

The Catholic Record.

"Christianus mthi nomen est Catholicus vero Cognomen"—(Christian is my Name but Catholic my Surname)—St. Pacian, 4th Century.

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A WORD FROM A NEIGHBOR.

"In Canada," says a United States exchange, "law is executed, in this country law is turned into opera bouffe." And we do not give fancy names to acts of crime, to palliate the guilt of the criminal. We have, it is true, a few sentimental snifflers who sign petitions for the pardon of the law-breakers, but Canadians respect the law and rejoice when its violation is visited with swift and condign punishment.

YOUR OLD MEN SHALL DREAM DREAMS.

In a letter to the Times, London, which appeared a few weeks ago, M. Paul Sabatier sets before its readers a picture of the present religious condition of France as he apprehends it. Being a non-Catholic he sees things through the medium of prejudice, or rather views them from the standpoint of preconceived ideas. He declares that while the great majority of French Catholics are by their devotion to clericalism, compromising the cause of the Gospel and the faith, the first fruits of a new generation are ripening in country presbyteries and seminarian cells. Just how this compromising is being done or in what it consists is not specified. Huxley, we know, saw in the church the one great spiritual organization which was able to combat him and his followers. Thinkers, as Draper, and more recently Mallock, speak of the unity, compactness, power and intellectual vigor of Catholicism.

The "new generation" may be bent on breaking down the policy of isolation and in devising schemes for the liberation of their brethren from false and mischievous guides; but it must, if Catholic, be as unbending in its defence and annihilation of truth as the "old generation." The church may adapt herself to new surroundings and meet assault by new strategy, but her doctrine will be as definite, as dogmatic, to be accepted without reserve or doubt; as when it came from the lips of her Founder. She will keep the deposit entrusted to her and tell the world when she preaches: Thus saith the Lord.

France, to use a phrase of Dionoso Cortes, has been poisoned, but not even an infidel government can kill a Latin race. It is passing through a crisis which some critics regard as a proof of decadence, but it is neither dead nor afraid of new ideas in science or philosophy and is quite certain that the old faith whose triumphs are not writ in water on annals and which sends her sons and daughters to the ends of the earth on their rounds of mercy and charity, will bind up her wounds and make her sane and sound. God, we should remember, has something to do with the writing of history; and another thing to remember is that the Catholic church, to quote Cardinal Newman, has passed through the full cycle of changes, in order to show us that she is independent of them all. She has had trial of East and West, of monarchy and democracy, of peace and war, of imperial and feudal tyranny, of times of darkness and times of philosophy . . . of old countries and young, of metropolises and colonies. Time and place affect her not because she has her source where there is neither place nor time—because she comes from the throne of the Illimitable Eternal God.

In the tyranny miscalled by some democracy, we see the truth of Pere Lacordaire's words before the French Academy—that democracy, unconstructed, and unguided is but a preparation for unbridled despotism. And M. de Taqueville declared that despotism can do without faith but not liberty.

AS AN ANTIDOTE.

In the Nineteenth Century for March Rev. Ethelred Taunton, writing on the "The Holy See and France" outlines the steps which led to the separation of the church from the state. As some journalists blame the Pope for the breaking of the Concordat, we deem it advisable to put before our readers some extracts from the article of Father Taunton.

A Concordat is an agreement which the Pope makes with some supreme civil power. By it the church delegates and communicates some of her powers to the state in return for an acknowledgment and the full exercise of duties and rights inherent in her constitution. A Concordat is, there-

fore, on the part of the church, a concession; and its mutual relation is that of a bilateral contract based according to the teaching of Leo XIII. (3rd Feb., 1884) upon justice. It follows also, that neither of the contracting parties can derogate or abrogate from it without the consent or knowledge of the other. The Concordat between the Holy See and Napoleon was signed on the 15th of July, 1801. Before it was presented in the legislative body Talleyrand and Portales drew up a series of seventy-seven restrictive regulations, known as the Organic Articles. The Pope accepted the Concordat; he did not and could not accept the Articles, and refused to be bound by them. Pius VII. on the 24th May, 1802, denounced them; and on 18th August the Legate, Cardinal Caprara, drew from the French government the acknowledgment that these articles were only the work of the civil power.

SEPARATION PLANNED BY COMBES.

The writer then shows how the policy of the French government has been steadily directed towards the abolition of the concordat.

On the 21st March, 1903, M. Combes began to carry out the policy imposed upon the Lodge-ridden French people by their masters. In March, 1905, he says that one way to prepare the country to acquiesce in that policy is to make use of what he calls "inevitable discord." Not to respect the rights of others, not to acknowledge the obligations of treaties is the way to bring about discords; but whether in themselves be inevitable is a question of mere honest plain-speaking.

EDUCATING THE COUNTRY.

To educate the country, M. Combes declared that the Pope was an enemy to France, and the whole world knew that the Republic had been recognized by sending a nuncio to Paris. In 1901, Leo XIII. sent out an encyclical letter exhorting all French Catholics to accept the Republic, without arrière pensée. The episcopate as a body followed their head, and it is impossible to bring forward even one official act of any French Bishop which is contrary to the Republic. The clergy as a whole obeyed the Pope. The loyalty of both Bishops and priests was testified to M. Waldeck-Rousseau Dec. 17, 1901.

ANOTHER STEP.

Certain candidates proposed by M. Combes for vacant sees were rejected by the Pope for canonical reasons. And in this the Holy Father acted according to the obligations of his office as bishop of bishops, and in keeping with the Concordat. Pius X. was firm as to principle, and his very firmness afforded the opportunity M. Combes was looking for when wanting to create another of his desaccords inevitables.

THE RELIGIOUS ORDERS.

The Religious Orders were denounced as foes to the Republic. Why? If a few windbags became unduly denunciatory, they could have been punctured by the government, without wholesale suppression. In 1901 came M. Waldeck-Rousseau's Law of Association. He, according to his own words, wished the state to extend the approval of the state to all religious bodies, complying with certain conditions, such as making a statement of the objects of their institutions, of their means of support. Some congregations left the country; others confided in the honesty and justice of the French government. M. Combes became Prime Minister in June, 1902; and under him the commission for considering the petitions for authorization proposed to reject them all en bloc without discussion. The teaching orders were rejected because they were incapable of forming free men and citizens!—the others, under pretexts which were devised by the bitter-minded Combes and his supporters. The wholesale rejection of the petitions was followed by an equally wholesale expulsion; and thousands of men and women devoted to education, to the suffering and sick, and in spreading abroad in every land under the heavens, the Name of Jesus and that of France, were robbed and exiled.

HISTORY REPEATS ITSELF.

History, says Father Taunton, repeats itself. There is a curious likeness between what has taken place in France, and what took place in England under the Tudors. In the sixteenth century England separated from the Holy See; and the destruction of the monasteries

was a gradual process brought about by fraud and calumny. Thomas Cromwell so far, has found a very fair representative in M. Combes. As a writer has recently said:

"From two death chambers—one at St. James Palace, and one at Lambeth—the church of God in our land where all hope seemed lost, went forth despoiled, humbled, crushed, but free.

May this be so in France. There is every hope, as she is steadfast in her union with the Pope. For as Newman says in eloquent words:

"When was Peter ever unequal to the occasion? What danger has ever daunted him? What uncertainty misled him? When did any power go to war with Peter, material or moral, civilised or savage, and get the better? When did the whole world ever band together against him, solitary, and not find him too many for it? All who take part with Peter are on the winning side."

A CORRECTION.

A subscriber sends us a newspaper excerpt containing the following words: "Archbishop Keane, in a sermon in St. Raphael's cathedral, at Dubuque, Ia., denounced the trade union as a school for thievery."

We refrain from comment, save to remark that the editor who allows such inartistic lying to creep into his columns must have a poor idea of the mentality of his republic, and little regard for his own responsibility. The Archbishop corrected the untruth of the foregoing words in a letter to the president of a labor union in Kansas city. His Grace says:

"I think you might have done me the justice to take it for granted that I had been misrepresented by that enterprising (?) reporter. The only correct part of the report is that part which says:

"The employer who does not pay his employees the amount of his hire is a thief. The employee who does not give to his employer the labor he is paid for is also a thief."

"Throughout I laid down principles; as to existing facts I did not pretend to say what they are, but said, conditionally, that any organization, either of labor or capital, which ignored the fundamental principles of justice and good-will, was wrong.

"I have always been a staunch and outspoken friend of organized labor. It is as its friend that I would warn it against any ignoring of principles."

MISSIONARY WORK AMONG NON-CATHOLICS.

There are two singular interesting papers on mission work among non-Catholics in the March number of the Ecclesiastical Review: "Catholicizing the United States," by the editor, the Rev. Herman J. Heuser, and "The Conversion of England," by the Rev. Robert Hugh Benson, the convert son of the late Anglican Archbishop of Canterbury. In view of the fact that the intention for the Apostleship of Prayer for the month of April is "The Union of Christian Churches," and that both of the papers above mentioned contain suggestions of great value not only to the priests but to the zealous and educated laity who are thrown much among non-Catholics, it is worth while to view the problems with the clear eyes of Father Heuser and Father Benson.

The former would have us recognize that the non-Catholic position has completely changed within the past few decades, and that it is a sad waste of time and ammunition to bombard for example the errors of Luther and Calvin, for the alleged benefit of persons, who, however their denomination is named, have reacted from the specific doctrines of the original Protestants. Our personal experience has been that non-Catholic Americans have any interest in Christianity, unless indeed they are in the habit of defying the Pope. That was plucky, they will claim, but Luther's personality is of far less concern to them than Emerson's, for example, and besides, they have too much to do with their Associated Charities, Consumers' League, Civil Service Reform Association, etc. The High Church party among the Episcopalians denounce Luther and disown the Protestant name.

In a few words, and we quote Dr. Heuser's:

"As for Protestantism in its various sectarian forms of Bible Christianity, there remains hardly any positive creed or tenet which may be distinguished from a general and passive belief in the existence of God, and man's duty to worship Him according to the broad dictates of conscience. The sects from the church is, among the rank and file of Bible Christians of to-day, a mere negative quality: it consists in ignoring Catholic dogma without calling for anything positive and absolutely binding in the profession of Protestant faith from the morality sanctioned by a Platonic cult. The very appeal to the Bible means no longer, as it did formerly, a profession of belief in the Divine message and a protest against the church.

The thing that must be reckoned with, if we are to justify our appeal to non-Catholics is, to quote again: "a public spirit that is apt to test the profession of a religious conscience, and to brand as sentimental cant or make-believe whatever assumes the air of morality or religion without having either the quality or influence of true

virtue, whether it be natural or supernatural."

Good example, first of all, therefore; methods that fit the time, less boasting of Catholics' past achievements, and more proof of the present power of the faith that is in them; candor in the discussion of historical questions, that is no weak attempt to throw out his usual evidence because it tells against even responsible administrators of the church, though we strictly distinguish between these and the church as a Divine institution and tribunal of truth and right; the confuting the errors rather than the abuse of the erring; fairness and courtesy in controversy, especially in speaking of the "Protestant" Bible, which "as a book which belongs to the past," and in general, a closer imitation of Christ's way, in dealing with those who are not of the Fold.

"Intemperance, suspicious insinuations of motives, and charges of insincerity against those who differ from us in profession of faith, are not only undignified in anyone who comes with a message from Christ, but they are always injurious to the character of the church whom he affects to defend."

It is not minimizing the truth to recognize and act upon the difference between condemning error in a straightforward manner and condemning persons who hold the error."

Father Benson, though writing from a country in which Protestantism has still a strong hold, is a numerous and widely influential body which in doctrine and ritual very closely resembles the Catholic church, is of the same mind with the American priest. The world, he warns Catholics, will still persist in judging our Master's honor by our own, in testing the tree by its fruits. What attitude Catholics of fair experience who has not learned that "the world's standard for us is terribly high" and what is our duty, if not to live up to its entirely reasonable demand?

Father Benson believes that what is commonly called the controversial spirit is the surest means to defeat its own end; and he sets in opposition a flippancy and ill-considered attack on the High Church party with a just and kindly estimate of the same body from another. One as he truly puts it arouses opposition to Catholicity, the other, sympathy.

As a most hopeful sign of the times, Father Benson dwells on the reaction from the simple individualism of the early Protestants to the gradual return to the idea of Catholic authority.

"Roughly speaking, High Churchmen have at last come back to the same crossroads at which their spiritual forefathers left Catholic unity." Even the non-Conformists, though holding apart from the National establishment, are effecting loose organizations among themselves. We see the same thing in America, where as already implied, the differences between the Protestant Evangelical bodies are hardly apparent.

What is needed from Catholics who are hereditary or convert, is not criticism, offensive patronage, insisted argument, but charity, zeal, sympathy, and above all prayer. If we have any care for the honor of God and the wellbeing of our fellow men, surely nothing is so well worth working for and praying for as Christian unity. Think how quickly the whole world would be won for Christ if the five hundred and fifty million who profess the Christian name of those still more numerous millions who, to our sorrow and shame, are still in darkness and the shadow of death!—Boston Pilot.

THE THREE MOTHERS.

Rev. Matthew Russell, S. J.

"Behold your Mother!" In these pages it is easy to guess what Mother is before our minds when we say, "Behold your Mother!" even if we do not remember the time and the place in which these three words were spoken. It was when our Divine Redeemer was dying for us on His hard death-bed of the Cross—when He was turning from all creatures—turning finally to His Heavenly Father, into whose hands He was about to commend His spirit. His Blessed Mother of course was all that creases the last in His thoughts; and at the very last He confided her to the care of the Disciple whom He specially loved.

But the church has always held that, at that solemn moment St. John stood there for us all, represented us all; and so to each of us that tender legacy was bequeathed, that precious trust was committed. To each of us was it said, "Behold your Mother!" And from that hour the Disciple took her to his own. And from that hour every true disciple of Christ, every true Christian, has taken as his own the Immaculate Mother of our Lord and Saviour Jesus Christ.

Yes, Mary is our Mother. But can we be not our only Mother. But can any person have more mothers than one? I will venture to let this question remind me of a visit that I paid fifty years ago to an old graveyard near Windsor-Stoke Poges, which claims to be the scene of a famous "Elegy written in a Country Churchyard." At any rate the poet Gray buried his mother there; and I remember reading on her tombstone the pathetic words in which he described her as "the careful and tender mother of many children, only one of whom had the misfortune to survive her." It is not this, however, that has made me think of him now, but something in one of his letters: "We may have many friends, but only one Mother—a true,

"he adds, "which I did not discover till too late."

"You whose mothers are still living," beware of discovering this truth too late. Discover it now in time, while you are still able to profit by it, still able to behave as it must prompt you to behave toward the chief human instrument of God's bounty and love. A good mother is nothing less than that. Out of all earthly ties and relationships motherhood stands alone; amongst the purest and deepest affections of the human heart, there is no rival for the patience, the self-sacrifice, the meek heroism of a mother's love. "We may have many friends, but only one mother."

Nevertheless, as I was going on to say a moment ago, in another true sense, we have each of us more mothers than one. There are three who share the sacred title—three toward whom, in different ways, we are bound to feel filial love, to show filial duty and reverence.

There is, first, the mother to whom we have just referred—that daughter of Eve, that child of Mary, that woman of whom our Almighty Creator deigned to make use in creating us, in drawing us out of nothingness, in making us members of His human race in this visible world. We have already emphasized almost sufficiently for our present purpose that mother's dignity, her transcendent claims upon her child's devotion. Mothers are the best embodiment of the Creator's omnipotent goodness, the principal makers and moulders of the child's character, the child's destiny.

"What France needs," said Napoleon, "is good mothers." She needs them now more than ever; and, please God, in spite of sad appearances to the contrary, there are in that beautiful but afflicted land good mothers by the thousand and thousand, who will help to save France at this sinister crisis, and to keep her Catholic still.

But our own dear country—what good mothers must have reigned in the steads of Ireland, the poorest even of the humblest, to make the purity of the Irish maiden a proverb—nay, a portent—for the unsympathizing world outside! What good mothers they must have been, what faith and courage they must have had—the mothers who helped to keep the Irish race so true to the Catholic Faith through all the perils and temptations of the dark penal days! So it is still, and so it will ever be.

Of all the graces of my lot, I prize over every other that my Maker gave me an Irish Catholic Mother.

That first mother, our mother according to the flesh, lost no time in sharing her responsibility with another mother, sending us (before she was strong enough to take us) to the baptismal font to be made children of the Catholic Church. The church is the mother of souls. She brought us forth into the life of the spirit; she nourishes us with her holy sacraments, and guards us by her laws and discipline, and all her sacred influences that are unceasingly at work. We, too, can say, as St. Teresa said over and over when she was dying, "After all, O Lord, I am a child of the church!"

There is a third mother to whom our spiritual mother, the Holy Catholic Church, taught us soon to raise our eyes, pointing upward to the Queen of Heaven and saying to us, "Behold your Mother!" At her inspiration, too, the poor mortal mother who bore us was eager to train our childish lips to utter their first "Hail Mary." The "Hail Mary" alone is sufficient note of the church. One of the plainest signs that mark out the Catholic church as the one true church of Christ is her attitude toward the Mother of Christ.

This closest union that must needs be between Mother and Son, between Divine Son and Immaculate Mother, has seldom been urged more strongly than by an American writer (in The Lamp, an Episcopalian religious journal published at Garrison, N. Y.) who, nevertheless, does not belong to the visible body of the church. "There is," he says, "no lie forged in hell more in conflict with the will of God, as expressed in Scripture and Catholic tradition, than the Protestant idea that they honor Jesus best who most ignore the existence of His Mother. When God hath joined together, let no man put asunder; and there is no divorce so horrible as a flagrant violation of the fiat of Almighty God that the divorce made by the Protestant Reformers between Christ and the Blessed Virgin."

This emphatic recognition of the place that the Blessed Virgin necessarily holds in the kingdom of her Son astonishes us in one outside the church, but it is the most matter of course for us who are within. God forbid that we could dare to be jealous or suspicious or cold-hearted or disloyal toward the Immaculate Queen of Heaven! Our two mothers on earth have instructed us too well in our duty toward our Heavenly Mother to allow of so terrible a mistake.

As for any mistake in the more generous direction—as for the possibility of excess in the homage paid to our Blessed Mother—we have no fear: there is not the slightest danger. The simplest and most ignorant peasant woman knows that Jesus is God and that Mary is a woman like herself, though blessed, indeed, amongst women. The infinite distance that separates created mortality from divine eternity—the most ignorant peasant woman knows this as well as the most accomplished of her sex, such as that illustrious Russian convent, Madame Swetchine, who exercised a powerful apostolate of Christian culture in the highest social circle of Paris some sixty or seventy years ago. I have brought in rather abruptly

the name of this holy woman for the purpose of recalling the terms in which she wished to be described in her epitaph, as one who believed, who loved, who prayed, who, too, must believe and love and pray; and each of these great acts might seem, by a sort of appropriation, to belong to one of those three mothers on whose claims we are meditating. We must love the human mother who brought us into this world; we must believe in the divine mission of our holy mother the church, who conducts us safely through the dangers of this world; and we must pray constantly to her whom we hope, when this world is over, to salute as our Mother and our Queen in heaven forever.

This application to our triple subject is merely fanciful and arbitrary; but our three mothers were certainly linked together in the heart of that little Protestant girl of whom I heard many years since. "At present," she said, "I must go to the Protestant church on Sundays with my father. But, when I grow up, I will become a Catholic; for I want to belong to that Church that will make me pray to the Blessed Virgin, and pray for my mother who is gone."

We have not, like that good child, to make our way with difficulty into the arms of our mother the Church; she folded us in her arms from our birth. Thanks be to God, we are loving children of the holy Catholic church! May we always prove ourselves true and faithful children of that mother, animated by her spirit, obeying her commands, and using her graces and privileges, till a happy death has placed us in security before the tribunal of the Son of Mary! May Jesus, in His mercy and His justice, be able to say to us again from His judgment seat, and afterward from His heavenly throne, what He has said to us from the Cross! May He smile upon us, and look at His Blessed Mother, and then turn to us and say once more, "Behold your Mother!"—Ave Maria.

CATHOLIC NOTES.

Rome, April, 18.—Very Rev. Luis Martini, General of the Society of Jesus, died to day of cancer of the chest.

The Jesuit Fathers in charge of the Shanghai Catholic mission, in their recent annual report, announce an increase of 6,375 converts during the year 1905 into the church.

Cardinal Rampolla's recent historical-religious work, the "Life of St. Melania," is being translated into French by the daughter of the late President Faure of France, Madame Goyan.

More than a score of French priests and bishops are to be candidates for election to Parliament next month, and it is felt in French government circles, with great probability of success. Only two ecclesiastics have ever obtained election to the French Parliament before this—the Abbe Lemire from a strong Catholic district in Brittany, and Abbe Gayraud, director of the Paris Catholic Institute.

Among the Catholics who have distinguished themselves this year at the English Universities are Mr. Jerome Farrell who has just won a Classical Fellowship at Cambridge, worth £200 a year for six years with board and residence; and Mr. Valentine O'Connell Miley, who has gained a Mathematical Scholarship worth £50 a year at Oxford. Mr. Farrell is the first Catholic Fellow of Cambridge since the Reformation.—Antigonish Casket.

"Some time ago," says the Montreal True Witness, "we recorded with pleasure the success of the pupils of the Irish Christian Brothers in Newfoundland who competed for the Rhodes scholarship. The West Australia Record now congratulates the Christian Brother's College at Perth, the capital of that State, upon winning a similar scholarship. The name of the pupil who had achieved this distinction is Alexander Jaquet, who is the third West Australian student to gain the Oxford distinction. The Rhodes Scholarships at Oxford are worth £300 a year for three years."

The Mayor of Saint Genest, near Saint Etienne, lent his aid to the agents of the government when his parish church was broken into for the purposes of the inventory, says the French correspondent of the London Catholic Times. In the midst of the sacrilegious operations the president of the council of the church fabric put under his eyes a silver heart given by the mayor himself as an "ix-voto" in gratitude for a miraculous cure in a serious illness. The mayor was asked if he would like to take back his offering. Looking greatly ashamed of himself, he took the first opportunity to escape ridicule of those present.

After a career of close on two hundred and sixty years the old chapel of the Sardinian Embassy will in a few days be leveled with the ground in the Kingsway improvement scheme. Built in 1648, the chapel was formerly attached to the Sardinian Ambassador's house, and for over one hundred years was practically the only place of worship available for Catholics living in London. During the Gordon riots of 1780 the chapel and embassy suffered considerable damage at the hands of the mob on account of its use by the Catholic nobility, and its being in addition the church of the Vicar Apostolic of the London district. It was restored and enlarged on the suppression of the disturbances and until the building of St. Mary's, Moorfields, in 1820, formed the centre of the charities and activities of the Catholic church in London.