

# The Catholic Record.

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

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### AN INCOMPETENT PAPER.

It is strange that some of the magazines which are fearless in advocacy of the right, and up-to-date, as they claim, are archaic in their methods, to say the least. A case in point is *The Cosmopolitan* for January, which contains an article entitled "The Dramatic History of South America." This interesting paper, the editor informs us, is the first in a series which will be presented in *The Cosmopolitan* during 1904.

The writer of the article to which we wish to refer is the Rev. Cyrus Townsend Brady, a gentleman who writes much, and, it may be, over-hastily. The author who undertakes to deliver judgment on events that happened centuries ago, should move slowly. He needs breadth of view, a knowledge of the circumstances and spirit of the time, impartiality—qualities which are not apparent in this contribution to the *History of South America*. The Rev. gentleman, however, has rhetorical fireworks, and to spare. He also takes care to manifest an anti-Catholic bias, and the editor calls the paper "history" and "interesting!"

We are not concerned with his delineation of the character of Pizarro. But, as a sample of it we quote the following: "The base-born, ignorant, cruel soldier, etc." Now, the soldier who conquered Peru was certainly not ignorant. The author, we presume, meant to say that he was illiterate, and forgot that illiteracy is not a term synonymous with ignorance. Cruel? But can this writer, even with the aid of his marvellous spy glass, see into the heart of a man who lived centuries ago? But the facts. Well a few real historians speak of Pizarro as energetic, courageous and magnanimous. Prescott, in his *History of the Conquest of Mexico*, throws light on the motive which prompted the Spaniards to come over the seas and to perform deeds of dauntless heroism.

The Spaniards, he says, came over to the new world in the spirit of a knight-errant, courting danger however perilous, wooing danger, as it would seem, for its own sake. With sword and lance he was ever ready to do battle for the faith; and as he raised his old war-cry of "St. Iago" he fancied himself fighting under the banner of the military Apostle, and felt his single arm a match for more than a hundred infidels. They who believe that the acquisition of wealth, through the stock markets or magazines copy, should enlist human energy, may wax cynical in reading this quotation. But that it fits the case is proved by the Spaniards' contributions to true civilization. And here, lest we be suspected of special pleading, let a non-Catholic speak for us. It should be remembered, he says, in *Progress of Nations*, to the credit of the Spanish and Portuguese colonists and the Catholic Missionaries and Catholic policy, that they have been the means of changing the habits of life and of civilizing more than twenty millions of American Indians and mixed breeds.

And, contrasting the Spanish policy of colonizing with the policy that the good Indian is the dead one, he goes on to say that with out boasted free institutions, Protestant civilization, we have succeeded in half-civilizing about one hundred thousand (Indians) during a period of two hundred and fifty years whilst our Spanish American neighbours with the aid of the Catholic priesthood by mixing with and intermarrying with the Indians, extending them the civilizing agencies of law and government, have subjected them to law, to the Gospel, Catholic civilization, and some degree of regular industry, and raised to a higher grade of civilization than exists among the tribes of our Indian Territory more than twelve millions of the full-blooded and half-breed descendants of the aborigines of America.

There was, of course, many a dark deed done by the Spanish adventurers. But to brand them, one and all, as cruel, and to lose sight of the incontestable benefits they conferred on the conquered, is neither history nor common sense. Guaged by this standard, which finds favor with a certain class of writers, no nation could preen itself on its honor.

But to return to Rev. Mr. Brady. During the course of his article he warns up oratorically and "slops over" in grandiloquent fashion. He forgets that he is essaying the role of historian and pens enthusiastically the old stereotyped columns that lead one to surmise that John Brisben Walker has

gone into the business of publishing anti-Catholic tracts. And what a tract for an up to date magazine? Milled, frayed at the edges, without a friend among reputable non-Catholic scholars, a homeless and dishonored wail wherever culture and religion abide, it is befriended by the editor of *The Cosmopolitan* and exhibited, we presume, as proof positive of his process in obtaining up-to-date reading matter for his public. Here is Mr. Brady's pronouncement: "Peru has played a tremendously important part in the affairs of men. It was the treasure of Peru that armed the soldiers of Alva, and laid the keels of the Armada. It was the treasure of Peru that relieved the Spanish people of the necessity of wresting a national revenue out of a soil by agriculture. . . . It was the treasure of Peru that permitted the Spanish people to indulge that passion for religious bigotry which was stifling to liberty and throttling to development. It was the treasure of Peru that kindled the fires of the Inquisition in which the best blood of the nation lighted it to its downfall, and blazed the way for Manila and Santiago."

That is a fine touch about Manila and Santiago, and the congressional demagogues who drove the United States into war with Spain should paste it in their note books for future reference. And the exquisite logic of the paragraph! He could have gone on and given the treasure of Peru as the cause of the Russo-Japanese war. In a word Mr. Brady demonstrates that he is incompetent to write history. He shows that he is unacquainted with reliable authorities. With a disregard for the ordinary rules of logic, and with a collection of odds and ends in a setting of rhetorical clap-trap, he presumes to insult the intelligence, or to test the gullibility, of his readers.

Does Mr. Walker, the editor, pretend that such an article comes within the scope of a publication claiming to be impartial? Is this the best means of ensuring the success of a magazine? Publishers who live not far from Irvington-on-the-Hudson can enlighten him on this point. We can stand many a thing, but when we hear an editor endorsing ignorant and bigoted rant as "history" and "interesting," it is time to enter a protest.

And, considering that *The Cosmopolitan* numbers Catholics among its subscribers, it may be well for the editor to ponder over the wisdom of Joseph Billings' advice: "Never take the bull by the horns, young man, but take him by the tail, then you can let go when you want to."

### CHOIRS.

A writer says of the choir singers of his day that it is their greatest happiness to contrive that, while one says "Sanctus," the other should say "Sabaoth," and a third "Gloria tua," with certain howls, bellowings, and guttural sounds, so that they more resemble cats in January than flowers in May. All of which is respectfully referred to our gifted soprano and talented organists. They are loudly personages, and a modest newspaper alone is not likely to influence them one way or another. We hope, however, we are giving them their proper titles. Professional people are jealous of their dignity, and the fates defend us from having their "velvety tones" and "technique" turned in our direction. Our knowledge of technique is, we confess, derived from conning over notices of operatic presentations. Hence it is neither extended nor profound, but it strikes us that many of our choirs display an astounding ignorance of, and indifference to, the "technique" prescribed by the Church. Without mentioning any of the rules laid down by the authorities, they ought to know that their duty is to incite, and further, the devotion of the faithful. This is their sole business. They are in the organ loft to minister unto Christ. It is a sacred responsibility. Better for them to know it now than to realize when too late, "Truly that place was holy and I knew it not."

If they would but understand that we do not go to church to hear "intermezcos" or music with the aroma of the music hall or theatre strong upon it! Such, to a devout Catholic is a deadly insult—a profanation of the House of Him Who died for us and lives among us. He resents it. He must resent it, because of the outrage offered to the God Whom he comes to adore.

False happiness renders men stern and proud, and that happiness is never communicated. True happiness renders them kind and sensible, and that happiness is always shared.

### THE MESSAGE OF LOURDES.

GOD'S CALL TO A NATION THROUGH THE MOUTH OF A CHILD.—FRANCE'S EXTRAORDINARY DAY OF GRACE.

Right Rev. Mgr. P. F. O'Hare, L.L.D., at the Cross, Our Lady of Lourdes, Brooklyn, on the Patriotic Feast, Feb. 11, 1904.

"I confess to Thee, O Father, Lord of Heaven and Earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones." (St. Math. xiii, 35)

These words have echoed and re-echoed all through the Christian ages. They have ever been upon the lips of the truly wise and the truly humble. They run like a golden thread all through the Gospels. They have often baffled the pagan philosophers, vexed the Jews, and moved with indignation the Scribes and Pharisees of every land and every creed. In the hearts of those who are not susceptible to divine wisdom they provoke resentment, and from the lips of those who are humble and submissive they bring forth praise and thanksgiving. Our Lord, in making use of these words, but in paraphrasing the words of the prophets of old, of Jehovah, says: "I will destroy the wisdom wise, and the prudence of the prudent I will reject." And likewise says the royal poet, David: "Out of the mouths of infants and sucklings Thou hast perfected praise."

What called forth these words from the lips of our Lord was the stubbornness of those places to the wonderful miracles which God manifested before their eyes. It pronounced woe upon Corazain, upon Bethsaida, and upon Capharnaum for their disregard of God's call to repentance in His miraculous working power. And finally he thanks God that what remained hidden from the worldly-wise has been revealed to the little ones and the humble—among mankind.

The history of to-day's celebration in this church can all be summed up in the words of our text. At Lourdes, the Blessed Mother confirms and reaffirms the words of her Divine Son. She reveals the secret and object of divine miracles to a little, illiterate peasant girl, who becomes the promoter and propagator of her message, and yet the benefit of it remains hidden from the worldly-wise and the prudent. What has occurred at Lourdes is a new miracle in history and beyond dispute. But the object of the miracle in this modern Capharnaum in France was the same as the one intended through the miracles wrought in the Capharnaum of old and that was expressed by our Lady of Lourdes to the little ones, namely, the conversion of sinners. In the miracle of Lourdes, the most emphatically impressed upon us; first, the connection between the natural and the supernatural, the intimate relation that exists between us on earth and a supernatural and supermundane order of things; and, second, the aim of that knowledge is the conversion of sinners to God.

### OUR RELATION TO A HIGHER WORLD.

The burning question in life and the effect it produces is: What is our relation to a higher order of things? There is such a higher order of things we feel every day. We know that our origin is in an invisible and immaterial order of things. Our existence in this world we receive in accordance with laws which nature follows. But we are also conscious that if we go no farther than the order of nature for an explanation of our being, much remains an unsolved riddle, and the most important questions of life remain unanswered. Our intellect, which enables us to swing ourselves from the material to the immaterial, from the finite to the infinite, from the sensible to the super-sensible, convinces us that nature alone is not responsible for our existence. The noble passions which often stir and agitate us, the almost insuperable power to choose freely, to direct our actions, to ascend to nobler work, to originate in a higher and nobler world, the emptiness of the world which these leave us in the more we enjoy them, the insufficiency of the things in life to satisfy us and to bring us happiness, confirm our conviction that we are not altogether clay of the earth and that our destiny is in another life; that while we seem to be imprisoned here, we have something within us which claims kinship with another world, and craves for a higher order of things where alone it may find satisfaction.

While we are fully convinced that our origin is in a higher and nobler world (while in the sober moments of life and in the serious hours of reflection we would regard ourselves as creatures not without hope, were we persuaded that life commences in matter and ends in the grave), yet we often forget the bearing which our relation to the higher order of things ought to have upon our actions, and thus neglect to regulate our lives in such a way as to bring them into full harmony with the origin and dignity of beings who, while in this material world, sustain a relation to a higher and spiritual world. Life is so crowded with events that absorb all our energies and reasoning faculties, everywhere we are encompassed by objects and creatures that press our attention in the direction of the material only; the allurement of the world and the enticements of the flesh so overwhelm our senses, that in time we forget the rock from which we were hewed, the source that gave us being, the relation that we sustain to a higher order of things

and the true aim of life which we must attain.

What is true of the individual is likewise true of national life. A nation that grows wealthy, strong and influential; one whose armies know no defeat, whose battleships are a terror to the great powers, whose diplomacy speaks of genius, and whose customs and habits testify to its fine state of culture and civilization; such a nation, intoxicated by its own power, inflated by the flattery whispered into its ears, blinded by the lustre of earthly success, assured in its earthly possessions and by its military powers safeguarded against foreign invasion, soon forgets the source of its authority, the object of its national existence, and the sacred obligations which the Ruler of all nations has placed upon it. When such a condition arises, alienation from the faith takes place, moral bonds are snapped asunder, divine authority is either ignored or attacked, domestic life becomes corrupted, and the national conscience defiled.

At such times nothing but a rude shock of violent awakening will recall the individuals or the nation to a realization of the higher order of things. At such times the All-powerful God steps into nature, and by a miraculous work of His power He shakes the nation in its sinful slumber. When the laws of nature are being suspended the face of the earth changes suddenly, and when the little ones are chosen instruments of the Most High to carry a message to the powerful and wise, then the individual and the nation begin to realize their terrible condition, are called back to their moorings, and are impressed with their relations to higher order of things.

Such was the case in beautiful France when God chose the Blessed Mother to speak to the nation by the mouth of a little peasant child, and to confirm this message by miraculous works of a nature that has startled not only that nation but the whole world, and which to this day testify to God's supernatural operation in the world of nature. The little peasant child, and those who were possessed of childlike simplicity of faith and of the child's susceptibility to the divine truth, had things revealed to them which were hidden from the wise and powerful. What happened at Lourdes was a call of God to the French nation. She was reminded that a nation is only truly great when it is exalted by righteousness; that national prosperity does not consist in territorial expansion, but in the carrying out of its sacred and divine missions. But alas! the nation heeded not this call. It preferred infidelity to faith, moral looseness to moral stability, diplomatic niceties to the laws of righteousness.

It forgot its relation to a higher order of things; and within a few years of the happening of the miracle of Lourdes, the foreigner invaded French territory, the French army was defeated, its Emperor fled in the darkness of night, its ruler was made prisoner, and its sceptre was broken. The warning which was heeded by the faithful was disregarded by the great and powerful; and the object of the work of Lourdes, which was revealed to the little ones, remained hidden from the wise and prudent, and that object was

### THE CONVERSION OF SINNERS.

The object of supernatural manifestations in the world of nature is indicated by our Divine Lord Himself to be the conversion of sinners. My text forms the closing remarks to a scathing arraignment of those who disregard God's miracles in their midst, and their heedlessness of the divine message in behalf of their conversion. In the passages preceding my text, Christ alluded to the hardness of heart of those who failed to be moved to repentance by the preaching of John the Baptist, and by His own immaculate and edifying life. He likens the generation of His day to children sitting in the market place, guided by childish whims and by passing sentiment, regarding the severity of conduct in the devil, and misconstruing the divine condescension of the Son of Man as a desire to be the associate of publicans and sinners.

Then Christ, looking down upon the cities of Corazain, Bethsaida and Capharnaum, called down His displeasure upon them, and prophesied that they should go down even to hell because the miracles which were wrought in their midst left no impression upon them and did not accomplish their conversion to God. And finally He concludes in the words of my text: "I confess to Thee, O Father, Lord of Heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones."

In a word, the object of every effort upon the part of God, by extraordinary means, either by a message through one of His chosen ones, or by miracles wrought in the midst of mankind surpassing the works of nature, have for their purpose the conversion of sinners, which purpose is recognized by the humble and lowly of heart, and remains hidden from the wise and prudent.

The impenitent sinner is one who is absorbed in matters of this world to a degree that makes him think that he is merely a child of earth and a citizen of this world only, forgetting that his origin is in an invisible world that his citizenship is in heaven, that in his whole life he stands related to a higher order of things. The impenitent sinner is so wholly guided by the passions of life and leads so perpetually upon the banks of this world that the fleeting fashions of this life are much more to him than the realities of the life to come. In the midst of the empty glitterings of an alluring world he prefers the honor of men to the honor of God,

the approval of deceitful nature to the commendation of the God Most High, and in the course of time he severs his connection with God, separates his soul from the Creator, the life-giving source, and falls lower than the animal that knows "its owner and its master's crib," while he knows not his Creator and understands not his Redeemer. Then comes the infinite mercy of an affectionate Father, and Redeemer that appear in the person of a chosen messenger or in the enticements of God's wonder-working power in the performance of some miracle. If the sinner turns his eye to the signs and wonders of God, if, like the prodigal son, he recalls the happiness of a father's home and sees in these miracles a merciful invitation to return to a father's arm; if, like those little ones, he listens submissively to God's call and is willing to follow whither Divine guidance would direct, then the purpose of these signs and wonders are clearly revealed to him. He forsakes the ungodly path and turns into the narrow road of righteousness which leads to heaven. He regulates his life and his actions with a view to his future life beyond the grave; he becomes conscious of his relations to the invisible world and to a higher order of things; he avoids the works of darkness and the deeds of iniquity, and the sinner is converted to God.

There is, my brethren, an impenitent sinner, and in history, also an impenitent nation. God deals alike with both, and in the performance of His miracles He has the same purpose in view with the nation as He has with the individual. The performance of a miracle in the midst of an impenitent nation is an extraordinary effort of Divine mercy to call that nation to repentance and to have it converted to God. Upon the cross, Christ turned to His beloved disciple, John, and, pointing to the Blessed Virgin, said: "Behold thy mother!" And in France the same Saviour Who was often crucified by the follies, the infidelity and the rebellious spirit of that nation, spoke through the little peasant girl, and, pointing to the grove at Lourdes, said to France: "Behold thy mother!" And the faithful in its midst hastened to that place, and experienced the curative powers both in body and in spirit. But alas! the heedless and rebellious, and the hour of their salvation passed away.

Brothers, this is the interpretation which God puts upon the marvellous happening at Lourdes, which has been displayed for nearly fifty years, before the whole world; and the conversion of sinners is the purpose of every supernatural effort which God makes in every clime. His people at all times and in every clime, His supernatural efforts are daily occurrences in your midst. The miracle of the incarnation, perpetuated in the Church, the miracle of the awful mystery in the holy Eucharist which daily takes place upon our altars, the voice of martyrs, confessors and saints which the Church holds up for your imitation and emulation, and especially the direct-voice of an infallible interpreter, intended to remind you of your origin, of your noble relation to an invisible world and higher order of things, and of your heavenly destiny. If you are humble and lowly, watching with childlike simplicity the signs and wonders of God in your midst, His aim and purpose will be revealed to you, while it remains hidden from the wise and prudent.

And America! This great country; intended to be an asylum of the oppressed and the downtrodden; this land brought to the knowledge of man by a Catholic who was aided in his enterprise by Catholic royalty; this land upon whose soil was unfurled the banner of the Cross of Christ and whose first Christian settlers consecrated this hemisphere to God; this land of ours which witnessed the greatest miracle of all in its midst, namely, the establishment of the Church of Christ which has grown from a small mustard seed to a mighty tree; this land must learn from the effort which God has made in its behalf His divine purpose and plan lest it might be hidden from the wise and prudent that which is revealed to the little ones. O America! thou who rulest from ocean to ocean, whom God has blessed with inexhaustible resources, to whose shores flock the children of all nations and tongues and creeds, may thy great power not beguile thee to battle against the Lord of Hosts; may thy victorious flag never be soiled by an unfiled, rebellious hand against the Church of God, and may the cup of great achievements never intoxicate thee and make thee forget the King of kings and the mission which is assigned thy national existence!

These fifty years since the proclamation of the Immaculate Conception were years of fierce storms, days of struggle and tribulation for the Church. Yet every effort of the civil powers against her only called forth her great vitality and brought her new triumphs and greater victories. May America learn this wholesome lesson from history! May this celebration in the Church of Lourdes in America mark the day of her conversion and the vestibule through which she may reach the altar of the living God and become unto her a Lourdes of curative spiritual powers and national blessings!

At the shrine of Lourdes God still speaketh to France as He first did fifty years ago through a pious girl of humble parents. Thither thousands upon thousands make their pilgrimage, and like the lepers in the Gospel, return home cured and cleansed. But alas! the prudent and the wise, those in high places, the rulers of the nation, the

state-man who steer the ship of state, to them the miracle perpetually in their midst at Lourdes has not as yet revealed its divine purpose, and has failed to bring about their conversion to God. O France, beautiful France and of blessed, eldest daughter of the Church; hast thou forgotten that Christianity, as represented by the Church Catholic of Rome, gave thee birth? that she baptized thy first savage ruler and named him for thy goal; that her hierarchy were thy guides and shod lustre upon thee; that the priesthood were thy teachers, the monasteries thy asylums and the sanctuary the source of thy inspirations and the nurse of thy civilization? Hast thou forgotten that Christianity united the barbarous Frank tribes and made thee a nation; that from Clovis to St. Louis the Pontiffs were thy protectors and most reliable friends; that thou hast forgotten the mother that nursed thee into greatness?

O France! thou that stonest the prophets in thy midst and rejectest God's priesthood! thou that sendest the messengers of peace and charity into exile! thou that has often invaded the sacred precincts of the Church like a heathen and an enemy, and hast several times imprisoned the Pontiffs! if the miracles done in the midst were wrought amidst other nations, they would have long ago repented in sack cloth and in ashes and returned to their God.

But blessed be the name of God that there are still such in France upon whom the wonder works of God were not entirely lost; there are still little ones who listen to God's calling; there are still noble officers who are willing to relinquish positions of honor rather than participate in onslaught upon the priesthood. There are still legislators in the House of Deputies who courageously lift their voices for God and righteousness. There are still such who have not bowed their knees before a godless government, and who have not surrendered their sacred rights and their conscience to the intolerance of infidelity and to the tyranny of Freemasonry.

In these brave and noble souls lies the hope of the nation. Already their voices are heard in loud and strong protest against the malignant persecution of the Church and her beneficent institutions, and with infectious enthusiasm and ever-increasing zeal the organization of the faithful must hasten the inevitable day of disillusionment, when they will triumph over the fanatical political officials who at present control the bragart republic of fallacious "liberty, equality and fraternity." Rallying around the banner of Mary, the eldest daughter of the Church, they need not fear; for she who gave so many signal marks of her maternal love to France and to whom, in the person of an humble child, under the rocks of Massabie at the foot of the Pyrenees, she deigned to show herself under the name of "The Immaculate Conception," will not forget to reward the filial and magnificent honor paid her from time immemorial by removing the sorrows that overwhelmed the nation, and by dispelling the mourning in which she is now plunged. Once again will the Blessed Mother crush the head of the serpent that seeks to poison France with his venom and to strangle her in his coils.

In the meantime, let us make the commemoration of the proclamation of the Immaculate Conception and the wonder worked at Lourdes a day of prayer for the impenitent rulers of France and an hour of thanksgiving for the faithful in her midst, saying in the language of my text: "I confess to Thee, O Father, Lord of Heaven and Earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones."

### The Collection-Doggers.

The Catholic-Universer, writing about the people who dogge their responsibility in the matter of giving to collections for God's Church, says: "We know from the Acts that Ananias and his wife concealed a lie about their possessions that they might escape their just share in the collection taken up by St. Peter. We know that the punishment meted out to them was instant death, not by man's hand, but by God's decree. . . . Were all who cheat or lie by concealment about their possessions, and industriously escape paying their fair share of church dues, to fall dead when the matter is carried into practical effect, the undertakers would have so many subjects that they would need to largely increase their force."

### Laymen in the Church.

"In evil days," says the Leader, "laymen were the champions of God's Ark. Blessed Thomas More, Lord High Chancellor of England, testified in his blood to the supremacy of the Holy See. O'Connell emancipated his countrymen. Ward teaching theology at St. Edmund's, the Corn Law, Montebert appealing in the French Chamber for the free schools for the poor, eminent historian, saintly writer of saintly lives, Frederick Lucas in the editorial chair of the Tablet, were men to whom religion was more than sentiment or venerable curiosity. Religion was to them a profession grave and serious."

### Words Without Deeds.

Sacred Heart Review. "The Catholic press must be supported," declare our societies at their conventions. Then the members go home, and in nine cases out of ten they do not buy or read a Catholic paper from that moment till they meet again next year.