

# 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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## The Catholic Record.

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### THE CASKET.

The article on Prohibition which appeared in the Casket of last week was one of unexceptional merit. It was moderate in tone and penned by one who understands that accuracy in the choice of words is an essential characteristic of English prose. Our contemporary is always welcome. It speaks out plainly and to the point. It abhors puffing and padding, and, best of all, it does its own thinking and knows how to express it. We may differ from it betimes, but we respect it always for its honesty and independence.

### CHURCH MUSIC.

Some of the speakers at the Catholic Truth Conference held recently at Nottingham paid their respects to the church music in vogue in many places in blunt fashion. There were all sorts of rubrics forbidding this and that, but nobody seemed one penny the worse or the better. They must get the people to realize that music that is ecclesiastically bad could not be artistically good. As the lady said in "Punch," it was worse than wicked, it was vulgar.

Dr. Rivington declares that would-be converts are repelled by the degraded and pagan music that is too often heard in our churches. We agree with the Doctor in his condemnation of much of the music termed "sacred," but we are not prepared to say that it keeps individuals without the pale of the Church. It may outrage their ideas of what is befitting the liturgy and the sacred edifice, but it can be no real obstacle to anyone who is seeking the essential and not the accidental.

### "PRUDENCE."

It seems to us that some of our friends have an ever-wearing regard for what they term "prudence." Nothing must be said or done to disturb the social waters, and if at times a calumny is proffered against the Church, or a course of action entered upon that conflicts with our rights, we are assured that justice loving individuals outside the fold are on our side, and are accordingly admonished to pay no attention to it. It might, you know, if we ventured to expostulate, provoke animosity, and do in the end a great deal of harm. And so the decrepit platitude goes, gathering strength from oft repetition by those who pose as pillars of the Church. This is what they call prudence, but we think that a better name could be applied to it. Prudence does not, surely, command us to be always in an attitude of supplication. The best plan is to nail a lie wherever we find it, whether in the press or in private conversation. It may provoke animosity, but no man with any consciousness of his rights and responsibility will deem that an excuse for cowardice.

### CHRISTIAN DEMOCRACY.

The most interesting paper read at the Catholic Truth Conference was that of Very Rev. Dom Gasquet, on Christian Democracy. He referred to the condition of the poor in pre-Reformation days and pointed out that the contempt bestowed upon them in later years, and that the distinction between class and class were unknown in mediaeval times. The poor were treated with respect and reverence. Under the ragged vesture of the beggar the eye of faith saw the lineaments of Christ. Their way of acting was different from that of the average philanthropist, who cares not for motives so long as the world's conditions are bettered. The rich looked upon themselves as stewards charged with the dispensing of the gifts given them by Providence. The poor were not thrust into benevolent asylums with the mark of pauper branded upon them. That there was social inequality goes without saying, for that is a law of human nature. There was poverty, with its attendant inconveniences, but there was no pauperism. The claims of poverty were as fully recognized as the duty of riches.

The scholarly priest called attention to the sermons of Bishop Brunton, who declared, time and again, that poor and rich have descended from common

stock, and that no matter what their conditions of life may be, all Christians are members of one body and are bound one to the other by the duties of a common brotherhood. "The essence of life," says a writer, "during the days of the Plantagenets and Tudors was that everyone knew his neighbor and that everyone was his brother's keeper. It remained for the Reformation to give rise to the Poor Law and to the pagan method of dealing with the destitute. Writers have indeed endeavored to relieve it of this odious charge, but a glance at its principles will convince any impartial mind that the task is vain. The reformers did away with the idea of stewardship and substituted that of ownership.

In the sixty years which followed the overthrow of the old system it was necessary for Parliament to pass no less than twelve acts dealing with the relief of distress, the necessity for which Thorold Rogers says can be traced distinctly back to the crimes of rulers and agents.

The Reformation was effected not so much by those who hungered after purity of doctrine as by those who looked upon the seizure of monasteries and Church property as their golden opportunity. It was the rising of the rich against the poor, the robbery of funds which generations had intended for the relief and education of the poor.

### A PLEA FOR SIMPLICITY.

Looking over the programme of subjects taught in some of our High Schools and Academies we could not help thinking that the youth who mastered them would be assuredly an intellectual marvel, a veritable Crichton. Now it seems to us that the rights of a human intellect are not acknowledged by the gentlemen who frame those programmes. It is guided by laws which every educationalist must respect—laws which are immutable and which cannot be violated with impunity. It must be trained and developed before one may claim the title of a reasonable individual.

It is not intended to be a mere receptacle for facts and undigested bits of information, to be pushed and worried and deadened oftentimes that years elapse before it wakens into life. It were wearisome to say that knowledge is not education, but it often comes to our lips when we happen upon the ordinary product of our High Schools. We take it also that many life failures are attributable to our educational programme. This may seem a very arbitrary assertion, but why does the lad from the country, with no other intellectual equipment than the rudiments picked up at a section school, forge ahead of his more favored brother of the city? The city youth is squandering his talents and energies in the haunts of dissipation, whilst the country lad is leading a life of labor and abstemiousness and bending every energy to the securing of a position. We know, indeed, that the saloon and the ceaseless round of dances, etc., have transformed youths of promise into dawdlers and nonentities; but we speak now of individuals who, so far as good habits are concerned, stand on equal ground.

Why, then, does one fail and the other succeed? The reason, we think, is that the mind of the country lad is in a normal condition, able by its innate power to do good work, and that the intellectual grasp of the graduate has been weakened by the bewildering variety and multiplicity of studies and text books. It is easy to say that we must be up to the times, but thoroughness in one thing is better than superficiality in many, and a sure grasp of one principle is more to be desired than a bowing acquaintance with the works of ancient and modern authors.

Wherein is the profit of knowing anything, if not thoroughly? Why force the untrained minds of boys and girls to the study of subjects that are taken up usually in a post graduate course and to the acquisition of knowledge which, after they leave school, disappears more quickly than the snow before the rays of the sun. The "cramming" that must necessarily be done makes study a work of grinding and repulsive labor. True, all education must be accompanied by labor, but to the mind that has not been

warped by injudicious management—that has been helped from stage to stage until it has attained a certain measure of development—it is a labor of love that will never be cast aside and that will infuse comfort into many an hour during life.

He may be harassed with difficulties in the study of a question, but each glimmering of light will be hailed with joy, and when the solution is found he will experience one of the purest pleasures that may be enjoyed this side of the grave. We have, despite our advantages, much to learn, and, were we in a position to enforce our wishes, we should make it obligatory on all professors to study the programmes of the old universities and to take them as models for their own. They would have to make a change here and there, to eliminate some subjects, but the methods that led to the achievement of so many intellectual victories and to the formation of a generation of scholars could be adopted.

At all events we should advise more of simplicity and less of variety. We should lose in pretentiousness, but we should gain in solidity and permanency.

### "A JESUIT IN DISGUISE."

Cardinal Vaughan Punctors a Ridiculous Myth Invented for Fools.

Philadelphia Catholic Standard and Times.

Amongst all the ridiculous slanders charged against the Catholic Church and its priesthood, that of the "Jesuit in disguise" takes first rank for conspicuous and transparent assiduity. But thousands of poor, blind, bigoted ignoramus believe it! Take ten Apapists who are sane on every other subject, apply the "Jesuit in disguise" test, and nine of them will immediately prove their right to accommodations in the nearest insane asylum. They really believe the monstrous statement that this man and that man and the other man, all occupying positions of trust and power and responsibility in the government service, are "Jesuits in disguise"; that the laborer who chutes 2,240 pounds of coal into your cellar at regular intervals is a "Jesuit in disguise"; that this or that prominent professional man—physician, lawyer or preacher—is a "Jesuit in disguise"; and is using his position to forward a grand scheme by which the Pope may some day hold the entire world in the palm of his hand. They really believe that there are at least seven millions of Jesuits on the globe, and possibly more.

Of course every enlightened bigot knows that every priest is a Jesuit. His Eminence Cardinal Vaughan, of London, must be a Jesuit, too, and a letter which he has just written denying that there are clergymen drawing salaries in the Church of England who are really Jesuits in disguise will not count for much in the estimation of the "enlightened," but we give it for what it is worth. Preceding the Cardinal's letter in the columns of the London Times was the following:

Editor of the Times: I have received the accompanying letter from Cardinal Vaughan and also his full consent to publish it. My part in the matter has been very simple. I deeply grieved, as every loyal churchman and every Christian must be, by the charge freely made in a certain quarter and repeated with assertive and growing boldness, that there are clergy in the Church of England who hold dispensations from the Church of Rome, and Jesuits similarly licensed. I ventured to write to Cardinal Vaughan (though a perfect stranger to him), enclosing in my envelope a newspaper cutting containing one of these terrible charges and a letter from the Bishop of Liverpool. I asked Cardinal Vaughan if, for the honor of our Divine Master, he would either contradict or authorize a contradiction of the gross charge made. He has very generously replied to my letter with the one I herewith send you. I ventured to beg you to give it a prominent place in your weekly paper, which it is to be feared that many believe through ignorance or prejudice, may be understood by all fair minded men to be false.

—A. Proctor in York Convention.

THE CARDINAL'S LETTER.

Archbishop's House.

Westminster, August 2, 1898.

Rev. and Dear Sir:—Your note of the 25th has been forwarded to me. I write at once to assure you that it is simply impossible that a dispensation should be given by a Bishop, a Pope or any other representative of the Catholic Church to a Catholic, to act as a minister of the Church of England or of any other denomination, for the purpose of furthering the doctrines or practices of the Catholic Church.

"I have more than once heard it said that certain persons, ministering in the Church of England, are 'Romish' priests, Jesuits, emissaries or agents of the Pope, etc. I have always denied, when asked, that such a course could be pursued. I have urged that I had some claim to speak with knowledge. But it was of no use—they knew better. I have asked for proof: there was none forthcoming. Let me put it to you in this way. The Catholic Church is not a secret society. It is spread throughout the world and pursues methods and means which all men may examine for themselves. Its writers—historians, theologians, controversialists, canonists, etc.—have at all times recorded and commented upon her proceedings and principles with the greatest freedom. Were any dispensation ever granted to any Catholic to act as a clergyman of a false religion for the purpose of furthering the supposed interests of the Church of Rome, these dispensations would be known, would be commented upon, would be defended or explained. But there is nothing of the kind to be found, and for the best of all reasons, that no such dispensations are granted or can be granted.

"The letter from the Protestant Bishop of Liverpool to Mr. Glynn, in the cutting you send me says:

"I note carefully what you say about fifty clergymen in the Church of England being Jesuits, and it entirely confirms my own belief."

"Now, if Bishop Ryle will give me the name of any single clergyman of the Church of England whom he believes to be a Jesuit, I will engage to furnish him with such proof as shall be satisfactory evidence to any ordinary jury of Englishmen that he is not a Jesuit."

"The Franciscan, Dominican and some other orders affiliate lay members or tertiaries attached to their rule. The Jesuit Order has no affiliated members or tertiaries. No man can be a Jesuit without there being an authentic record of his name, age, training, profession, etc."

"That there are clergymen in the Church of England who hold and teach nearly all the doctrines of the Catholic Church may be true, but it is simply a lie to assert either that they are Jesuits or that they stay where they are by virtue of a dispensation from Rome."

Believe me, reverend sir, to be yours faithfully,

Harriet Cardinal Vaughan, Archbishop of Westminster.

### DOMINICAN HEROES OF THE BURGOGNE.

It will be a long time before the impression of the Burgogne horror fades from the minds of those who read the appalling incidents of its engulfment in the open sea. A few incidents have, however, been told since the first soul-sickening accounts were made public, which relieve to some degree the black remembrance of the catastrophe and light it here and there with a ray as if from heaven. The story has already been given by Mrs. Lacasse, the only woman survivor, of how the sainted Father Kessler stood at the ship's rail speaking words of encouragement and benediction to the terror-crazed victims with whom he stood on the brink of eternity. Now the Dominican Fathers of Rosary Hill, New York, have just learned from the sub-commissionary of the fated vessel, the edifying manner in which their brethren on board prepared for and met their fate. They were roused from their berths, says this gentleman, by the shock of the collision, and as they had not removed their habits, appeared on deck clad in the garments of their Order. Their white vesture made them conspicuous figures amid the shrinking, panic-stricken crowd, and as many of the passengers were Catholics, they crowded about the priests in frenzied appeals for help. Calm and self-possessed, though realizing the imminence of awful death, these white-robed ministers of God endeavored to appease their fellow-beings, giving absolution to all who were in a disposition to receive it, and exhorting all to throw themselves upon the mercy of their common Creator.

Father Florisone, the Prior, was among the most heroic. As the ship was about to make her fatal plunge, he calmly asked the relater of the incident if anything more could be done. "Nothing but what I am now going to do myself, jump into the sea." "We cannot swim," was the resigned reply. "May the will of God be done!" And then the friars began to chant the "Salve Regina," in order to die according to the custom of their order, and with the words of this petition for mercy on all ascending to Heaven, the devoted band of priests sank with their doomed companions into the ocean's depths.

It would seem as though a special Providence had ordained that these priests should be numbered among the ship's passengers to give the only help possible at a time of such overwhelming disaster, to exhort men to confidence in God and to show them how to die. It must be some consolation to the friends of those who perished to know that when all human help and hope were denied their unfortunate relatives, the supreme help and hope, imparted by these noble ministers of Religion were not wanting.

### AN INFIDEL FUNERAL.

Last week singular mortuary services were held in this city at the late residence of Dr. Thomas Saxon Robertson, an infidel, who so gloried in his belief that he left a command in his will that no religious ceremonies should follow his demise and that Col. Ingersoll should make an address over his bier. The latter gentleman was too much prostrated by grief over the loss of his friend to appear, which many wondered at, because if the Colonel's belief that death ended all woes and released the dead from worries was true, why should the Colonel mourn a happy release from life's cares? More oddly still, a Hebrew, Abraham H. Hummel, the noted divorce lawyer, of whom the dead man was a close client—a Hebrew who believed in a Jehovah God and was far from being an infidel—read the Ingersoll manuscript, while Journalist Joseph Howard, jr., long an attendant of the old Beecher church and a devotee of its eloquent pulpiteer, and also far from being an infidel, made an address to the assembled mourners. Mr. Howard said: "Where our late friend has gone we do not know, but we can say God bless our dear friend." These words certainly expressed a belief in some after life to which the deceased had gone and recognized a God. Moreover, in the Ingersoll address which Lawyer Hummel read, infidel Ingersoll said: "Dear friend, if we do meet again we shall smile; if not,

this parting is well made. Hope, the child of deathless Love, beyond the darkness sees the dawn."

Which language goes far to illustrate the popular charge that, deny in public addresses as Col. Ingersoll, the champion of Infidelity, may, the existence of God and immortality, he does not really believe in either agnostic idea, and at least reserves the right to believe otherwise secretly. Else why the doubt as to an hereafter meeting with his dead friend and why his allusion to Hope seeing dawn beyond the darkness?

Still oddest of all the exercises were those closed by the singing of Adelaide Proctor's sublime hymn entitled the "Lost Chord," with Mass music by Sir Arthur Sullivan, and which is a well-known Christian melody. The closing verse as sung over the bier of the infidel ran thus:

It may be that Death's bright angel Will speak in that chord again. It may be that only in heaven I shall hear that grand Amen.

These references are valuable to show that lurking in the infidel heart, however loud may be its agnostic protestations, is a crude belief in a God and an immortality. Neither the deaths of those champion infidels, Voltaire, Hume and Paine, showed practical belief in their denials of God and a future life, and allows all Christians to charge that as in Ingersoll's case such denials are bravados that really quietly war against the world-wide instinct of humanity—heaven or barbaric—towards belief in a Deity and a future life, and which under the ministrations of Holy Church is an instinct that ripens into soothing faith and comforting hope in the Cross of Christ. Under even the slightest touch of Reason and Revelation upon the corner stone of Ingersollism its arch crumbles away.—Catholic Review.

### PULPIT'S INFIDELITY.

A Minister Says Protestant Churches Should Stop Denials of God's Word Before Sending Missionaries to Manila.

In the Church of St. John the Evangelist, New York, the Rev. Dr. B. F. De Costa preached recently on "The Coming Battles for Civilization in the East and West Indies." He rebuked his own Church—the Protestant Episcopal—for proposing to engage in a "religious attack on Manila" while denials of God's Word are heard in its own pulpits.

"We are," he said, "on the eve of a great contest for the spread of civilization, one that will require wisdom, fortitude and self-restraint. It must be conducted in no spirit of contempt for the people in the vast islands that, in the providence of God, we may now call our own. We must study the condition of these new people and find out what is best in them, carrying on the work of improvement on practical lines.

"One word here about what are called 'missions' to our great possessions. Already we hear of classes of religionists in counsel to take action, the keynote of which is pitched in accordance with the idea that in the new countries we have to deal with heathens. With the Moslem population of portions of Manila the situation is indeed unique, but for the most part Christianity is already the law of the lands coming under our rule and care, and missionary zeal many well take care how it treats those with whose religion it does not agree as pagans.

"In Manila the very insurgent soldier bows humbly in adoration before the cross and forms quite as good a Christian as hundreds of thousands of more pretentious and privileged people in this country. Zealous propagandists may well confine themselves to their present half-titled, sunburnt fields wherein they wrangle with one another about modern forms and debate the faith, to the confusion of honest inquirers, instead of seeking to designate existing Christianity in Manila.

"As for our own, the Episcopal, a careful study of the present conditions at home would suggest better attention to itself before attempting to send more missionaries into the East. It had better find out what it believes, re-establish its faith, stop the blatant denials of God's Word now echoed in pulpit and print, invigorate discipline and catch more of the spirit of the Catholic Church and the Apostolic age before making any religious attack on Manila. The two houses of the coming general convention cannot attend to this matter too soon."

### THE PRESIDENT ATTENDS MASS.

Washington, Sept. 17.—There was practically no business transacted at the White House this morning. Before the usual hour of receiving visitors arrived, the President was in conference with Secretary Porter, who reached Washington last night after five weeks of canvassing in Connecticut in pursuit of the Republican nomination for Governor.

President McKinley drove at 10:20 to St. Matthew's Church, where Cardinal Gibbons said Mass for the repose of the soul of the late Empress of Austria. It was a most imposing service and was attended by the President, members of

the Cabinet and the Diplomatic Corps in the city. Ambassador Cambon returned to Washington especially to be present.

### KENSITISM.

A few days ago at Canterbury a Roman priest offered to take souls out of purgatory at £14 each, and the priest boasted that by that means he had secured a sum of £251.

This is the fine attempt made by the English Kenist to imitate our own Barton of the Christian Endeavor sheet. It must be owned that the Cockney brawler has shown himself to be no inept copyist. But he has found himself in as tight a place as Barton, and may not get out so easily. We find that he was asked by the Daily Chronicle, which published his speech, to furnish proofs, because the statement was challenged by a reader, and that he said he would do so on payment of ten pounds because, the book he relied on for his statements was out of print. The Chronicle has since discovered that the statement was taken from a pamphlet issued by some of the proselytizing societies, and that this sheet can be had for nothing. Mr. Kenist replied, when challenged further by the Chronicle about the matter, that he was too busy to work for nothing for that paper. Here we have some clue to the anxiety of this zealous reformer about his hat. He can not only talk through it, but he can pass it around for a collection.—Philadelphia Catholic Standard and Times.

### BISMARCK AND HIS SAYINGS.

Dr. Moritz Busch, who was for twenty-five years the confidential secretary of Bismarck, has just given to the world his diary of that period. It is published in two large volumes by the Macmillans, and contains many striking revelations. The most interesting are those relating to the conduct of the Franco-Prussian War.

England's interference and her "fraudulent neutrality" especially provoked the wrath of the Iron Chancellor; yet the influence of the British royal family, through the daughter of Queen Victoria, who was the wife of Prince Frederick, almost nullified all his protests. "The wishes of England, two women and Freemasonry," according to Bismarck, prevented the "victorious Germans from taking Paris for three months. It is a little odd to see the arch enemy of Catholicity in Germany thus endorsing the movement against "political Freemasonry." Americans will be especially interested in reading his blunt opinion of the value of far-away colonies at a time when some of our raw statesmen are clamoring for the Philippines:

I do not want any colonies at all. Their only use is to provide sinecures. That is all England at present gets out of her colonies, and Spain, too. And as for us Germans, colonies would be exactly like the silks and satins of the Polish nobleman, who had no shirt to wear under them.

Bismarck was not the man to be governed by any sentimental feelings in absorbing or rejecting his neighbor's property. But he did not want his country to be hampered with useless colonies for the benefit of political holders of sinecures.

Very valuable also at this time is his opinion of the proper method of managing an army, which is exactly opposite to that practiced by our Government in the invasion of Cuba. The comfort, health, and safety of the men are supreme considerations. The General who commands well-trained soldiers has the best chance of winning. "If MacMahon," he says, "had commanded the Prussian soldiers, and Alvensleben the Frenchmen, the latter would have been defeated—although he is my friend."

Bismarck would have enjoyed the society of some of our political generals if he had them where he could express his mind freely. As it was, he found plenty of incompetence in the French war department, and did not fail to make the most of it.—Boston Pilot.

### THE CHURCH IN ENGLAND.

The annual conference of the English Catholic Truth Society this year surpassed all expectations. It was held at Nottingham, where as late as 1824 there were only seven Catholics; thus giving a striking illustration of the great change that has taken place in England, and of the wondrous progress of the Church in that country. The addresses delivered on the occasion were published in all English Catholic papers. They are of the highest interest and value in themselves, besides affording evidence of the vast amount of good that is being done by the Catholic Truth Society in the dissemination of Christian principles, in the defence of the Church, and in promoting various social reforms which have enlisted the sympathies and secured the practical support of leading citizens of all creeds. These conferences of the Society, as the Tablet remarks, can not fail to bring Catholic action more vividly before the eyes of the public, and to remind Protestants of all persuasions of the existence of the Church which represents the visible unity of Christian faith.—Ave, Maria.

How much we love ourselves, and pet ourselves, and legislate for ourselves, and yet God is always doing much for each of us.—Father Faber.