

# The Catholic Record.

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

VOLUME XXVII.

LONDON, ONTARIO, SATURDAY, OCTOBER 7, 1905

1407

## The Catholic Record.

LONDON, SATURDAY, OCT. 7, 1905.

### CHRISTIAN UNITY.

In the course of an article in the Nineteenth Century and After, for September, a writer says there are varieties of opinions, no doubt, in the Church of England, but they do not relate to "essentials." Upon all fundamental points, Churchmen think and act alike; where they part company is in the modes in which they express this underlying agreement. Macaulay, however, declaring that the Episcopal Church has not and never had unity, goes on to add that it is mere mockery to attach so much importance to unity in form and name where there is so little in substance.

The Anglican, however, contents himself in regarding the above quotation as rhetorical clap-trap, and Macaulay's dictum that the Established Church is the most absurd and indefensible of all institutions now existing in the world, is dismissed as the prattling of a "glorified journalist." For the Anglican longs for unity, and so to see it realized in that which is the eyes of the non-Anglican is but disunion. Christian unity, however, cannot exist without doctrinal certainty. And there is nothing in the system of Anglicanism that can secure that certainty. From its past history we glean no record of unity, and its state to-day may not be inappreciably described as a hundred sects battling within one Church.

Just what these fundamental points are upon which churchmen think and act alike the writer does not say. But we know that Christ sent His Apostles to preach the gospel to every creature, "teaching them to observe all things whatsoever I have commanded you." St. Paul beseeches his brethren to speak the same thing and to beware of schisms. There is not a word about fundamental points. The very derivation of the word Church, says St. John Chrysostom, means unity and unanimity. Unity, while it is the beauty of the Church, is also her strength. Her unity it is that makes her invincible.

Where is the centre of unity in Anglicanism? Whose office is it to keep the unity of the spirit in the bond of peace? Ours we know, but that of Anglicanism is visible neither in the writings of its exponents nor in any competent authority. Taking baptismal regeneration as a fundamental, we do not think that Anglicans as a rule echo the Rev. G. Gorham's denial of it. Yet this clergyman was recognized as an Anglican in good standing by the highest ecclesiastical tribunal of their Church. Again, some divine believe in two sacraments and others in seven. Some also offer up Mass and pray for the dead, while others look upon them as "blasphemous fables and dangerous deceits." Some again speak of the authority of the Bishop, while others say that the "spiritual authority, they (the Bishops) boast of is no better than a child's toy or a fool's rattle until it is charged by the ruling force of society, and armed with the sanction of civil penalties." What could Dr. Arnold of Rugby have in mind regarding fundamentals when he said that all sects should be united by Act of Parliament with the Church of England, on the principle of retaining all their distinctive errors and absurdities?

The writer, however, assures us that the Established Church, like some old buildings, may last a long time if it is left alone. What it has most to fear is the hand of the well-intentioned friend—the friend who is impatient of the anomalies and contradictions which have grown out of its history and can tolerate nothing that does not square with his own conception of what a Church ought to be.

We can understand why its existence depends upon its being left alone. For Cardinal Newman says: "Strip it of this world and you have performed a mortal operation upon it, for it has ceased to be. Take its bishops out of the legislature, tear its formularies from the Statute Book, open its universities to Dissenters, allow its clergy to become laymen again, and what would be its definition? You know that did not the State compel it to be one, it would split at once into three several bodies, each bearing within it the elements of further divisions."

And he goes on to add that it has no idea in it beyond establishment; it is an appendage, whether weapon or decoration, of the sovereign power.

It agrees to differ with its children in a thousand points; on one dogma it may surely rest without any mistake, "that the Bishop of Rome hath no jurisdiction in this realm." Here is sun-

shine amid the darkness, sense amid the confusion, an intelligible strain amid a babel of sounds; whatever befall, there is sure footing.

### REGAINING ITS POISE.

We are glad to notice that the Toronto News is regaining its poise, and the editor is asserting the sense of that responsibility which is set forth by him in sundry preachments. We viewed with astonishment his attitude of some weeks ago towards us. Strange things, we know, happen in Toronto—so strange in fact that anything abnormal in speech or action in that city is looked upon as a matter of course. But nevertheless we could not help being surprised that an editor with years of work to his credit, and a reputation withal for ability and a judicial frame of mind, should have ranged himself with the quill-drivers who mistake personalities for arguments and refrain from nothing in their warfare against opponents. But the editor is himself again. The Catholic schools of Ontario were roundly denounced as homes of ignorance, with the result that some good people cried out: "What a menace to Canada!" And accepting without reservation the doctrine that the Public school was superior to all others, they asked us why we, in the interests of educated citizenship, did not share that belief. Our answer need not be repeated. And if that answer be dismissed as special pleading, perhaps the following quotation from the Toronto News may be viewed without suspicion. Says the News:

"It is a well known fact that a larger proportion of separate school children than Public school pupils, who try the entrance examinations, are successful because the separate school authorities require a very high standard before allowing pupils to try for such examinations."

### THE APOSTLESHIP OF ORGANIZATION.

Speaking at the meeting of the Volksverein, one of the orators, Abbe Collin, said that an apostleship confined within the four walls of a church no longer corresponds to the needs of souls seeking nourishment. We must supply this nourishment through means of the various organizations of a charitable and social character. We must go to the people with a programme that will commend itself to them, which must be backed by disciplined organization, by supernatural motives, by the spirit of love and by unabated perseverance. Individual efforts will be seconded by public authority and by members of Parliament. The upper classes of society should never lose sight of the fact that their position imposes upon them special duties. After wages have been paid, there still remains room for charity which constitutes a part of justice. Small acts of politeness, a little generosity, a sympathetic word coming from the heart will do more to bring about social peace than the most eloquent speeches can accomplish in the same direction.

This question of organization has been given more than once a prominent place in our columns. Some years ago we advocated the cause of Federation, and were told that Catholic laymen and societies were about to bind us together more closely. Since then, however, we have heard the subject discussed, but the plans are still withheld—the call for union of forces has not been made. But if the letters received by us ancient the matter are any criteria of the attitude of laymen towards Federation, we are certain that the order to close up our ranks will meet with ready and enthusiastic obedience. May we have that order at no distant date!

In an address before the convention of the American Federation of Catholic Societies Bishop McPaul gave some information to those who imagine that Federation will breed enmity between Catholics and non-Catholics.

He has always maintained that the very contrary was its aim—the bringing of ourselves and our religion before the public so that our non-Catholic friends may know who we are and what we represent, in the hope that when any great question is to be solved or any great evil cured the federation of Catholic societies could extend the hand of fellowship to non-Catholics and say, for instance, on the question of divorce and socialism: "We will work hand in hand with you for the education and the uplifting of humanity above these evils."

As we have said in recent issues,

ederation will to our mind enable us to contribute our quota in an efficient manner to the upbuilding of Canada, and to safeguarding its peace and stability. It will quicken enthusiasm and set us devising ways and means of protecting the Catholics who will in all probability seek homes in the North-West. And with thousands of us banded together for God and country, living out our faith in our lives, giving our support to every worthy cause, and to every social problem the help of our experience and principles, what could we not do? Leo XIII., as Archbishop Ireland said some years ago, did not restrict for Catholics the lines of action to confraternities and religious associations. In his letter to the Bishop of Grenoble he counsels Catholics to work for truth and virtue wherever they are allowed to work, and with men who though not themselves Catholics are led by their good sense and their natural instincts of righteousness to do what is right and oppose what is evil.

### THE JESUITS TO THE FOREFRONT.

For men who have been killed and buried so often by their enemies, the Jesuits are not only very much alive but persist in keeping in the forefront of the forces that work for the world.

Referring to the recent solar eclipse the secular journals remind us of the services of Rev. Father Perry, the distinguished Jesuit astronomer who was sent out by the Royal Society (England) in 1889 to photograph the corona at the moment of total eclipse.

Our readers will remember that the newspapers gave an account of the experiments by which medical experts essayed to prove that yellow fever was transmitted by mosquitoes, but it seems that the Jesuits held this theory for some years.

At a meeting in New Orleans Father Biever said that in 1869 an English Jesuit wrote from Honduras that upon accurate and serious observation he had come to the conclusion that yellow fever was transmitted by the bite of a mosquito. In Havana Jesuit priests submitted themselves to the bites of mosquitoes to aid in the researches of the scientists.

### MEXICO'S PRIESTS BELIED AGAIN.

The Rev. Simon Gilbert has an article in the Congregationalist (Sept. 9, 1905) entitled the "Hour for Helping Mexico" in which he makes the usual appeal to his fellow-Protestants for aid in "converting" Mexico. He says among other things: "The priest (of Mexico) has the reputation of being both ignorant and immoral."

We thought the day for Protestant ministers to make such unblushing charges against the priests of Mexico had gone by. We thought that they had become too well informed, too conscientious to attempt to blacken the fidelity of men who are serving with fidelity that same Master Whom the Rev. Mr. Gilbert and his fellow-Protestants profess to serve. But it seems we are mistaken. We regret this very much. We regret to find Protestants misunderstanding and maligning the Church and its ministers. Such a statement as Mr. Gilbert makes is the result of either ignorance or malignity. In view of the facts they can be nothing else. Let us call to the notice of the Rev. Mr. Gilbert the existence in Mexico of a man named Guernsey—Frederick R. Guernsey—a New Englander, a Protestant, and the representative of the Boston Herald in Mexico; a man who has lived for years in that country, who is by virtue of his profession a trained observer of men and things, and who knows Mexican life as well as any outsider could know the life of another people. For years this newspaper correspondent has been sending to the Herald descriptions of Mexican life and customs which are substantial denials of Mr. Gilbert's nasty charges, but it is not yet a year since he categorically contradicted a similar assertion.

"I have before me," wrote Mr. Guernsey, (Boston Herald, Dec. 15, 1904) "a cutting from the Boston Herald's report of a conference of the Episcopal Woman's Auxiliary at Pierce Hall, Boston, on a recent date. One paper says: 'Bishop Waitaker of Pennsylvania said people who have never traveled in those Southern countries have no conception of the difference between the Roman priesthood in Brazil, Mexico and Cuba, and the honorable upright men of that Church in this country. He also spoke of the great help the missionaries had been in the cause of education.'"

"I hold no brief for the Catholic Church in Mexico," comments Mr. Guernsey, "but an getting into a frame of mind" over the many calumnious reports about the priests of that Church here. One thing we must admit, and that is the intense devotion to their task of the devout Catholic clergymen. I could fill a small book with instances of their entire self-sacrifice. I have known of priests living meagerly, denying themselves the proper comforts of life, that they might have the more to give to the poor. Right under my observa-

tion, to day, are five priests, all Carmelites, as it happens, who dine poorly, who work hard, and who in all weathers are out among their people, often up at 5 a. m., and taking horse to the mountain villages. These young men go into the hut of the man dying of black smallpox, or of the deadly typhus, to administer consolation and the rites of the Church. This is no hearsay; I know it.

"I have met Dominican and other priests whose beds have been nothing better than hard boards covered only by a blanket, who had scanty food, and yet who worked with zeal among the poor of their parishes. I have known these men, sat down with them, and heard the story of their humble, self-denying lives, seen them tested with no tales of a 'corrupt and luxurious priesthood.' And was that servant of his Master, who lived over Lake Chapala way, who lived in the huts of the poor Indians, satisfied with a handful of tortillas and a cup of milk, a hump? I saw this devout man, so humble, so devoted to his fisher-farmer flock that he would not accept the hospitality, freely offered him, by wealthy farmers. Now this would seem to answer one part of Mr. Gilbert's foolish charge, that is, as to the immorality of the Mexican priests. Here now is a flat denial of the charge that they are ignorant:

"Scholarly priests there are whose constructive, men with whom it is agreeable to sit at dinner, as high-bred and intelligent as any American priest of the class Bishop Waitaker talks about. Take the case of Father Hunt Cordes of this city, a native of New Orleans, a scholar and archaeologist, learned in the language and lore of the ancient Mexicans, who talks with the Indians to-day in Nahuatl, and maintains, aided by the charitable (including many broad-minded Protestants), a home for working boys in this city. President Diaz and his charming wife give their patronage to the school, whether go newboys, pedlers and the shoobacks of the streets for supper, lessons and a bed. These lads often rise in the world. Father Hunt's boys are in shops and banks, thanks to his work, to his instruction and his never-ceasing care of them. One of his lads is in Japan to-day."

Other examples of Mexican Catholic clerical, as well as Mexican Catholic lay devotion to duty Mr. Guernsey gave in this same communication, but enough we believe has been reproduced here to prove that the Rev. Mr. Gilbert takes great chances with the truth. But think of the readers of Protestant papers who have to wade through such nasty rot as this man writes!—Sacred Heart Review.

### IDEAL WOMANHOOD.

Catholic womanhood and ideal womanhood by right are synonymous; and the woman of ideal who fails to represent the highest type of her sex, not only incurs grave moral responsibility, but misses the golden opportunity of her life. That she is not an unknown social quantity is due less to her deliberate fault than to her culpable thoughtlessness. The average Catholic woman does not take herself with due seriousness. She realizes only in part the obligations of her nobility. She underestimates her supreme possibilities.

All the world agrees that purity and religion are the sole and indispensable basis of ideal womanhood, and that, as the representative of both essential graces, the Catholic woman stands above reproach.

But the law fulfilled in the letter by sheer force of Divine instinct, may be eluded in the spirit by social concessions indicated by human respect. It is well to realize that where Catholic concession is necessary, there is something rotten in the social state. Moral perception is not too apt to be super-sensitive, and the Catholic woman must fear laxity rather than scrupulousness, lest she be responsible for disaffection or scandal. Indisparably, the perfection of Catholic respect, chat-activeness and censorious criticism of Catholic practice; and, in so far as the Catholic girl or woman forgets that she is a creature, and believes her immutable convictions by expedient compromise with prevailing non-religious and immoral conventions, in so far does she relinquish her supreme distinction, and sink below the ideal type.

The pity of such a mistake on the part of a spiritually sensitive and highly intelligent sex cannot be overestimated; and must be ascribed solely to the regrettable fact that the Catholic woman of the present day all too rarely and briefly "considers in her heart!" She has no leisure, no surviving taste for deep and conscientious thought. She is the child of a century favoring action rather than contemplation. She lives a public life, and sacrifices individuality to conformity. "Come apart into a desert place and rest a little" is not a call that appeals to her strenuousness. It represents the antithesis of the social challenges to which her ambition and desires respond.

Yet, what has "Society" to offer the Catholic? Riches, idleness, pride and pomp, enervating luxury and self-indulgence, the spurious pleasures of folly, perilsously verging on vice, have pallid the leisure classes of humanity even since the ancient day when Solomon in his glory protested "Vanity, all is vanity!" If this be true of the children of the world, for whom even the gentle Christ confessed that He "prayed not," what shall be said of the soul-weariness of the child of light, who barbers for the pottago of social

prestige and fashionable frivolities, her glorious birthright of ideal womanhood? In truth, the lower choice is not only a spiritual tragedy—it is an intellectual stupidity! The intelligent Catholic does not look for satisfaction to the hanks of life. The sacramental waters of regeneration, the Precious Blood of Redemption, the Eucharistic Real Presence, the gifts of the Paraclete, quicken the soul life past the power of the world to devitalize it; and while deliberate and persistent resistance of grace is possible, lost peace of mind and heart, lost joy of spirit, and a carking remorse embittering both life and death are the inexorable result.

On the other hand, the Catholic woman who lives up to her rights, even though sweet dolor seems the insignia of the daughters of Mary is the happiest of her sex. The Catholic girl walks with angels, and therefore all men desire her. As a wife, love accords her its crown of reverence. As a mother, the "inheritance of the Lord is as olive plants round her table." As a single woman, she has a distinct vocation, recognized and honored by the Mother Church in the secular no less than in the religious order.

Where is the non-Catholic woman, the "woman of the world," the avowed "society woman," who can point to an equally happy and honorable estate? The non-Catholic, in addition to her immeasurable spiritual loss, lacks the abiding protective influence, the unflinching refuge, the perpetual "same old" of the True Faith! The worldling, the social devotee, pass bright butterfly spring-times, but when the sun of youth sets, or fair weather for tines cloud over, their evanescent day ends in gloom and desertion, and as a rule, their little comedies of life close as pitifully as their soulless play has been superficial and petty.

Is Catholic womanhood, then, to recognize the world of social functions? God forbid that she should deprive it of its redemptive element! The ideal Catholic girl, with the exquisite bloom of convent innocence upon her spirit—the ideal Catholic woman, with her invincible virtue, her noble dignity, her courageous conviction that "Life is real, life is earnest," and that artificial and flippant misrepresentation of its recreative phases—are called to the Social Apostolate!

But the call to the world implies no call to be a worldling. On the contrary to be in the world, yet not of it, defines the social vocation as the conscientious Catholic woman must conceive it. Time is hers, neither to "kill" nor waste, but to use for eternity, and her diversion may not extend to social dissipation, nor her mere pursuit of pleasure legitimately press beyond very limited lines. Above all, unlike G. I. d. suit's heroine, she may not "stoop to conquer!" In compromise and concession are her hopeless defeat.

Hence, though its lines fall in pleasant places, the social mission is no simple one. To stand against the powers that be is to incur the risk of ostracism; yet the Catholic woman is in duty bound to retain her social place, while discounting the smart manners and reporting the lax morals that are the reproach of modern society. Moreover, her convictions must assert their courage even against material externals. Christian society is evincing an atavic tendency, and reverting to pagan barbarism. Wanton luxury of environment cradles moral license, and epicureanism sets the death feasts of spirituality and self-mastery. It behooves Catholic womanhood to recognize that social purification and reform are preached with unctious only from the platform of social simplicity.

Individual effort is beginning to command the support of concerted movement. Already the results of Catholic activity are manifest. The divorce evil no longer goes its lawless way unchallenged. Race suicide is publicly arraigned and dishonored as a repulsive and dishonorable. The social stigma of a shattered and representative hearthstone. These are "signs of the times" honorable to the present, and propitious for the future; and their credit is to the Catholic women, who, in conscientiously and practically living up to their inspired ideals, establish the world's type of Ideal Womanhood.—Mary Sarsfield Gilmore.

### CHURCH AND UNBELIEF.

It is a fact as undeniable as it is deplorable that unbelief in the revealed truth of God is on the increase on the European as well as on the American continents. Governments and statesmen are justly alarmed at the declining condition of things, knowing as they do that nations without a positive religion are standing menaces to throne and order. To obviate the threatening deluge of modern infidelity, the governments and some of our leading nations wisely provide a Christian education for their rising generation. Late is better than never. This provision will in some measure check the rapid progress of unbelief.

It is generally true that were it not for the formidable phalanx set up by the Catholic Church skepticism and infidelity would soon run rampant over all lands, destroying as they go along if it were in their power, the very last vestige of Christianity. The Church's past career in this noble fight has been recorded on the pages of history, a tower of strength and is a sure guarantee for the future, the many unfavorable and hostile prognostications notwithstanding Christianity's enemies are not sleeping, and recognizing in the Church its strongest fortress, they open their batteries of venomous shot and shell against her. These batteries are of various calibres; they are imprisonment and exile, there are fines

and confiscations, there are calumnies and misrepresentations, there are the numberless stump speeches and foal literature, all of which are so many poisonous arrows in their hands to destroy or weaken the Church's influence in behalf of Christianity. This continual warfare must be regarded as a natural outgrowth of the hatred the unbelievers bear, against the Church, their greatest obstruction. Once the Catholic Church removed, their victory would be easy and assured.

With apostolic ardor the Church will continue to carry on her divine mission in spite of the many obstacles thrown in her way. She is not circumscribed by some particular nation, state or race, but clasps in her loving embrace all mankind and hence all nations, in spite of themselves, will reap benefit from her benign influence.

The unbelievers of our day are fully aware of the inherent potency of the Catholic Church—a potency to raise a mighty barrier against the influx of their unchristian principles, an enduring power, as found nowhere else, to put a check on their artful plots against Christianity.

Seeing in the Church their strongest opponent, they, like vampires, lay plans and devise schemes to paralyze her efforts and undermine her influence in the spreading and upholding of Christianity. To secure the speedy attainment of their foul project, they stoop to the most contemptible intrigues. Nothing is too low or too high, nothing is too profane or too sacred for them to have recourse to, should it, by use or abuse, advance their unholy cause.

Catholics may lament over the rapid strides made by unbelief, but their Faith in Mother Church is not shaken in the least. They know as they should, the details of our divine Master's life and death, and know also that the discipline shall not be above the Master; they, moreover, know His divine promise—"I will remain with you until the end of the world."—Orphan's Friend, Victoria, B. C.

### A TRADESMAN IN MANCHURIA.

In last month's Annals Father Stoellar of northern Manchuria gives the following edifying picture of one of his converts: "A tradesman, a member of a large family, wanted to be converted, but his faith left much to be desired. He studied Christian Doctrine earnestly, and the better he understood the more lively his faith became. Baptized in excellent dispositions, he arranged a small room as an oratory, which he occupied alone so as to be able to perform his exercises of piety with less distraction. This fervent neophyte very soon was not content with leading an ordinary Christian life, he desired to practise all the Christian virtues. To accomplish his purpose, he began to read spiritual works. Coming across a book of meditation one day, he began the practice of meditation. I thought at first that he would not persevere in his fervor, but one year has passed and his piety continues to increase. He goes to confession and Communion very often and loves to read pious books, making two meditations a day. Whilst he was superintending the building of my residence he slept on my premises. How many times have I not seen him in the evening spending a whole hour on his knees before going to bed? I say not a word about his fasts and other practices of asceticism. Not to make my story too long, suffice it to say that everybody, not only at home but in all parts of my district, speaks of him as the saint of Our Lord's man."

The greatest (as the Catholic Church has to contend with its ignorance of her life, her purpose, her mission. If those outside her pale but know her story, how they would revere and love her!—Union and Times.

### CATHOLIC NOTES.

Archbishop J. J. Glennon of St. Louis, who has been abroad for two months, returned last Tuesday, bringing with him plans for the erection of a \$1,000,000 cathedral. He visited architects in Paris and Berlin for the purpose, and states that the proposed St. Louis cathedral will be one of the most imposing in the country.

The number of converts received into the Church in the diocese of Covington, Ky., this year is said to be remarkably large. Recently Bishop Maas administered the Sacrament of Confirmation to thirty-one converts at St. Mary's Cathedral, Covington, and to eighteen at the Church of the Immaculate Conception, Newport.—The Missionary.

The same generous man who a year or so ago founded in San Francisco an "Old People's Home" under the direction of the Little Sisters of the Poor, as a memorial of his dead father and mother, has now bestowed a similar gift on the City of Los Angeles. These two gifts of Mr. Lobretton have cost him a quarter of a million apiece. As the Catholic Forum happily remarks: "This is the kind of charity that warms the public heart and nips envy in the bud."—Antigonish Casket.

Newfoundland honored itself as well as its distinguished dead in giving a state funeral to Sir Ambrose Shea. Not merely as a statesman and as a Colonial Governor will he live in his country's memory, but as a model of domestic virtues and commercial integrity. Often differing from members of the clergy on political questions, he had not the slightest trace of the anticlerical spirit in his composition, and the force of his good example did much to strengthen the Catholics of the Bahamas in loyalty to their religion.—Antigonish Casket.