

The Catholic Record.

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

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THE MEANING OF LIFE

A writer sees in the avidity with which new theories are accepted, a notable advance in enlightenment. Why this vision has been vouchsafed to him is not clear. The acceptance of theories may connote a lack of principles and it may also indicate curiosity. It may be the fashion, a tribute to learned names or to solemn gibberish heralded by "critics" as the latest word in wisdom. But it is certainly no sign of high mentality, because some theories exist only by grace of servility to those who sit in chairs of learning and claim for the phantasms of their brains a reality that must not be disputed. More, it is sign of hearts corrupt when any theorist, who laughs at what he calls superstitions and dwells among the dank growths of unbelief, can find a hearing. This he calls freeing the human mind, stripping it of restraint and letting it run loose like the Gadarene swine. But to some men this is intellectual folly. It may be Bergsonism, Pragmatism or any other ism of the moment, but it all portends disintegration and decay. Instead of freedom it gives servitude abject and hopeless: it destroys vision, injects poison into men and casts them out into the darkness with never a dog to lick their sores. When days are sunny the theorists make much ado with their cap and bells and walk in the market place to the acclaim of their following: but when the clouds lower, and the music in life's banquet hall is silent, they have nothing to steady the feet, no consolation to impart, no answer to the questions that must have a positive and definite answer. And then they who are wholly blind see that they are but jesters who laughed grimly if you like, as they see the many doff the vesture weather proof, as centuries testify, for a flimsy garment that can not stand the rough contact of life. They give no substitute for the religion which they discredit, no meaning to life, no incentive to virtue. The culture of which they boast cannot solve the problems which fret the human mind. And culture left to itself will become the culture that sneers at the Commandments, and views with pitying condescension all who still hold that there is an essential difference between good and evil. But however they may turn the eyes of many to the Church which can teach her children to pass through life without any misgivings as to the worth of the objects for which they are striving.

THOSE INTERVIEWS

An interview is a picture of coloured words framed by a reporter and exhibited in the gallery of the daily press. The process is simple and uninteresting. Comes the reporter to an individual who exudes money, or has invented something, or written one of the "best sellers." "How did you achieve such a success in the financial world?" asks the reporter. "Well, let me see," he answers very solemnly. "I built up a fortune by thrift and sobriety. I toiled early and late, and eschewed the frivolity which dissipates mental and bodily forces." And next morning his platitudes are given as a recipe for success in acquiring the dollar. There is never a word about breaking employees on the wheel of labour, or setting them up as targets for detectives who were good on the draw. Too discreet for that is the interviewed—the old gentleman who by virtue of his worldly wealth is permitted to inflict his garrulity upon a suffering public. The inventor is viewed from another angle. Dollars are not within his purview and no reporter, however fearless, would venture to allude to such vulgarities in his presence. A king in the world of machines, he must be approached with due reverence. Having made obeisance he is asked if he would deign to bestow upon an expectant world some light on problems which hitherto had been shrouded in darkness. He assents very graciously. He may mistake the whirring of his machinery for the music of the spheres. He may also, under the spell of the coy smile of the reporter,

have a sudden attack of inflated head which is very destructive of judicious utterance.

"Do you, sir," asks the reporter, "believe in future punishment—in hell?" "Do I believe in hell? Young man you astonish me by asking me such a question." That would be meet on the lips of shavelings and neurotics, but it is not worthy of a representative of the press. "No, I do not believe in hell. It does not exist. Time was when it awed the unthinking, but this enlightened age will have none of it, and wonders why any such grotesque belief could have ever gained a hold on mankind."

And the newspaper screams. "No hell," says a noted inventor. "What breadth of mind!" say its readers. "What unassailable logic!" "How far we are removed from the barbarians of Europe, who were," says Fronde, "converted by the preaching of the dogma of eternal punishment." "Great man; that inventor knows what he is talking about," says the individual who is immersed in corruption.

Yet there are millions of people who have an undisguised contempt for the illogical ravings of such inventors. For they do not surrender their reason at the command of a machine-maker, and they believe in the sentence: "Depart from me you cursed into everlasting fire, which was prepared for the devil and his angels."

IS THIS TRUE?

An eminent churchman has sounded a note of warning to the so-called first families of the country. "Descendants of what one may call the 'old stock' where prosperity has been reached," he says, "are living in a good deal of luxury and ease upon money earned by those who went before them without a very serious and useful purpose and not contributing much to the world's better life." It may fairly be questioned whether the new stock is showing as much vigor as the old. It is an old saying that society is always dying at the top, and there are many things to indicate the truth. If the new generation of young men and young women are going to live upon the generation before without exertion, without sense of responsibility, they will be displaced by the children of the new comers, to whom the future of the country will belong.

THE CONVERT

EVERY CONVERT TO CATHOLIC FAITH COULD WRITE AS HE DOES

PEACE AND REST BEYOND EXPRESSION

In 1904 the Rev. C. H. Schultz, pastor of St. Stephen's Episcopal church, Milwaukee, Wis., renounced that faith and on January 31, 1904, was baptized and received into the Catholic Church. Later Bishop Nicholson, of the Protestant Episcopal church, wrote to Mr. Schultz, who is now teaching in the Newman School, a Catholic institution at Hackensack, N. J., stating that it was his duty in accordance with the canons of his church "to pronounce a sentence of degradation upon you as our canon requires. Before doing so officially, I beg leave to send you this notice and warning, asking you to assign cause why I should not so proceed. No answer to this is necessary, if you are satisfied with your present state. In that event, after the date of Feb. 5, 1905, I shall proceed to the required canonical action."

To this Mr. Schultz replied as follows, expressing full satisfaction with the Catholic Church:

"My Dear Bishop Nicholson: In receiving your notification of the official action required by the title II, canon 2, section 1, which relates to 'Holding' doctrine contrary to that held by the Protestant Episcopal Church," you will permit me to say at the close of one year within the Catholic Church that I deem the so-called degradation an honor. And in making the statement I do not wish to imply other than the assurance that I believe I am where God's will requires me to be. For I hold that all which the Roman Catholic Church teaches, including the supremacy of the Holy See, the infallibility of the Pope and the dogma of the Immaculate Conception of the Blessed Mary, Mother of Christ, to be "de fide," and therefore necessary for the soul's salvation.

"Nevertheless, let me assure you that I respect and that I have a most strong affection for the Catholic minded of the Anglican communion who are living in good faith. For I

hold more strongly than ever that the Catholic school of the Anglican Church is a providential preparation for ever-increasing numbers of Anglicans to reach home at last.

"I am thoroughly satisfied with my present state in every temporal and spiritual aspect. My peace and rest are beyond expression. You were kind enough to express a prayerful wish in my behalf. In return I give you both prayers and intentions at Mass."—Our Sunday Visitor.

A BLESSING TO FRANCE

SUCH IS THE WAR REAGED FROM A PURELY RELIGIOUS POINT OF VIEW

From the London Catholic Times

It is not only the ordinary Protestant soldier who has obtained a closer knowledge of the Catholic Church by experience at the front. Protestant ministers of religion have also learned there a good deal about Catholic practices. In the Leamington Spa Courier the Rev. C. T. Bernard McNulty tells how enlightenment on the subject has come to him. "I have," he writes, "turned my eyes, as so many of us naturally do here, to the Church of Rome. I am no believer in her doctrines, nor can I imagine myself ever holding them; but none of us here can fail to recognize the evident fact that with no advertising she has succeeded where we have failed; she has instilled into the people a real spirit of worship. They recognize it as their duty, apart from outside considerations."

Mr. McNulty has seen how in French villages all the inhabitants frequent religious services daily, some of them walking miles to be present at early Masses. He has found that the town churches are also visited by large numbers for the purposes of worship. He knows of no Anglican Church or chapel in any English town where such a scene could be witnessed. Evidently the devotion of the French Catholics has been a surprise to this Protestant clergyman. He had been under the impression that the Catholic Church had lost a great deal of her power in France, whereas she is at present exercising a vast influence in that country.

Regarded from the purely religious point of view, the war has been a blessing to France.

PROTESTANTS PRAY FOR DEAD

Catholics read with amazement and unusual interest the report that the House of Deputies of the Protestant Episcopal Church of America had recommended that prayers for the dead be added to the ceremonies or devotions of that faith. Not only was it then announced that prayers for the dead were regarded as something to be practised by the Episcopalians, but it was also stated publicly that at present in Europe other Protestants were praying for the dead.

The singular and striking feature of these announcements is that the Catholic practice of praying for the dead, both in person and through the offices of the priest is one that has generally been condemned by Protestants. Protestants reject the doctrine of Purgatory. The bigoted ones condemn it as a pure invention of an avaricious priesthood. The tolerant ones have regarded it as a doctrine unsupported by the Bible and irreconcilable with their beliefs.

It is manifest to any mind that if the souls of the dead are saved or damned, with no middle ground whatever, prayers for such souls are utterly useless. If the souls are admitted to Heaven, no prayers are needed, and if the souls have been condemned to hell, no prayers can possibly help such souls. The Catholic doctrine of Purgatory, a place where sins can be expiated and from which deliverance may sooner be obtained through the "holy and wholesome" prayers for the sufferers, has been, at all times, a source of the greatest comfort and happiness to Catholics.

Now comes the change in Protestant feeling regarding the practice of prayers for the dead. Always the Episcopalians have remained nearest to the Catholics, among the English-speaking Protestants. But it now appears that not only are the Episcopalians turning with admiration and hope to the Catholic devotion towards the departed, but other Protestants are likewise doing so.

Is this another indication of the coming of that time when "There shall be but one fold and one Shepherd?"—Catholic News.

When the secret of a blessed life is made plain to us, we see that each one must learn it for himself.

Don't look at your bank-book to find out whether you are rich or poor. Look at your character. The worst bankrupt is the bankrupt in character.

LORD SHAUGHNESSY TAKES SEAT IN LORDS

(Canadian Press Cable)

London, Nov. 24.—Baron Shaughnessy, the newest Canadian peer, took his seat in the House of Lords today with the usual picturesque formalities. The sponsors were Lord McDonnell and Lord Northcliffe. Having taken the oath, Baron Shaughnessy subscribed to the roll and then took his seat, from which he saluted the Lord Chancellor.

YOUTHFUL CRIME AND DIVORCE

The growth of disorder and crime among the young becomes more ominous day by day. It has been made the subject of sorrowful comment by pulpit and bench, and is a matter of deepening concern to all who are interested in the welfare of the coming masters of society. The causes of this growth are many, but among the most influential and pernicious is the "broken home." Even though exteriorly a palace of luxury, the broken home is not a "home," but a nursery of crime. The unfortunate child condemned to its poisonous atmosphere, sets out in life with a set of principles and practices which will assuredly bring him to spiritual ruin, and which are admirably fitted to make him a menace to society.

It is plain that many among the delegates at the recent conference of the Episcopal Church, clearly recognized the dire need of applying a drastic and immediate remedy to these sad conditions. It is to be regretted, however, that this conference did not throw the weight of whatever authority it possessed against a practice which, by turning marriage into a mockery, is among the most potent causes of broken homes in this country. No church or community can fight divorce by viewing its progress with sorrow. One might as well hope to cure leprosy by a series of polite regrets, and this, it would seem, was the outcome of the conference's deliberations on the question of remarriage after divorce.

It was well that the House of Deputies should solemnly place its official record as standing resolutely and unflinchingly for the highest and holiest recognition and maintenance of marital vows." But these brave words embody nothing more effective than a fruitless aspiration. How can the Protestant Episcopal Church, recognizing divorce, stand "resolutely and unflinchingly for the highest and holiest recognition and maintenance of marital vows?" If the matter did not turn upon a subject so solemnly placed in the hands of a divorcee and ecclesiastically authorized adultery, this well-worded resolution would move to laughter.

ADDED MEXICAN HAVOC

A certain Episcopal Bishop in the St. Louis convention divined to his brethren an added horror that the Mexicans are suffering. We thought that, with the yoke of a bloody dictator forced on their necks and starvation, plague, rape, robbery and murder lurking at every corner, this race had borne the full measure of human woe. Yet this churchman has discovered still one more horror that is grinding down these same people. He announced to the convention that he has evidence that less than 3% of the students in the Mexican colleges had bibles in their possession!

Of course, our viewpoints being different, we cannot work ourselves up to the same frenzy of sympathy over this condition as did the churchmen. This is because we have noted that those who relied entirely on an "unchained and open Bible" have drifted farther in matters of faith and morals than those who believed in an infallible interpretive authority.

However, be that as it may, we would like to ask of this Episcopal churchman! Were the Christians of the first three centuries without a Bible, less faithful, less sincere, less Christian, if you will, than the adherents of Protestantism to-day?—New World.

PERMANENT RECTORS ARE NO LONGER TO SELECT "TERNA" TO FILL SEES

Rome, Nov. 14, 1916.—The new procedure for the selection of American bishops, which has been ordered by Pope Benedict XV, through the Consistorial Congregation, abolishes the system of the submission of a "terna" of names, chosen by the irremovable rectors, after the death of a bishop, to the bishops of the ecclesiastical province, and in its stead establishes a system of private inquiry by the bishops of each province for the purpose of selecting suitable priests whose names are to be secretly balloted for at a meeting of the bishops held under the presidency of the archbishop; and the names of those thus chosen are to be forwarded to Rome, so that the Pope can make a selection and an appointment immediately, avoiding in this way the delay which is declared to be the principal reason for changing the present procedure.

LUTHER AT WORMS

Contrary to its wont, the Saturday Evening Post recently invaded the field of history in search of a portrait of Martin Luther. The effort was praiseworthy, but the quest unsuccessful. The picture presented by the Post in no way represents the Luther who, with Melancthon, authorized Philip of Hesse to have two wives. It bears no resemblance to the Luther who advised this same Philip "for the sake and good of the Christian Church to tell a good strong lie." The Luther who sat for this portrait is a lion-hearted Christian knight, who flung an immortal gage of battle before his persecutors at Worms: "God help me. I could do no different."

Brave are the words, but they were spoken by Luther. They have no place in the Latin account written by himself, which concludes, "God help me. Amen," a customary phrase at the end of a discourse, to be found elsewhere in Luther's writings. The form, "Here I stand. I cannot do otherwise. God help me. Amen," was first published at Wittenberg in 1521, where it was found desirable,

writes Grisar, quoting the Protestant Wrede, "to render the words rather more forcible and high-sounding." "There is not the faintest proof," concludes Wrede, in his "Deutsche Reichstagsakten," II, 565, "that the amplification came from anyone who actually heard the words." The new form, testifies Kalkoff, another Protestant, in his "Die Depeschen des Nuncius Aleander vom Wormser Reichstag," p. 174, has "no claim to credibility." Further proof is given by Muller, Friedenburgh, Burkhardt, Elter, Maurenbrecher, Kostlin-Kaverau, Kolde, Hausrath, and a host of other Protestant scholars. "It would be well," advises the Protestant Bohmer in his "Luther im Lichte der Neueren Forschung," "not to quote any more those most celebrated of Luther's words as though they were his."

The advice will scarcely be heeded. Party cries die hard. No scholar can deny the identity of "those most celebrated of Luther's words," but the unscholarly and the unscrupulous will quote them freely in the coming year, as proof conclusive that in Luther the world has a peerless example of Christian knighthood.

COMING BACK

We welcome the good faith of our Protestant Episcopal brethren. It only bears out the historical fact that after all the English church was more schismatical than heretical. The past four hundred years have witnessed time and time again an attraction, first individually, then collectively, now in doctrine, again in precept, towards Rome. The name alone is bitter; its dogmas are delectable enough.

England has witnessed its Mannings, its Newman's, its Bensons, led by the hand of a teaching body whose sole power of attraction lay in the value of its arguments. The upheaval under King Henry VIII did not assure them that a substitute was produced just as good. Men's minds cringed under the lash of private judgment, of Caesarism, of self-sufficiency. Time would tell, and time did tell when the old parental stock would assert itself and entice the prodigal to return to the home of Peter. And such has been the history of the Anglican church.

Our American kinsfolk are displaying no less vigor in the leanings towards Rome. If the term "Rome" is repugnant to good Protestant ears, let us substitute "Catholic." A mere name is more or less relative in comparison with the nature of the object denoted. "Protestant Episcopal" or "Roman Catholic" connotes no new reality, when they denote the same thing. If our quondam dissenting brethren are beginning to substitute Roman formularies, then they are no longer Protestant Episcopalians but Roman Catholics. The mere name signifies little.

Romewards! Perish the thought. Yet the very fact of offering prayers for the dead as the recent Protestant Episcopal convention decided to do, smacks of the very essence of popery. The shades of Cranmer, of Cromwell, of Somerset, of Warwick must have protested in vain at such expressions in their regard, in the council chambers of the convention hall when such an innovation was considered. Prayers for the dead, latitude allowed the clergy in hearing confessions of the dying, closer contact with the Masses! Why, the very work of 1552 almost undone. Who would conceive of such damnable doctrines being considered, much less adopted—purgatory, which means prayers for the dead "vainly invented and grounded upon no warranty of Scripture, but rather repugnant to the Word of God," so Cranmer wrote? But Rome taught otherwise. And Cranmer's successors came to see the folly of his ways.

Shades of Luther! Even the Our Father was threatened with correction. The prayer of the Roman Church had an element of sanctity after all. It was a dangerous thing to meddle with the composition of the Son of God. What fell from His lips was the purest after all. And so their theology of the Reformers. "For Things in the kind of God," so Cranmer wrote? But Rome taught otherwise. And Cranmer's successors came to see the folly of his ways.

During the coming year the Lutheran world will commemorate the achievements of Martin Luther, the branch that was lopped off from the Tree of Life. Countless volumes have been written in the attempt to prove the greatness of Martin Luther's alleged mission. These volumes have become the textbooks of the schools, and the basis upon which rest so many of the accounts and narratives that have to deal with conditions in the sixteenth century. As many other volumes also attest to the fact that Luther erred in his idea of a divine mission to the world, it behooves the intelligent man and woman to read history not as it is often written but as it stands upon the solid rock of authenticated evidence.

Luther's age was a period of transition, so to say, from the mediaeval to the modern world. The fall of Constantinople threw numbers of Oriental scholars into the Christian fields of Europe. Pagan ideals, that had found a home recently in the old Eastern Empire, were now transplanted into Western civilization. Pagan philosophy became the fad of the hour: Oriental teachers were the pampered pets of the wealthy. Gradually Europe—aristocratic Europe—experienced an involuntary turning from the principles of Christianity to the softer ideas of material philosophy. Morals were weakened: the flesh grew insolent, while the spirit languished, or passed into more verdant fields, vitiated in its desires and aspirations. A generation of avaricious land grabbers arose, and the result was that conditions being ripe and Faith weak, a leader like Luther found little difficulty in winning over those who were lured on by the bait either of unbridled sensuality or of unscrupu-

lous avarice. Religion became a cloak—the doctrine of Christianity appeared a menace to the gratification of the newly aroused passions, and the final upheaval came when the dikes gave way, and the flood came. The flood has been surging and seething ever since. Read history.—Catholic Bulletin.

CATHOLIC NOTES

According to statistics furnished by 69 archdioceses and dioceses, 19,009 non-Catholics were received into the Church during the year 1915.

With over a million in her own right, Miss Henrietta Dustin, member of a wealthy family of Boston, has been invested with the habit of the Carmelite Order by Cardinal O'Connell at the convent of the order in that city.

The circus and fair held at Madison Square Garden, New York City, for the families of the Irish patriots of the Easter uprising, realized \$75,000. It is said it was the most successful Irish charitable activity ever organized in that city.

The world's youngest Bishop is Monsignor De Aquino, who presides over the Diocese of Prussina in Brazil, South America. He is only twenty-nine years of age. He is a member of the Salesian Order and the first of them to be elevated to the episcopate.

The Rev. Mariano Cuevas, S. J., of the University of St. Louis, (St. Louis, Mo.) was recently elected a member of the Spanish Academy of Science in recognition of his recent historical publication, "Don Hernan Cortes." His "History of the Ancient Aztecs" is already well known.

The Rev. Albert L. Ott, a clergyman of the Protestant Episcopal Diocese of Milwaukee, a graduate of Nashotah Seminary and until recently one of the clergy connected with the P. E. Cathedral of St. Peter and Paul, Chicago, has been received into the Church and will study for the priest hood.

Ossining, N. Y., Nov. 2.—Rev. Patrick W. Browne, of Harbor Grace Diocese, Newfoundland, well known as an author, has joined the Catholic Foreign Mission Society at Maryknoll, Ossining, New York. He will be attached to its apostolic school in Clark's Green, Pa. For the last three years Father Browne has been teaching in Ottawa University.

On the nomination of Archbishop Carr, the Archbishop of Perth, Australia, has been appointed Chaplain-General, in the British Army, with the rank of Lieut.-Colonel, "to visit the camps, hospitals, chaplains, etc., of the Australian Expeditionary Forces in England, France, and Egypt"—to see whether the spiritual wants of the Catholic soldiers are being properly attended to, and subsequently to report thereon.

European exchanges chronicle the death of the Most Rev. Hermann Jurgens, S. J., Archbishop of Bombay. The late Archbishop was a native of Germany, having been born at Munster, Westphalia, in 1847. Though of German birth, the government of India did not intern or otherwise interfere with His Grace, while a number of missionary priests in India of the same nationality had to seek other fields of labor.

Paschal Sherman, full blood young Indian of the Okanogan tribe, has the unique distinction of being the only aboriginal American to enter the Catholic University of America through the scholarship donated by the Knights of Columbus. This talented Indian youth won his scholarship at St. Martin's College, Lacey, Washington, where, at the commencement exercises last June, he was valedictorian and sole winner of the A. B. degree.

The Most Rev. Francisco Plancarte, Archbishop of Monterey, Mexico, has offered a rare and valuable book to the Newberry Library, Chicago. This book, published in 1876, is said to be a copy of the first choir book ever printed on this continent.

Three other copies are known to be in existence—only one in Berlin, London and Mexico. The book was presented to Archbishop Plancarte by the Indians who found it among the ruins of an Indian church in 1913.

The Holy Name Society of Chicago is to be made one of the strongest organizations of that Archdiocese. This is in accordance with the plans of His Grace, Most Rev. George W. Mundelein, D. D. In the Archdiocesan Union of the Holy Name Society, every parish is to be represented and this great federation of Catholic men is then to take up actively the work of boy saving. Its attention is to be turned towards the Boys' Court and the Catholic boys whose errors bring them there, will find the Holy Name Society ready and capable of helping them.

Chicago, Ills., Oct. 21.—Mrs. Jeanette C. Murphy, widow of Dr. John B. Murphy, is planning a memorial, that she thinks would be appropriate and fitting to the great surgeon's memory. It is to be an endowment fund of approximately \$500,000 to be used for original research in medicine and surgery. Mrs. Murphy has not decided upon the exact purpose and amount of the fund, and will not so decide until physicians and surgeons who are also contemplating the erection of a memorial to Dr. Murphy, and the county board of Cook County, Illinois, which plans to make room at the county hospital for a "Murphy Research Laboratory," have completed their plans.