

# 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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### PROTESTANT PREACHERS IN CATHOLIC COUNTRIES.

We have referred occasionally to our unwillingness to attach much credence to the reports of the success of non-Catholic missionaries in Catholic countries. But their supporters see not eye to eye with us in this matter. The chronicles from the mission field are accepted at face value, and the contributions towards the maintenance of their fashions are given in no unstinted measure. One thing, however, surprising to the outsider that gentlemen who are not agreed among themselves on questions of vital importance, or what they style fundamentals, are so ready to fraternize when there is question of converting the Catholic. They bary their differences for the time being, and unite in extolling the Bible as the one weapon to be relied upon in the fight against the Church. In the Bible the Lutheran can discern proofs of the Real Presence, and therein also the Presbyterian reads proof against it, etc. That essentially contradictory tenets are held by the exponents of missionary tales matters little. Nor is it of consequence that the Bible is being bothered to pieces by the Rationalistic divine to the joy of his following and the doleful cries of the orthodox. They hear their thinkers crying aloud: "Why did we ever replace a living authority by a dead letter and that the Protestant Church, taking Scripture alone as a doctrinal basis, is built on sand. They hear this, and incidents of almost daily occurrence keeping it resounding in their ears, and yet they hesitate not to send preachers into Catholic countries and to see in the reports the justification of their conduct.

Upon this subject the Rev. H. H. Heuson, a Protestant clergyman writes as follows in the National Review:

"He (the non-Catholic missionary) is ignorant almost always, and by necessary consequence he is prejudiced. He is generally in a false position—the reporter and judge of his own achievements. He works under thoroughly bad conditions, for his reports are the advertisements of a money raising society, and they are addressed to constituents—the rank and file of the denominations who are as greedy of sensation as they are credulous of prodigies."

### TO OUR YOUNG MEN.

If some of the young men would devote to self-improvement the time which they now spend in contriving plans for the capture of easy jobs and making political mendicants of themselves they might be in a way to become substantial citizens. Interviewing politicians, trusting to promises and listening to the vapors of ward-healers make heavy drains upon time and vitality. And after much talk and weariness the young man may still be in the ranks of the jobless.

Speaking at Buffalo the Hon. C. Bonaparte said that the doctrine that public offices are spoils makes candidates for public employment mendicants and public servants parasites in the treasury; it destroys public confidence in the truth and honor of public men, brands every man who takes any part in public affairs as self-seeking, and deems every public officer intent only on his personal advancement.

### A MUCH-NEEDED WORK.

The English-speaking world will, we are glad to learn, rejoice ere long in a Catholic Encyclopedia. It will comprise fifteen volumes. The editors will be assisted by eminent scholars; and no pains or expense will be spared to make the work worthy of its theme. Thus instead of warning the seeker after truth against poisoned wells we shall be able to direct him to authorities who will give accurate information on all Catholic subjects.

### QUESTIONS OF THE DAY.

It is the duty of all intelligent Catholics to make themselves acquainted, says Bishop Hedley, with the decisions and pronouncements of the Sovereign Pontiff and of the Bishops on the practical questions of the day and to put themselves in a position to take them up, not merely with sleepy acquiescence, but with knowledge and heartiness. If there are occasions in a town or district where discussion is needed or convenient, there should be discussion. It should be discussion which does not end in empty talk, but in a practical decision and in that suppression of individual views and feel-

ings without which there can be no real working union and therefore no effective combination.

### OUR DUTY WITH REGARD TO THE AUTONOMY BILL.

It strikes us that discussion is needed at present, and that Catholics should be prepared to sink their differences for the sake of agreement on what is more momentous. It seems to us, too, that Catholic public men should strive to safeguard Canadians against the false ideas that are being disseminated by some writers anent the Autonomy bill. This is their plain duty. They must in justice to themselves and their country let their principles be known, and we trust that not one shall purchase security with ignominious silence. They should not allow the bigot and secularist to mould public opinion in this matter. Plain speaking is necessary.

Their position should be clear cut, and every right-thinking citizen will regard that position as the only consistent one of every lover of justice and his country's honor. This is not the time to retail platitudes on prudence and various other things which make the way easy for the renegade. But it is the time for Catholics in public life to show Canadians the wisdom and justice of the school policy outlined by Sir Wilfred Laurier.

### BECLADDING THE ISSUE.

As an evidence of the need of such teaching let us quote for our readers an extract from a recent editorial in The Christian Guardian. The editor is surprised at the Sir Wilfred Laurier of 1896 introducing the Autonomy Bill. He is pained thereat, and then goes on to let us see an intellect improperly exposed. He tells us that the question is as to whether there is to be fastened on Saskatchewan and Alberta a

"demoralizing, disintegrating educational system. It is the question as to whether mediocrity is to triumph over modernity, and narrow and arbitrary ecclesiasticism over personal liberty and popular government. It is the question whether public funds are to be administered for the propagation of sectarian dogmas and public men to become the puppets of an arrogant and aggressive hierarchy."

This is becladding the issue and a childish exhibition of bigotry. The question is this: whether constitutional rights shall be protected or not. The writer of the editorial is beyond the reach of argument, and so we counsel him to harken to John Wesley who advises his followers to set aside railleury and ill-names and to maintain their cause by dint of argument. And what does the broad-minded Protestant think of the rank nonsense quoted above?

### THE D'YOUVILLE READING CIRCLE.

There was a regular meeting on Tuesday. The school question was quite fully discussed. Every paper and periodical is full of this subject just now. A mention of athletics in schools and colleges naturally followed. The opinions were given of several educators prominent in American University circles. Surely the day will soon come when athletics will take their proper place in the school course and in the lives of men and boys generally. At present even women seem to be gone mad on athletics.

Three new books by Winston Churchill, Geo. Barr McCutcheon and Elie Thornercroft Fowler respectively, were reviewed. Of these three authors Churchill has the best chance to live and be numbered with Dickens and Thackeray.

"The Winter's Tale" is to be read by the members this winter. The great women characters are Hermione the Queen, her little daughter Perdita and the faithful servant Pauline. The moral is that innocence, self-sacrifice and patience are sure to finally conquer.

The fourth book of "The Light of Asia" was finished. The part read beautifully describes Buddha's midnight departure from his happy palace. Dr. Alkan's estimate of Buddha was mentioned.

Early next year we shall have a lecture that will express in clear, concise and compact form the full-meaning of the Oxford Movement. We have reached that interesting time in our Oxford study and shall wait for the lecture to finish the subject.

In the meantime a character sketch of one of the great lights of the movement will be given at each meeting.

### LOVE, THE ESSENCE OF CHRISTIANITY.

CHRIST'S LOVE FOR MAN THE ONE IDEAL.

By Cardinal Gibbons.

"If you have charity, love and benevolence toward your fellow man you possess all that is essential to eternal life. Love supplies the place of all other virtues, or, rather, embraces them all. Love, therefore, is the shortest, safest and surest route to Heaven. The supereminent dignity of charity is beautifully set forth by the apostle in the epistle of today.

"If I speak with the tongues of men and angels and have not charity, I am become as sounding brass and tinkling cymbals. I might have the eloquence of Demosthenes and Cicero, of St. Chrysostom, of Paul himself and of the Archangel Gabriel, and yet my words would be but an empty sound if they were not animated and warmed by a zeal for your salvation.

"And if I should have prophecy and know all mysteries and all knowledge it would not make me a whit better in the sight of God without charity. I should be a prophet. He predicted the coming of Christ, the Morning Star, yet he was not acceptable to God.

"And if I should have all faith so that I could remove mountains and have not charity, I am nothing. The devils have faith. They believe and tremble in hopeless despair.

"And if I should distribute all my goods to feed the poor and if I should deliver my body to be burned and have not charity, it profiteth me nothing. If I should dispense abundant alms to the poor from a spirit of ostentation, and if I should die a martyr for Christ, but with hatred toward my executioners, my alms and my death would go for nothing. Love, then, is the essence of Christianity, in contradiction to all other religions.

"The Hebrew people, though they were God's chosen race, lived under the law of fear. They were governed by fear. They were restrained from viciousness more by the fear of punishment than by the hope of reward. They were accustomed to address God by the titles of King, Ruler, Judge, Jehovah, Lord and Master, but in the whole range of the Old Testament they rarely presumed to call God by the tender name of Father. He does not say 'Not so you,' says St. Paul, addressing the Christians of his time; 'you have not received the spirit of bondage again in fear, but you have received the spirit of adoption whereby we cry Abba, Father; for the Spirit Himself giveth testimony to our spirit that we are the sons of God, and if sons, heirs indeed, of God and joint heirs with Him.'"

"I do not deny that the Hebrews were commanded to love God, but fear was the predominant feature of their worship. I do not deny that we are commanded to fear God, but love with us Christians is the leading motive to draw us to God.

"The pagan or heathen worshipped his gods. He feared them and prostrated himself before them. He offered sacrifices to them in order to propitiate them, but the thought never occurred to him of loving to entertain any sentiment of affection for them; for love presupposes some equality between the lover and the person beloved.

"Our Saviour God discovered a basis of equality between Himself and man. He said: 'I will descend from Heaven to earth. I will manifest Myself to the world. I will clothe Myself with humanity. I will become man. I will become bone of his bone and flesh of his flesh. I will place myself on level with men. I will take on Myself his sorrows and infirmities. I will become his brother and friend and companion. I will love him so ardently that I will compel him to love Me.' Oh, the wonderful condescension of God that He should command us to love Him and is angry with us and forbid them not to love Him. That God should command us to tear His not to be marvelled, but that He should command us to love Him is calculated to win our wondering admiration. This is the Incarnation in a nutshell.

But Christ not only loves men collectively, but He loves each one of us particularly. I always admire the saying of the apostle—'The Son of God loved the human family.' He does not say Christ loved the tribe of Benjamin, of whom I am a descendant. He says 'loved me,' individually. You all can say the same. Christ loved each one of you as ardently as if you alone existed in the world, just as the sun's rays shine as brightly upon you as if no other being was on the face of the earth.

"Our Saviour, like ourselves, had His particular friendships. There are some members of the human family for whom He showed a special predilection. He had a singular affection for children on account of their innocence, simplicity and guilelessness of heart. You may observe how frequently His tender regard for children is manifested in the Gospels. When mothers brought their babes in their arms to be blessed by Him He rebuked His apostles for trying to repel them. He embraced their babes and said: 'For, little children to come unto Me and forbid them not, for such is the Kingdom of Heaven.'"

"He loved not only innocent youth, but also loved repentant sinners. We all know how tender was His compassion for the erring Magdalen. He loved her because of her humility of heart, her spirit of repentance and her profound gratitude for our Saviour. 'I say to you, she has loved more than I, for she has loved more.' O, how great is the power of

repentance when it transforms a slave of Satan and a moral outcast into an elect of God!

"Christ had also a particular affection for Lazarus and his sisters, Mary and Martha, on account of their devotion to Him and their hospitality toward Him. When Jesus knew of the death of Lazarus He paid a visit of condolence to His sisters. Martha on meeting Him exclaimed: 'If thou hadst been present my brother had not died!' She did not yet know Christ's power is not diminished by His bodily absence, and she is brought to the grave where Lazarus had lain for days. We are told that Jesus wept at the tomb of Lazarus. I read not that He ever laughed, yet those tears of Jesus have brought more joy and solace to the human heart than all the mirth-provoking books that were written. Jesus wept to show that He had a human heart as well as a divine personality. He wept to prove to us that those who have drunk of the cup of sorrow, have sounded the depths of human misery, can most adequately console the sufferings of others. He wished also to teach us that a tender sensibility is not only compatible with greatness of soul, but is essential to sturdy manhood.

"When the Jews observed Him they exclaimed: 'Behold, how He loved Lazarus!' and, if we are to judge of the love of Jesus for Lazarus by the few tears He shed at his grave, how are we to estimate His love for us by the tears of blood He shed for us during His Passion?"

"Christ, who foresaw all things, knew full well that by raising up Lazarus His own death would be hastened. As soon as the high priests and Pharisees heard of the miracle they became alarmed at the increasing influence of our Lord among the people, and from that very day they designed to put Him to death. Let us learn a lesson from Christ's heroic conduct. Let us never hesitate to perform a good deed, even if we foresee that it will involve us in suffering and humiliation.

"Jesus had a very special attachment to His apostles, who were the companions of His journeys, the witnesses of His miracles and good works and the distant heralds of His Gospel. He called them by the endearing name of 'friend' and 'brother.' He says, 'call you servants for the servants knoweth not what his master doeth; but I have called you friends, because all things whatsoever I have heard of My Father I have made known to you.' He called them also by the affectionate title of 'brother.'"

"When our Lord was arrested in the garden and was in the hands of His enemies—when, humbly speaking, He had most need of the loyalty and support of His disciples—they shamefully fled from Him to save their own lives. Yet, after His Resurrection what is the first message He sends to them? Does He upbraid them for their treachery, their denial, their disloyalty and abandonment of Him? Not a word of reproach does He utter, but sends them the message of love: 'Go and tell My brothers I ascend to My Father, to their God and My God.' How tenacious is our memory of real or fancied injuries; how treacherous it is in regard to favors received!

"Let us learn a lesson of forgiveness from our Master. It is far more noble to pardon than to be avenged. It is part of the animal man to retaliate an injury. It is only God and the Son of God that have the magnanimity to forgive.

"But Christ's special predilection was for John the Evangelist. He is called 'the disciple who Jesus loved,' not that He loved the apostles less, but that He loved John more. John was particularly cherished by his master because of his amiable disposition, his candor of soul and the purity of his virgin heart. 'He that hath cleanliness of heart shall have the King for his friend.'"

"The love of Jesus for His disciples. There are three circumstances in which the affection of the disciple for His Master are manifest.

"At the Last Supper John had the privilege of sitting next to Jesus and of reclining on His breast when he drank drafts of love from its divine fountain. During the supper our Saviour predicted that one of His disciples at the table would betray Him. He is called 'the disciple who Jesus loved,' not that He loved the apostles less, but that He loved John more. John was particularly cherished by his master because of his amiable disposition, his candor of soul and the purity of his virgin heart. 'He that hath cleanliness of heart shall have the King for his friend.'"

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"John also manifested his love for his Master when he stood by the Cross at the Crucifixion with Mary, the apostle of Jesus. He was the only apostle who witnessed the Crucifixion; all the others had sought refuge in flight. He showed a deeper affection for Christ in witnessing His death and in sharing the ignominy of the Cross than when he reclined on the breast of Jesus at the Last Supper. Does not the faithful wife exhibit a greater devotion and loyalty to her husband by attending him through a lingering illness than she would manifest in sharing in his social and political triumphs?"

"Jesus," says Kempis, "has many followers of His Heavenly Kingdom, but few bearers of His Cross." We would all like to contemplate, with John, the Transfiguration of Christ and to have the heavenly rays descend upon ourselves, but we would shrink from standing by him at the Cross and from sharing in the humiliation of His death. We would like to lean, with John, on His breast at the Last Supper, but we would not wish to drink with Him of the chalice of His sufferings.

"Love your Lord with a filial love, as your Father loved Him; with a grateful love as your benefactor; with a love of compassion, as having suffered and died that you might live."

### THE DEBTOR WHO WILL NOT PAY.

A THIEF, A DEFRADER, AN INGRATE AND AN INJURER OF THE INNOCENT.

The following forceful and practical sermon, preached by Rev. S. M. Lyons, pastor of St. Mary's Church, of Salem, N. J., makes Lenten reading of the very best kind:

THE PEST OF BUSINESS: Render to all men their dues. Owe no man anything. (Rom. xiii, 7, 8.) God commands us at the peril of our salvation to render to all men their dues, and to owe no man anything. The honest keeping of this commandment is one of the chief marks of a real Christian, while culpable neglect to give others their dues is a mark of disgrace and brings religion into ridicule.

A common form of breaking this divine law nowadays is the non-payment of debts and the non-return of loans. The greatest pest of business men, the most insolent impostor and the most brazen defrauder that torments society is the man or woman that owes bills or loans and wilfully refuses to pay. Storekeepers, doctors, undertakers, owners of houses, newspaper men, tailors, milliners and others suffer much more from bad debts than from stealing, robbery, business depression and other causes combined.

A THIEF. The culpable debtor or dishonest borrower is a thief because he takes and keeps unjustly the goods of others. The thief takes secretly the property of others, the bad-prayer procures goods under the pretence of paying but does not pay. Where is the difference, then, between the person who does not pay for goods and the thief? The loss is the same to a man whether he is robbed or sells goods for which he receives nothing in return. Do you not suffer the same injustice, whether ten dollars are stolen from you or some sleek individual borrows that sum and will not return it? The injustice is the same in both cases, hence wilful debtors and dishonest borrowers are thieves and are to be branded as the worst enemies of society.

A SHAMEFUL DEFRADER. A wilful debtor or dishonest borrower is a most shameful defrauder, because he breaks a contract entered into with a fellow-man in good faith, and binding in conscience until fulfilled. When a person buys goods on credit, rents a house, subscribes for a paper, employs a doctor or undertaker, he agrees to pay within a reasonable time. When he culpably fails to do so he violates his contract, breaks his pledge of honor and becomes guilty of having obtained goods and services by fraud. The dishonest borrower incurs the same in famous stigma. To injure a person is a grievous crime that can be made good only by reparation, but to add to injury the crime of fraud is to become worse than a thief.

A BASE INGRATE. The dishonest debtor or borrower is a base ingrate. The ingratitude and insult offered obliging storekeepers, doctors, owners of houses, lenders of money and others by such impostors is most contemptible. Have you not heard men say after having been victimized by such ingrates: 'It is bad enough to be robbed, but it is more painful to be shamefully deceived.' This is especially the case when a loan is made or credit given as a special favor, only to be repaid by the blackest ingratitude. The sleek borrower and buyer make profuse promises to pay in a certain time, but they ignore those promises and can be made good only by reparation, but to add to injury the crime of fraud is to become worse than a thief.

AN INJURER OF THE INNOCENT. Such dishonest debtors and borrowers often injure deserving and upright people in adverse circumstances, who are deprived of the advantages of borrowing and buying on credit. Storekeepers and others, after having been defrauded a few times by dishonest debtors, will refuse credit to many who are deserving. Thus bad payers and dishonest borrowers close the doors of credit against the worthy poor and cause them to suffer want through inability to procure goods without cash.

ODIUM IS CAST ON RELIGION. Too often odium is cast on religion by so-called Christians, who wilfully refuse to pay their bills and restore loans. Often it can be said: "Some good church goers are bad debt and loan payers." They run recklessly into debt for mere luxuries, drink, cigar parties, dress, entertainments, etc., and do not worry in the least about paying their bills. They borrow here and there, live beyond their income, ape the manners and style of the rich, dress extravagantly, have luxurious weddings and expensive funerals, without considering how they can pay their debts. Economy is praiseworthy, but wastefulness and extravagance are sinful. They who save can afford to give to God His dues and pay their bills. Nothing is mean which is honest and which enables us to do justice to

all men, but that way of living which makes a show at the expense of others is mean and un-Christian. Can anything be more humiliating to honest people than to see so-called church members, who owe bills right and left defiantly pass their creditors by and spend for luxuries, entertainments, drink, travel, etc., the money that should be used to pay their debts? What can be more mortifying to Christian women of refinement than to learn that their husbands owe bills all around and make no honest effort to pay them? How painful to men of good principles to know that their wives are wasteful and extravagant with their wages and wilfully negligent in paying bills long overdue! Is it not a frightful disgrace, then, if Christian families forfeit all confidence and credit, because they culpably refuse to pay debts and loans?

WILL MAKE LIGHT OF OTHER OBLIGATIONS. Those who make light of paying their debts will make light of other obligations. Such people can have no correct Christian conscience, hence they can be no reliable dependance for the fulfillment of other duties. To live beyond our means. To make a sham display at the expense of others, to run bills right and left without regard to how we can meet them, are condemned by the Catholic Church and by all good living people. A plain, modest, living within our means will command the respect of all upright people and bring God's approval and blessings. Honesty is the policy that wears in this life and that will aid us to gain eternal life hereafter. No matter how brilliant the display, how grand the style, how fine the dress, men and women wear the badge of disgrace in the eyes of all righteous people if they wilfully refuse to pay their debts.

### A CATHOLIC AND THE BIBLE.

Dr. Fox continues his articles on the attitude of a Catholic towards the Bible in the March Catholic World.

"Now in the Bible many literary forms, differing widely in character, are to be found—table, parable, poetry, edifying history, ancient history, tribal or family tradition, strict history, etc. Each of these forms has its own standard of truth, and is to be judged only by the one proper to itself. We do not, as Father Prat says, expect the same accuracy, for example, in a poetic work as we demand from a scientific treatise. And here comes the crucial question: Does the Bible profess to teach science? Father Prat's reply is less diffuse than Father Lagrange's: 'to us may let him answer: "No inspired work is a book of science. Not but that the Bible may, and actually does, contain affirmations in the scientific order; but the Scriptures could not be, *ex professo* and primarily, a manual of physics or geology, without ceasing to be, *ex professo* and primarily, a religious, or inspired, work.' The Bible, then, is not written in the scientific form. Since he does not pretend to write a scientific book, an author, even though he is inspired, may class the cetacea and the crustacea among the fishes, call the planets stars, put the bats among the birds, monkeys among the bipeds or the quadrupeds, hares and rabbits among the ruminants, to the great scandal of naturalists. There are mere popular ways of speaking; and, except in scientific writings, are not errors. They are warranted by everyday language. The mere fact that we use them does not make us surer of their accuracy.' This argument is very reasonable. When our daily newspaper tells us the hour at which the sun rises and sets on the current day, we scarcely fancy that the editor needs a lesson on the text, *ex professo* more."

"Both our authors premise that as God has not taught any science, neither has He revealed any history, except so far forth as such a revelation was required for the edifice of faith, that is, for the sake of moral and religious truth. Now both our expositors observe that to constitute a document history it is not enough that the writer should have thrown his thoughts into the historical form; and that the value to be attached to statements which appear to affirm or deny depends entirely on the complexion of the literary form in which these seemingly categorical propositions are found." As you have seen from my first letter to you, Father Lagrange rejects the view that Genesis contains anything that can be called strictly speaking, a history of early manhood."

The more you do for God, the more He will do for you. Every step that you take in the way of perfection will turn to peace and consolation in your heart.—Lacordaire.

St. Joseph is the universal patron of the Church, and the month of March has been dedicated to his particular honor. All, therefore, should have special devotion to the spouse of our Blessed Lady during this period.

### CATHOLIC NOTES.

The cause of the Irish martyrs of the time of Elizabeth and Cromwell has been greatly advanced since the accession of Pope Pius X., and Archbishop Walsh of Dublin says that there is every reason to believe the whole number, 423, will be canonized this year.

Among the candidates now before the Sacred Congregation of Rites for beatification are the names of two queens of the house of Savoy. One is Mary Clothilde of Bourbon, the widow of the last Sardinian King, and the other is the venerable Mary Christina, the mother of the late King of Naples and wife of King Ferdinand.—St. John Monitor.