sects are in process of disintegration. Congregationalism, once so powerful, buttressed by wealth and influence, is but a shadow of the Puritan creed. Methodistical fervor has been followed by the sickness of scepticism, and Presbyterianism is tinkering up a code of belief to meet the requirements of the times. They and all the minor sects that follow an phantom of over-heated imaginations are fast going the way of heresy.

Whatever, says Bishop Spalding, conflicting opinions, thoughtful and observant minds may hold concerning the future of religious faith, the fate of Protestantism is not doubtful. Even now it survives not as a doctrine—not as a system of supernatural belief—but as a tendency. It is merely a proof that the Holy Ghost does not abide with those who have separated themselves from the body of the Church.

Now let us hear what the great Unitarian Dr. Martineau has to say about the Catholic Church. The answer of the Catholic Church, he says, to the quotation, "Where is the holy ground of the world? Where is the real presence of God?" Here within my precincts, here alone has at least the merit of simplicity: and it is easier to test than the Protestant reply, which points to a field of divine revelation, discoverable only by the telescope, half way toward the horizon of heaven. It has no absolute need to make its title good by links of testimony running back to afar-off sources of prerogation; no age of miracles to reach and historically prove as a condition of its rights today. It carries its supernatural character within it, it has brought its authority down with it through time; it is the living organism of the Holy Spirit—the Pentecostal dispensation among us still. And if you ask about its evidence, it offers the spectacle of itself. Though it alone has lived through all Christian history, it least affects antiquarian pomp, knowing no difference between what has been and what is. It sells the sacred enclosure of whatever is

divine and supernatural on earth, it has no problems to solve, no legitimacy to make out, no doctrine to prove: but simply to live on and witness of the grace it bears.

### AN UNWARRANTABLE INSULT.

The ill-adviced attack on King Edward and Cardinal Vaughan will not, we think, meet with the approval of right thinking Irish Catholics. One of our Irish contemporaries characterizes it as a crime, but some others regard it with undisguised admiration. Now, we should like to assure our journalistic friends over the border that Irishmen who love the old land as well as they, and more wisely, can use clean weapons in a fight, and, above all, are Catholic enough not to taunt ecclesiastical dignitaries with "servile superobsequiousness."

Why servile? Do the editors wish to teach their readers that Cardinal Vaughan and the English prelates who tendered King Edward their allegiance and loyal devotion, are unworthy of the respect of Catholics? If they are servilely obsequious, and "pay fulsome homage to a crowned idol," they surely have proved recreant to episcopal traditions. But, if not, then any editor, in penning the above words, is guilty of an unwarrantable insult, and gives one more proof that respectable prints are marred betimes with not only careless but criminal journalism. They should know, at least, that republic, monarchy, empire—all fare alike before the Church. The authority in all is divine, and obedience towards all is obligatory. Is it servile obsequiousness to render obedience to the divine command? And, if not, what right has any newspaper to impugn Catholic principles, to contribute to the output of false teaching, and to hold up the Catholics of England to the contempt of Irish Americans? The editors may dish up any amount of unsavory stories about the late Prince of Wales, and take infinite satisfaction in the fact that some English prints—fit models forsooth for a Catholic newspaper—have done or do the same, but when they deal with the question of authority, and the attitude of English Bishops towards it, they should either pack their heads in ice or call in some outside help.

### THE PUBLIC SCHOOL SYSTEM.

Our ever welcome friend The Casket surprises us by intimating that the modern public school, even in Nova Scotia, is, to put it mildly, not free from imperfection: "It gives everyone a chance to become a public nuisance and a pagan."

Now, in the United States we know that the good people who shoot for it and dangle its poor benighted Canadians with all manner of rhetorical pyrotechnics in its honor are obliged, in order to safeguard their offspring from the many sided curse of the Public School, to have their own schools. In Ontario we have some people who spell culture with a big C, that is, who relegate God to the second place, not because they fail to believe in Him, but because it is bad form to make any ado about religion; and, besides, we must be careful not to provoke anything or anybody—but in Nova Scotia. Well, it is too bad.

Antigonish Catholic have, of course, a remedy in their own college, one of the very best in Canada. But what about the other parts of Nova Scotia? With nothing but the common school to turn to, what is to become of the rising generation? With the public school and Protestant institutions preying upon the young who are talented and ambitious, where shall we look for vigorous and enlightened Catholicity—for men to champion Catholic interests, and, if need be, to fight for them? You cannot get it from the common school nor from Protestant colleges. And it is certainly not a product of our non-sectarian institution which opens its commencement exercises with a long-winded prayer, giving God sundry bits of information, and professes to have an equal regard, which is oftentimes insincere, for all denominations.

Nay, more, a system that legislates God out of its programme is a calamity and a curse, and must inevitably, as in much educated Germany, fashion those who have recourse to it into occi-

blooded atheists who "consider a denial of the existence of God and a mockery of His word the acme of culture and education."

### A DANGEROUS CONTRACT.

We are informed by the Rev. H. A. Kruse, S. J., that a million of souls have through mixed marriages been lost to the Church in Germany during the nineteenth century. Those of us who wonder why the Church brands such marriages as abominable and detestable may be induced by the above-quoted statement to give the subject a little reflection.

We know that some mixed marriages have not been accompanied by the disastrous consequences that follow them usually, and that there are instances of the children of such unions being safeguarded from error and of the conversion of the non-Catholic. This we are told is due to the good example and firm faith of the Catholic. It may be so; but we are inclined to believe that the member of a household who contracts this kind of an alliance is a poor type of Catholic and is little calculated to have any influence of a religious nature upon the non-Catholic. At best it is a dangerous experiment and not likely to be attempted by those who obey the teachings of the Church. Granted, however, that some mixed marriages have—for some reason or other—resulted happily, there are the many that are abominable and detestable, with their disunion and perversion of the children, who are sometimes the most bitter and bigoted opponents of Catholicity.

### NEGROES TURNING ROMEWARDS.

The negroes of the district of Columbia seem to be awakening to the fact that the only force on earth that can save them from ultimate destruction is Catholicity. They are beginning to recognize that the Church that has during the many years of her history given no insignificant proofs of her devotion to the cause of human freedom, can do something towards ameliorating their lot. And they are right. The schemes devised for the succor of humanity are either short-lived or restricted in their operations. And any one at all conversant with modern literature cannot but note its heartlessness, either bemoaning the unreality of the hopes of man or glorifying the strong. True, we have now and then outbursts of sentimentality, but we suspect their sincerity and we know their valuelessness, for charity is not the creature of caprice, nor begotten of a passing feeling of pity, but of faith, and the bounden duty of every Christian. We rejoice that our colored brethren are turning Romewards. They will find we have no color line, that in one spirit were all baptized into one body, whether Jew or Gentile, bond or free; to call Onesimus most dear brother and revealed to the eyes of St. Peter Claver the Redeemer in the guise of disease-stricken humanity, still lives amongst us. For the benefit of our readers we give again a portion of the address of Prof. Jess Sanson before a meeting of Baptists. After describing some kinds of liberty meted out to negroes by the denizens of the land of the free, he said:

"As one of the leaders in a local Baptist church and as speaking to an audience of Baptists, I say now that only the great and powerful Catholic Church can help us. We may not all desire to join the Catholic Church at once, but we will see the way in time. I think it must be God's will that we effect our salvation through the agency of the Catholic Church. The leaders have offered us protection and political rights within the folds of the Catholic Church. We are assured our rights as citizens and human beings, and I see no other way in which we may save ourselves and save our future. We are being ground to powder by the white man in this country, and only the Catholic Church can save us. Let us take matters into our own hands now, and let us act."

### UNBELIEF, THE PREVAILING EVIL.

An esteemed contemporary says that too often the pulpit keeps on in the old lines refuting decaying errors and anathematizing by-gone immoralities. It believes in denunciation of existing evils. Unbelief is the prevailing religious evil.

Give me the man who has been tried in the crucible, who has been purified by the fire of misfortune, and comes forth purified from vanity and its train of demands.

### LEAGUE OF THE SACRED HEART.

GENERAL INTENTION FOR JUNE 1901.

#### The Triumph of a Great Devotion.

Recommended to our prayers by His Holiness Leo XIII.

American Messenger of the Sacred Heart.

On Friday, June 14, the doors of every Catholic Church in the world will be thrown open, and in most of them from dawn until evening crowds of the faithful will assemble to worship before altars beautifully decorated with lights and flowers and with a predominant symbol representing the object of their strongest devotion, the Heart of Jesus Christ. In every town and hamlet numbers will approach the altar-rail for Holy Communion; through the day they will linger about the church in posture of adoration before the Eucharistic Presence, and at night they will reassemble to listen eagerly to the eloquent story of the triumph of this devotion, to join with enthusiasm in the solemn consecration of the world to the Heart of Christ, and then close this blessed day amid the light and incense and music of the heavenly benediction service by bowing their heads lowly for the Eucharistic blessing—the forerunner of the longed for "Come ye blessed of My Father."

It is the Feast of the Sacred Heart, now celebrated throughout the world with every solemn sanction the Church can give it. There is no law or penalty enjoining its observance; it is not like the great feasts of Christmas, Easter, Pentecost, a day of rest from labor; but on no other day of the year is some slight sacrifice more spontaneously offered, by every well-instructed Catholic, in order to testify to the powerful hold which this devotion has on the affections of the human heart. Year after year, as the feast recurs, instead of diminishing, the number and fervor of the devotees increase. The services, the decorations and, to some extent, the sermons remain the same; but the spirit of devotion to the Heart of Christ is ever growing and ever enabling its possessors to discover new fruits and new delights in the celebration of this day of the Master's own choice.

The history of this great devotion is an uninterrupted series of triumphs which are all the more glorious because the opposition to it has been so powerful and unrelenting, and the resources of its propagators so weak and hard to utilize. True, we can nowadays argue from its wonderful fruits to the divine impulse in which it must have had its origin; but in the beginning the appeal to a divine origin, viz., to the special revelation of Christ to the Visitation nun Margaret Mary Alacoque was regarded as blasphemous by its enemies, and as suspicious, to say the least, by those who should have been its friends. Cut off by the cloister from communicating with the world the nature, object and advantages of this devotion; impeded in many ways by her superiors, who naturally thought it strange that she should assume such a mission, the nun at Paray had few or no influential friends through whom she could impart her message. She knew too well that ecclesiastical authorities would demand credentials, which, for want of knowledge of her authentic and that heretics would incontinently denounce her as a visionary. Her first advisers, de la Colombe, Croiset, Rollin, were constantly obliged by prudence to restrain their zeal in promoting a devotion which seemed to some new, unnecessary, misleading, sensuous, and to others extravagant, anatomical, erroneous and idolatrous. In a country where so many were tainted by Jansenism, which kept people aloof from Christ, it was too much to expect that many would readily embrace a devotion which made Christ the most familiar object of their affections.

In a time of distrust in God's mercy, caused by the pestiferous doctrine that Christ did not die for all men, men were slow to grasp the meaning of the symbol which Christ used to convince sinners of His love for all mankind. Sneers in public, machinations in secret, the press, the schoolroom, the court and council chamber, the Sunday school and the convent cloister, every possible human agency, however sacred, was employed to sow mistrust of those who were spreading this devotion, to debarr them from the common spheres of influence, to vilify and malign their teaching and morals, and to supplant both by doctrines and practices as baneful as those of Calvinism. Heretical propaganda, political intrigue, even the perverted use of ecclesiastical influence and civil persecution, were all in vain. One glance at the figure of Christ with His Heart unveiled for our contemplation was enough to convince the simplest mind that Christ had died for love of all men, that all might hope in His mercy, and that instead of wishing us to keep aloof from Him, He longs to embrace us all in His love, and considers it as the greatest affront that we are cold and indifferent to Him. What matter whether the inspiration to appeal to men by the Heart of Christ had come by way of special revelation or not? The appeal itself was in effect a revelation which the human heart instinctively seized as genuine. It was so like Christ, so true to the image

which the rudest imagination would strive to form of the Shepherd seeking the stray sheep, of the Father scanning the horizon for the return of his prodigal, of the Divine Guest at Simon's supper table bending her love as reparation for her life of sin; and the conviction inspired, as well as the attraction with which it drew men into close relationship with Christ, could come from no other source but Him.

It is not surprising that the image of Christ inviting men to behold His Heart as the symbol of His love should have inspired the faithful generally with new confidence in Him, induced them to approach Him, and enlightened them with a clearer conception of the Incarnation, of His divine as well as of His human nature, of His Redemption and of His glorious life in Heaven at the right hand of the Father, ever living to make intercession for us. What is surprising is that the most learned theologians should have approved this new manner of representing Christ, and that those who are responsible for the integrity of Christian doctrine and piety should have not only permitted, but gradually sanctioned and commended in the strongest manner possible, the popular devotion to the Sacred Heart which has, we may say, characterized the Church since Margaret Mary Alacoque succeeded in making known to the world that Christ wished to be honored in this way.

This may sound paradoxical to the skeptic, the non-Catholic and even to many Catholics who affect to reason for themselves, but who show how superficial and inconsistent they are by admitting the revelation contained in Scripture and yet questioning the possibility, or at least, the fact, of special revelation since the time of the Apostles, even for the good of the Church. The world at large thinks that a Catholic, even when well informed, is necessarily credulous and eager to believe in the preternatural, that the authorities of the Church are committed to belief in miracles, visions, revelations and mystical manifestations of whatever sort. It is a pity that they cannot read Niles' "De Katone Festorum SS. Cor. Jesu et Mariae," Marquet, Gallifet's "Adorable Heart of Jesus," or any of the many noble works which recount the origin, history and triumph of this devotion, all of which prove plainly the reluctance, not merely of Catholic theologians but of the ecclesiastical authorities, especially of the Holy See, either to sanction the popular predilection for this representation of the Redeemer, or to designate a feast day for its solemn commemoration. The evidences of this reluctance would be positively shocking to a devout believer unless he were mindful of the solicitude with which the Church tries every seeming novelty in doctrines every seeming novelty in practices and practices, every spirit that claims to be of God. Had devotion to the Sacred Heart of Jesus effected nothing else than the scrutiny to which its origin was subjected; had it only served to show the attitude of the Church generally toward new beliefs and practices; had it merely been the occasion of such investigations as Gallifet's into the origin of other devotions, notably of devotion to the Holy Eucharist, or of such inquiries as Lanquet's into the nature of the visions and revelations vouchsafed to Blessed Margaret Mary; had it finally, done nothing more than prompt the greatest theologians of modern times to examine it as a heavenly emanation of illustrating the nature and purpose of the Incarnation; it might still be said to have been blessed by a triumph of surpassing grandeur. It has done more. It has renewed and invigorated the sacramental life of the Church. It has made the tribunal of penance not the bar of rigorous justice the Jansenists tried to make it, but the throne of mercy. It has made the altar-rail the banquet table whither the children of the Church come for their true *agapa*. It has made the hour before the altar as agreeable as conversation around the hearthstone, and it has created a longing for the last absolution and viaticum.

Those who practice devotion to the Heart of Jesus Christ are growing daily less and less strange with Christ in the Eucharist, and all the fruits of this august sacrament are poured out on them more and more abundantly; they doubt less, they yield less frequently, if at all, to the more violent passions—anger, lust, intemperance; their imaginations are chastened, their ways are more meek and their affections are centered on the pure delight of a personal love for Jesus Christ.

Who can recall without a thrill of emotion the first intimation of the fact of Christ's devotion to us as expressed so vividly by the image of His Divine Heart? It may have come in a moment of affliction, of doubt, of remorse, despondency bordering on despair. In every instance it is like a new revelation of the Man-God. Without it, it is safe to say, no man can fully realize what the love of Christ means for him. Let one who has experienced it look back and try to estimate what a void life would have been without it. It has facilitated every sacrifice, softened every chastisement, alleviated every grief, strengthened every purpose, confirmed every hope. In this view it is vain to attempt to measure the triumph of the Heart of

Christ. His triumph is the conquest of humility over pride, of meekness over aggression, of faith over doubt, of hope over despair, of love over selfishness. Certain elect souls the Church has ever had who practised this devotion; through it in our day multitudes of souls can repeat of Christ the triumphant testimony of Longinus, after piercing His heart with a lance: "Truly this man was the Son of God"; and of Thomas putting his hand in the open wound: "My Lord and my God."

Two years ago by command of the Sovereign Pontiff the faithful in every part of the world united together in an act of solemn consecration of the world to the Sacred Heart of Jesus. His intention was to embrace all men in the charity of Christ, and to interpret for them their sentiments towards Him, Jew and pagan alike, idolater, atheist, heretic, none of whom, as he reminded us in his encyclical on the Redeemer, would think of ignoring or rejecting Christ if they could know Him as He is. Too often they know Him not, because His professed followers either fail to imitate Him, or else, while pretending to do so, betray characters which are wholly unlike His. The sordid, selfish and ambitious Christian repels men from Christ instead of attracting them to Him. The indolent and timid Catholic, who mistakes cowardice for meekness and who favors a policy of silence, or fears to seem aggressive when the rights of the Church are in question, is no credit to Christ, nor can he make others know, because he himself does not know, the Heart of Christ as a source of zeal and courage. In the struggle now raging between the powers of irreligion and Christianity, a struggle in which we shall but too soon have our share in this country—we have our share already in the field of education, in the Indian Missions, and in all our new possessions—we need all the virtues which this devotion to the Heart of Jesus inculcates, patience, meekness, and self-sacrifice; but we need much more the virtues of fortitude, courage and the martyr-like spirit which dares demand what is just, even though the demand provokes persecution. Commonly the persecution is the creation of our own imagination, though this may not make it less painful. Too frequently we suffer denial of our rights for lack of the diligence and courage which are needed to present our cause properly before those who misunderstand us. It is worth our work and prayer to obtain that the Heart of Christ may triumph over our sloth and cowardice, and enable us to manifest to others the powers of His love by its influence on ourselves.

### FIDELITY TO GRACE IN LITTLE THINGS.

We often see a morning that opens bright and fair clouded over before midday, and the afternoon, dark and gloomy, ending in storm and desolation. So, too, there is many a life which opens with the happiest promise a natural attraction to piety, great graces, good influences, an amicable character, gives hope that he whom these privileges are given will turn out an eminent servant of God, and love with an ever-increasing devotion to the Sacred Heart of Jesus. Yet how often the brilliant promise comes to nothing, or next to nothing. The soul which might have risen to a high degree of sanctity, enjoying continual peace and joy, is still battling with passion, anger, sloth, impatience, self-indulgence, vanity, distaste for the things of God, jealousy and ill-feeling, uncharitableness in thought and word. How is it that so little progress has been made? How is it that the Sacred Heart of Jesus has been disappointed of His desire for a complete possession of the heart that He loved? Alas! it is the old story of infidelity of grace in little things.

### METHODIST RITUALISTS.

The movement of Ritualism is toward Rome, and the movement of Methodism is toward Ritual. Such was the wall of a prominent Methodist divine of the recent great foregathering of the leading lights. It was a roundabout way of proclaiming the starting truth that the Methodist body itself is succumbing to the irresistible influence of the grand old Mother Church. Living proof that the jeremiad was not a mere dyspeptic hallucination is afforded by a change in Calvary M. E. Church, of New York, which has caused a little schism in the congregation. A choir clad in vestments has been evolved from a long-protracted struggle between two opposing currents of thought in the church; and this choir, which is composed of young people of either sex, on its first appearance marched, in their new vestments, through the church in procession, singing the music of the ritual. Some serious complications have already developed themselves; a couple of choirmasters have resigned, and the views of a portion of the congregation, we may be sure, are reflected in this result. However, this winnowing process is the normal condition of Protestantism now; and its ultimate outcome must tend toward the great desideratum—the reunion of Christianity at last.—Philadelphia Catholic Standard and Times.