

# 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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### THE DECLINE OF CONGREGATIONALISM.

A few weeks ago we commented on the decline of Congregationalism in New England. We pointed out that, despite the fact that it enjoyed the allegiance of the powerful and wealthy, and was revered by thousands as the home of the true religion and of civilization, it has so waned during the years that it is to-day an inconsequential factor among the sects. The charges also against the Church as the enemy of progress have lost their potency. But the other day President Capen of Tufts College, in referring to the twelfth and thirteenth centuries, said:

"But I could wish that we had something more of the religious faith, something more of the absorbing devotion, something more of the self-denying love of these earlier times injected into our own age, even though it might mean for all of us a simpler life and a loss of some of the products which we now reckon as a part of the wealth of the world. Economics might show a diminution in its accounts, but our essential humanity would be vastly enriched."

### THE AGES OF FAITH.

But every effect must have a cause. If these centuries have names not writ in water in the pages of the world's history it behoves the enquiring mind to seek out the reason. The phenomenon of an age pulsating with love and devotion, rich with the trophies of art and philosophy, and glorying in children who will live for all time, can not be disregarded.

In fact the study of these earlier days has brought to many the first glimmering of the light that has guided them to the fold. And one thing to give thanks for is that men who are mindful of their reputation do not view these ages through the glass of misconception and prejudice. Said Cardinal Newman:

"All the Church asks is an open field and freedom to act. She asks no patronage from the civil power; in former times and places she indeed has asked it; as Protestantism also has availed herself of the civil sword. . . . but her history shows that she needed it not, for she has extended and flourished wherever she has been. . . . she will take the world as it comes; nothing but force can repress her."

### THE CAUSE ASSIGNED.

A writer in the Universalist Leader, descending on the decadence of the Church, says that a great cause, if not the great cause, of the decline is found in the fact that the Church has ceased to be a Church where the people may come for the worship of God. The Church has become a social centre, a lectureship, a college, a place of amusement, an institution of philanthropy, a nursery, a kindergarten, a soup kitchen, an employment bureau, a political caucus.

A very sad state of affairs, and the writer suggests no remedy. It is quite true that the Protestant sects are fallen into decay. Plasters compounded of oratory and music may give them a semblance of vitality, but cannot cure them. Most thinking men have long since regarded the fundamental assumption of Protestantism as an absurdity. Many are still kept in some sort of loyalty by divine: thousands bred under its shadow have gone questing for light and peace in fads of all descriptions.

### YOU CANNOT SERVE GOD AND MAMMON.

There are some sentences of our Lord which haunt us in season and out of season, and "No man can serve two masters" is among the number. Unfortunately, too many Christians are setting themselves the task which He pronounces fruitless; too many are drawn by conflicting attractions and few ever reach their centre of gravity in the spiritual life. "The world," says Father Faber, "is a pleasant place, far to pleasant a place to live in; and so much taken up with the allurements at our feet that we find it a trying task to lift our eyes to the hills whence cometh our strength." "You cannot reconcile God and mammon," and it is because of the effort to reconcile the two that so many soul tragedies occur in the world. Our society has one prominent advantage in giving us a life work which covers the whole duty of man. "Thou shalt love the Lord thy God with thy whole heart and thy neighbor as thyself."

How can self live or breathe if all that is within us is tending to destroy it, by giving our very life to our neighbor for the glory of God? "Plain living and high thinking" is the doctrine of the philosophers, and grace

teaches us the same lesson in the most effectual way. "Be not solicitous" are the words which the doctors of today use as the text for their rest cure, but Our Blessed Lord used them in a far different sense when He bids us take no thought for the things we need. "Seek ye first the Kingdom of God and His justice." This is what precisely every member of our society is doing by their labors for the spread of Christ's Church. Much comfort, then, and great encouragement should be ours when we consider the part we are playing in the work. For after all what is all else worth if His glory be not furthered? His interests and ours are so closely identified that when one is at stake the other troubles not failure ensue.

Let our prayers for the success of our missions be offered daily and they will bear fruit in His own good time. God's eternal glory first and then all things else shall be added unto us.

### THE VALUE OF CHURCHES TO HUMAN LIFE

BY ARCHBISHOP IRELAND.

Archbishop Ireland's address, the principal one at the dedicatory service at the Cathedral of Epiphany, Sioux City, Ia., September 8th, was the feature of the day's programme.

The St. Paul prelate is distinguished for his eloquence, and this is the reason why the diocese congratulated itself upon being able to secure Archbishop Ireland as the speaker of the day. The opportunity was appropriately improved by the Archbishop, to deliver an address upon the topic, "The Value of Churches to Human Life." The address was a masterful answer to the question, "Why Do We Need Churches?" Rhetorically perfect, pregnant with sweeping logic, dignified, scholarly, earnestly spoken, the address will live long in the memory of the crowded audience that listened.

PORTIONS OF THE ADDRESS.

How lovely are Thy tabernacles, O Lord of Hosts! My soul longeth and fainteth for the courts of the Lord. Thy altars, O Lord of Hosts, my King and my God. Blessed are they who dwell in Thy house, O Lord; they shall praise Thee forever and ever. (Ps. 83.)

Why are churches built? Of what use are they to men? Of what value are they? This is an age of positivism. Things are prized for their results—their bearings upon human needs and their power to satisfy those needs. To dreams and to sentiment small room is allotted. Tell me, the age cries out, what the things you put the value in which I shall set upon them.

To this age of positivism, claiming only to know the needs of human life on earth, I put my question: What is the value of churches? I shall answer it from the age's own postulates.

Build as you will, fellowmen, structures of a hundred other kinds, homes, and shops, schools and justice halls, factories and banks. All such are needed; they minister to the demands of material life. But, fellowmen, are there not bubbling up from our very deepest fiber other demands, which matter and all the fashions of matter do not and cannot satisfy; which, in their craving for their fill, impel us upwards and imperiously bid us seek safety from invisible, supernatural regions? Written it is in our holiest page; and written it is in man's nature, sculptured there in traces ineffable: "Not in bread alone doth man live, but from every word that proceedeth from the mouth of God." That this is food from the skies, so necessary to man's truest life, be grasped by the hungry soul, build, fellowmen, temples sacred to the religion of the Most High.

I define the church: the house of prayer.

Prayer is the rising of the soul to God in adoration and praise, in thanksgiving and petition. The rising of the soul to God is the soul's native law. By native law the plant imprisoned in subterranean darkness speeds towards the light of day, its restless vines ever weak and colorless, until they have absorbed the coveted rays. By native law the dependent infant reaches toward the mother its tiny hands, invoking love and help. In like manner the soul of man rises towards God.

That religion—the soaring of the soul towards God, is a natural instinct of humanity, is proved by the universality of its manifestations. Never was there people, or tribe, without religion. The outward forms into which it translates itself are dissimilar; not seldom these are rude and barbarous, betraying to the lowliness of the mind which gulped and fashioned them. But what the forms were is a question irrelevant; for the nonce my thesis is the existence of the religious instinct in human nature under all circumstances and conditions, in all ages, beneath all skies. Forms of religion vary; religion itself remains the fact unchangeable. We may take notice of occurrences of our present time. There are those multitudes who are willing to throw aside Christ and His revelations, do they remain without a form of religion? This they will not, this they cannot do. They must, if not in one way; then in some other, move towards the invisible and the supernatural. Veiled prophets come out from the mountains of India; self-missioned teachers spring up in neighboring city and village; they are the bearers, they say, of a message of religion, and hurrying across the desert to greet them. It is but another manifestation of the religious instinct in humanity. Men may depart from established forms of religion, however rational those be; from religion itself they do not depart. Religion is universal in the life of humanity.

What is so universal in humanity as religion is no accident in its life, no mere rippling of whim or fancy upon the surface of its activities. It is a deeply imbedded law of its very nature, such that without it humanity is not itself, as the sun of the firmament is not itself, if the power is not in it to give out light and heat.

That there and these individuals declare they are void of the religious instinct goes for naught in the presence of humanity's universal ascent towards the heavens. A fact of that kind merely imposes the interrogation: Are such individuals moral parts and parcels of legitimate humanity?

From God to God—this is the everlasting scroll written across the forehead of humanity.

I define the church: the house of spiritual strength and spiritual health. It is sufficient that man have strength and health of body in order that his life be human, in order that the noble purpose to which he is impelled be safely reached? Assuredly not. Man is not the tiger nor the lion. Man is a moral entity, ruled by the laws of moral righteousness, and dependent upon the due observance of those laws for what more animal. Without morals individual man is dehumanized; the family hearthstone loses beauty and sacredness; the social organism becomes a fragile shell; the whole race of mankind is doomed to barbarism and ruin. All teachers of men proclaim the need of morals; all institutions of humanity cry out for morals; all progress and elevation in humanity rest upon morals as the solitary foundation upon which they may be built. Whence, then, do morals come? Morals are acts of free human will. The intellect propounds principles which guide and influence the will; the will yields assent to those principles. Force from without at times is able to hold back the will from exterior manifestations of evil intent; it cannot control the soul in its interior life where lies the seat of human morality. Deceits of legislation and bayonets of armies never create morals.

Principles are required that reach into the fiber of the soul. What shall these principles be? The philosophy of earth has read out its principles. They are idlest theories, vain and futile barriers to the fierce passions that burn with volcanic fury in the bosom of humanity. The appeal is to the radiant beauty of virtue upon which the eye is fevered with passion virtue loses radiance and evil puts on dazzling gold. The appeal is the welfare of society. What cares he for society who is its castaway and the victim, as he believes, of its rules and orderings? The appeal is the ultimate weal of the human race. But he who feels that he is but a mere atom in the mass is but little disposed to do himself violence for the sake of other atoms of which he knows nothing and for which he cares nothing. The atom is selfish, and seeks self; no promised vista of remote good to others, removed from it by unreachably time, will deaden it in the clamorous of exacting appetites.

Human morals come from Almighty God; and inasmuch as men are in need of morals, so are they in need of the Almighty God, and of intimate intercommunion with Him.

Be there ever men the living moral law—the Supreme Sovereign, imposing upon men, in His creative act, the moral law as the native law of their being, and by His omnipotent authority enforcing upon them the observance of that law. Abstractions do not dominate the will of man; laws, whatever their form, do not command, unless other laws there be the living legislator and Lord to sanction them, and sustain them with His authority.

The Creator, as His works demonstrate, is a God of law. Creating man, He made him subject to law—to physical law in his physical being, to moral law in his moral being. Ruling men, the God of laws rewards them who follow law, and punishes them who violate it.

Those are the principles of eternal truth upon which to build human morals. Teach men to know and remember those principles. And teach them to draw down upon their souls from the skies the dew of divine grace that they have the force to follow those principles. For man, even in the presence of the Divine Legislator, is weak and in need of help that he may keep the commandments. The philosophy of earth makes the mistake of ignoring the weakness of man—weakness which man in his inner consciousness feels and understands, of which the story of humanity is an abiding confession. In vain, however, would the philosophy of earth proclaim the moral weakness of men, since he holds in his hands no balm to heal his infirmities. Not so with the philosophy of heaven. The God of heaven is powerful "to strengthen the feeble hands and to confirm the weak knees;" to our petitions for His love and grace He gives attentive hearing.

You perceive, my brethren, why churches are built, why men are bidden through their portals.

I define the church: it is the house of hope.

What is it that sustains in its wearying march the soul of man, evoking from him the efforts he must put forth, holding off the heavy clouds that press downward upon him? Hope—and hope only—the vision of a goal to be reached, beckoning him to go forward despite all obstruction, offering to his troubled soul a prize worthy of his labor, and by the promise of this prize begotting comfort and sorrow, peace and sweetness amid agonizing pain.

Blessed hope! What is it that will begot these and hold these in the souls of men? I will answer—religion.

The things of earth, the fairest and the best, do not satisfy the soul. However plentiful they are given, they leave unfulfilled vast voids in the human heart; they last but a day; they are never offered apart from some ill, some pain; and, such as they are, the multitudes never grasp them—the multitudes are left over thirsting, ever hungriest. Illusions they are—the things of earth. Only by constant conjuring of shadows to blind and deceive is earth able to hold men upon its surface and stir them into a hectic flush of effort and of life.

An Omnipotent Father above us, bidding us toil and suffer for His sake and for the sake of eternal righteousness, and holding out, as the reward of victorious struggle, the supreme bliss of the skies: this it is that begets in man's soul unconquerable hope, and gives to human life a purpose and a meaning. Heaven awaiting us—what matters the emptiness of the things of earth? What matters poverty or suffering? Heaven awaiting us. Where are the terrors of death itself? Heaven awaiting us, it is easy to put forth effort to live and to make life profitable, whether to one's self or to others. Heaven awaiting us, pain is changed into pleasure and darkness into light. The foreshadow of heaven robes even earth with the glory of eternity's light.

Why build churches? That heaven be brought down to men: that hope remain upon earth.

America, queen of nations, queen of our hearts' love, shall I speak to thee of warning? Build churches, and see that they people cross often their thresholds. A giant thou art in all that makes for material development and prosperity; a giant thou art in the ambition that thou be in all things that make for social growth and grandeur. The leader and the teaching us, it is thy religion, the foundation upon which thou buildest. Never did a nation grow and retain its health and strength without religion. It is history: the measures of a nation's power to bless its people, to bless the world, the measure of its power to live and to endure, was always the measure of its religious convictions and its religious practices. Rome grew with its temples. Egypt, the religion of the gods of Rome, had power for the uplifting of the soul, the propagation of morals, the begetting of hopefulness, which agnosticism, mere secularism, has not and cannot have. If I must choose between the religion of Jupiter and Minerva and the arid, soul-drying agnosticism of modern times. I choose for my country Minerva and Jupiter; for at least, Minerva and Jupiter bespeak a superior, natural world towards which, however faintly, they bade men uplift their eyes, while agnosticism commands men to see but black, cold clay, and to believe themselves mere atoms of clay. But loving and potent Jesus, whose pure teachings and sweet influences have given us religion stainless and undimmed, Thou reignest over America, and in Thee America will live and prosper.

### SAW CURE OF CRIPPLE IN LOURDES GROTT.

MEMORABLE INCIDENT OF FATHER CURRIE'S VISIT TO FAMOUS SHRINE.

Rev. William C. Currie of St. Patrick's Church, this city, who reached home Monday last after a trip abroad, tells of a remarkable cure witnessed by him at Lourdes in July. On the day in question Father Currie was one of a great throng assembled in the grotto to assist at Mass. Near by knelt a young woman about 20 years of age.

"She was one of ten thousand who had come on a pilgrimage from various parts of France," said Father Currie. "She limped into the grotto with a crutch, as she had been a cripple since she was 4 years old. During the service she prayed very fervently. I was just leaving the grotto after Mass when I saw the girl suddenly arise, and, reaching up with her hands, hang her crutch on a hook in the rocks of the grotto. Her mother, frantic with delight, rushed to her and threw her arms around her, when she saw her start to walk away—no longer a cripple."

"The girl was thrilled by the experience. Her eyes were streaming with tears. A great crowd of friends, who had come on the pilgrimage from the same province, followed her as she walked away to the office of one of the doctors who are there to give scientific testimony to the cures wrought at Lourdes."

The friends of the young girl told of how she had been unable to move without a crutch since she was 4 years of age, and yet when Father Currie saw her leave the grotto she had but a slight limp and walked so fast that it was with difficulty he overtook the party of friends surrounding her and to whom

she was excitedly relating her experience. Father Currie, who accompanied Rev. Evain F. Fisher, rector of St. John the Evangelist's, spent a week at Lourdes, during which three pilgrimages, numbering from eight to ten thousand men, each, visited the grotto.—Philadelphia Standard and Times.

### PARENTS' DUTY TO CATHOLIC SCHOOLS.

Archbishop Elder, of Cincinnati, has issued a letter to the clergy and laity who have received the sacraments of parents to provide a Catholic education for their children.

The letter lays down some stringent rules governing the matter. The Archbishop decrees that in places where there are Catholic schools parents are bound, under pain of mortal sin, to send their children to them—not only those children who have not made their First Communion, but also those who have received the sacraments. The failure to send children to a Catholic school is a matter of accusation, in confession, the letter states, and confessors are forbidden to give absolution to parents who, without permission of the Archbishop, send their children to non-Catholic schools. No child is to be admitted to First Communion who has not spent at least two years in a Catholic school.

After laying down some general principles on the matter of education and quoting from letters of Pius IX. and Leo XIII., Archbishop Elder gives the following rules for the government of priests and people:

"1. These pronouncements of the Holy See are the law for all. The legislation of the Third Plenary Council of Baltimore is based upon them. It is evident, then, that the doctrine of the Church, which it would be erroneous, scandalous and even savoring of heresy to contradict, is that to attend a non-Catholic school constitutes usually a grave and permanent danger to faith, and that, therefore, it is a mortal sin for any parents to send their children to such a school, except where there is no other suitable school, and unless such precautions are taken as to make the danger remote.

"2. In applying this teaching to practical life, there are difficulties. We often meet with parents who object to sending their children to Catholic schools on account of certain features which they dislike or who prefer non-Catholic schools on account of certain advantages. They claim that if they make due precaution, to have their children properly instructed and brought up in piety they cannot justly be interfered with. But such a claim cannot be permitted. This is a religious question, and is, therefore, within the sphere of the Church authority. In such questions it belongs to the Church to pronounce on the principle involved. It is the office of the Bishops, as the Third Plenary Council of Baltimore teaches, to judge both of the alleged necessity and of the sufficiency of the precaution. This is a matter, then, which lies within the jurisdiction of the spiritual power, and it is far from the true Catholic spirit to decide such a grave question for oneself.

"Moreover, there is another aspect of the subject which shows still more clearly how necessary it is to abide by the judgment of the Church. It is almost impossible for a Catholic parent to send his child to a non-Catholic school anywhere in the country where there is a Catholic one without causing scandal. That is to say, such action suggests to other Catholic parents to do the same; it has the appearance of religious indifference; and it tends to break down the strictness and firmness of Catholic faith. It is, therefore, nearly always a very grievous scandal, especially when the parent in question is a person of some standing and influence. Now, an action which involves scandal of this kind can only be justified by a very grave necessity. It is the duty of the parent, therefore, to take the judgment of the Church, both upon the possible extent of the scandal and the reason for risking it. The foregoing principles, if justifying us in leaving them the following rules:

"1. In places where there is a Catholic school parents are obliged, under pain of mortal sin, to send their children to it. This rule holds good, not only in cases of children who have not yet made their First Communion, but also in cases of those who have received it. Parents should send their children to the Catholic school as long as its standards and grades are as good as those of the non-Catholic school. And even if there is no school attached to the congregation of which parents are members, they would still be obliged to send their children to a parochial school, college or academy if they can do so without great hardships either to themselves or to their children.

"2. It is the province of the Bishop to decide whether a parish should be exempted from having a parish school, and whether, in case there be a Catholic in the place, parents may send their children to a non-Catholic school. Each case must be submitted to us, except when there is a question of children living three or more miles distant from a Catholic school. Such children can hardly be compelled to attend the Catholic school.

"3. As the obligation of sending a child to a Catholic school binds under the pain of mortal sin, it follows that the neglect to comply with it is a matter of accusation when going to confession. We fail to see how fathers and mothers who omit to accuse themselves of this fault can believe that they are making an entire confession of their sins.

"4. Confessors are hereby forbidden to give absolution to parents who, without permission of the Archbishop, send their children to non-Catholic schools, unless such parents promise either to send them to the Catholic school, at the time to be fixed by the confessor, or at least agree, within two weeks from the day of confession, to refer the case to the Archbishop and abide by his decision. If they refuse to do either one or the other the confessor cannot give them absolution; and should he attempt to do so, such absolution would be null and void. Cases of this kind are hereby numbered among the reserved cases from Sept. 1, 1904.

"5. The loss of Catholic training, which the children suffer by being sent to non-Catholic schools, must, as far as possible, be counteracted. Wherefore, we strictly enjoin that diocesan statute No. 61 be adhered to: 'We decree that those who are to be admitted to First Holy Communion shall have spent at least two years in Catholic schools. This rule is to be observed also by superiors of colleges and academies.' This statute was enacted in our Synod in 1898, and we regret that it has not always been observed. The necessity of complying with it is evident. It is difficult to properly prepare for First Communion even the children who have always attended Catholic schools; and it is simply impossible to do so when the children are allowed to go to non-Catholic schools up to a few months before they are to make their First Communion. Pastors, superiors of academies and colleges are admonished to observe this regulation. No exemption is to be made to it without our permission. In places where there is no Catholic school, pastors will confer with us as to the provision which should be made for the instruction for First Communion.

### SACRAMENT OF BAPTISM.

Several times we have said that the essentials of the Sacrament of Baptism are water and the formula of words "I baptize thee in the name of the Father and of the Son, and of the Holy Ghost." Yet we find many ceremonies used in its administration by the priest. These are inheritance of the primitive Church and represents the grace received through the sacrament, together with the obligations assumed.

The priest, having enquired the name of the one to be baptized, then puts the question, "What do you demand of the Church of God?" To this the sponsors reply, "Faith"; that is, that is full belief in the Christian religion.

Next the priest breathes three times into the face, commanding Satan to give place to the Holy Ghost, imitating the example of our Lord when He imparted the Holy Ghost to His Apostles by breathing on them. The significance of this ceremony is to indicate that the one to be baptized is made through the Sacrament the abiding place of the Third Person of the Blessed Trinity.

The sign of the cross is then made on the forehead and on the breast. The former as a pledge to loyalty to the cross of Christ and the public profession of a Christian. The latter to signify an inward belief as well as an outward profession in the law and faith of Christ. Next blessing salt, some is put into the mouth as a reminder that the speech of a Christian is seasoned with wisdom.

Following this, the priest reads the exorcism commanding the evil spirit in the name of Him Who is to come to judge the living and the dead to depart. It signifies that we are born in original sin and hence under the power of Satan. From this bondage the one baptized is freed by the power which our Lord gave to His apostles and which the priest's possess as their successors.

Next the stole is laid upon the person and the Apostles' Creed and the Our Father are recited, signifying thereby that all who are admitted to membership in God's Church profess the doctrine therein contained. Again the exorcism is read. The ears and nostrils are then touched with spittle to signify that by this sacrament the ears are opened to Christ's doctrines and the mouth to their profession.

At the font the following three questions are then asked and answered by the sponsors: "Do you renounce Satan? And all his works? And all his pomp? Next is the anointing on the breast and between the shoulders with holy oils indicating the consecration of the one to be baptized to God and His service. Here follows a profession of faith in the Trinity, in the incarnation, in the holy Catholic Church, in the resurrection and in everlasting life.

The priest then asks: "Will you be baptized?" The sponsors answering in the affirmative. Water is then poured on the head in the form of a cross three times, the priest repeating the words "I baptize thee in the name of the Father, and of the Son and of the Holy Ghost."

Then the top of the head is anointed with chrism to signify that the one baptized is a member of the Church in union with its head, our Lord and Saviour, Jesus Christ. A white linen is next put on the head to indicate the innocence imparted by the sacrament. A lighted candle is placed in the hand to signify that the faith and good works of the one baptized should shine as a burning lamp. Finally the priest says: "Go in peace, and our Lord be with you."—Church Progress.

The measure of capacity is the measure of sphere of either man or woman.—Elizabeth Oakes Smith.

If we had no failings ourselves, we should not take so much pleasure in finding out those of others.