

The Catholic Record.

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

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JOAN OF ARC.

A writer in the April number of the Contemporary Review, who evidently believes in dealing with live questions, sets himself industriously to work upon Joan of Arc. Any new light in the life of the marvellous maiden of Domremy will be always gladly welcomed, but the gentleman is taking an unwarranted liberty with the public when he writes of the peasant girl of Lorraine and her hallucinations. Perchance his vocabulary is restricted, but he may learn that they even who laugh at the "guidance of the voices" are not likely to accept his theory as explanatory of the career of the young girl who, despite a craven king and shameless courtiers, a terror-stricken populace and a baffled and nerveless soldiery, led the French from servitude to liberty. But what boots it to talk. Joan of Arc has been removed forever beyond the reach of the iconoclast.

KNOWLEDGE AND EDUCATION.

Happening upon an elaborate programme of studies enjoined by certain educational authorities for the common schools, we cannot but think, just from a glimpse of it, that we may have in a few years a highly educated population. Boys and girls hardly out of their teens are expected to dally with subjects that may well tax the time and mentality of post graduates, and incidentally to prove in a way that reminds one that the individual of the long ago who could discuss all things knowable, and some other things, has a rival in the school boy of this century. But yet one has doubts as to the system of high pressure and unlimited education meriting the encomium that is lavished upon it. We have, of course, the results of examinations very gratifying indeed to the framers of the programmes, but they are, we are inclined to think but proofs of the potency of the cramming process. A young lad may be loaded down with miscellaneous facts—mere odds and ends of knowledge—and be totally uneducated. Education means drawing out (and not filling up) a high school graduate with a first-class diploma is at times out-distanced by the lad who has but picked up the rudiments at a country school. Why the graduate is very often unable to compete with his rural brother is because he has never been taught to think; that he has been rushed from subject to subject, the while neglecting in the elementary branches the solid grounding that can ensure the stability of the educational superstructure. The lad, therefore, who has mastered the elementary branches is better prepared for work than the one who has not mastered them, though the latter may boast of the pretentious acquisition of all the dogmas. Therein lies one of the defects of some educational systems. There is "too much lace about them and too little shirt," or, as Cardinal Newman said: "I will tell you what has been the practical error of the last twenty years: Not to load the students with a mass of undigested knowledge, but to force upon him so much that he has rejected all. It has been the error of distracting and enfeebling the mind by an unmeaning profusion of subjects; of implying that a smattering in a dozen branches of study is not shallowness—which it really is—but enlargement—which it is not—of considering an acquaintance with the learned names of things and persons, and the possession of clever duodecims, and attendance on eloquent lecturers—that all this was not dissipation of mind but progress. All things are now to be learned at once—not first one thing, then another: not one well, but many badly."

LITERARY CRITICISM.

Says the Casket: "What a curious thing is literary criticism!" The soft truck that is doled out by those who aspire to guide us in the choice of books, is not only curious but it is betimes indicative of ignorance of the fundamental canons of literature. Take for example the case of "Eben Holden," a much-belauded book, stamped even with the approval of Mr. Howells and bedizened by minor liter-

ary lights with all manner of laudatory epithets. It was indeed presumptuous to run counter to the statement that Eben Holden is as "good as bread," but still it may be permissible to say that with such kind of bread the mental system is apt to get out of order. The book is of the rural type, with a couple of "hose" stories, plenty of local color, say the critics, a good description of a battle and in our own humble opinion enough of spiritual green-goods or naturalism to satisfy the readers who have hazy ideas about religion. But to show what a curious thing is literary criticism we may be pardoned for quoting a few passages from reviews of the book as published by Catholic magazines.

The reviewer who acts for Mosher's Magazine, the official organ of the Catholic Summer School of America, opines that it is a "charming and admirably written narrative well worth the telling and the reading." The Sacred Heart Messenger says that "it is a book that denotes a general and rapid decay of letters, good taste and religious enlightenment. With the exception of the story of Bull Run there is not a page in it worth reading."

Again Mosher's tells us that the author gives some very interesting glimpses of Horace Greeley, which depict quite truly the sort of man the great editor was. The Sacred Heart publication avers that the utterly grotesque figures of Lincoln and Greeley, the pages of doggerel, contribute to force the conviction home that the public that feeds on such fodder has deteriorated intellectually, and has lost its perception of all literary propriety.

Mosher's also informs us that Eben Holden is worth while; its philosophy is good, etc. The reviewer for the Sacred Heart Messenger asserts that the religion of the book is that of the cave-dwellers. There are two or three groans to "God Almighty" on the battle field, an Amen to a Baptist minister's grace at table, a discussion in prose and verse on the knowledge and liberty of God, which is on the plane of the speculations of the untutored savage.

A very curious thing, indeed, is literary criticism.

A UNITED CHURCH.

The plan for Christian unity submitted at the annual meeting of the New Jersey Association of Congregational churches, reminds us of the words of Father Hecker, that the very seeking for points of agreement tends to subdue the spirit of confusion, and to eliminate points of disagreement, and hence to strengthen the truth. And while not too sanguine as to the beneficial results of such meetings, still it is a hopeful sign that reunion can be discussed and appraised by our separated brethren.

Rev. Father Foley, representing Cardinal Gibbons, outlined the Catholic plan for the Christian reunion.

He said in part:

I desire to say with Cardinal Gibbons that I cannot conceive any practical plan for the ecclesiastical union of all who bear the Christian name which does not recognize—

1. Some authority, living and acting, that can definitely say what is or is not Divine revelation, since upon Christ's revelation His Church must be grounded.
2. The obligation of receiving in its entirety Christian revelation, since Christ's work in giving a revelation would be to say the least, useless if each individual were left free to accept or reject that revelation, or any part of it, as his whim might dictate.
3. That since Christ left a revelation He must have left some authorized interpreter of it; otherwise it would be a puzzle given to the unlearned and unstable "might wrest to their own destruction."
4. That since the mission of Christ's Church is to "teach all nations to observe all things whatsoever He has commanded" there must be some teacher teaching in Christ's name and "as one having authority" to guide His people unerringly in the way of truth. All that can be said on this great subject has been stated by Leo XIII. on Christian unity, when he says:

"It is sufficiently well known unto you that no small share of our thoughts and of our care is devoted to the endeavor of bringing back to the fold, placed under the guardianship of Jesus Christ, Chief Pastor of souls, sheep that have strayed. Bent upon this, we have thought it most conducive to this salutary end and purpose to outline the model, and, as it were, the lineaments of the Church. Among these the most worthy of our chief consideration is unity. This the Divine Author impressed on us as a lasting sign of truth and unconquerable strength."

The Episcopal Bishop at Maryland spoke on behalf of the Anglicans—kindly though nebulous. Let us, he says, lovingly pray for it, work for it, hope for it and patiently wait for it. But why wait for it when it can be found so easily? Not in man made creeds that are subject to the caprice of

any innovator, nor on platforms built up by mutual compromises, but in the one fold given over by the Lord to the guardianship of the Supreme Pastor. If that fold exists to-day, it alone can satisfy our desire for unity: if not, Christ's promises have been made void.

The editor of the Independent laid down as his platform liberty of conscience in the interpretation of the scriptures and in administration of the Church. He would have in the same universal Church congregations that baptize infants and those that baptize nobody; conferences that want Bishops and those that want none.

That reads very much like the proposal of Dr. Arnold 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. But it hardly squares with the unity expected by St. Paul from the faithful:

"I beseech you, brethren, that you all speak the same thing and that there be no schisms amongst you; but that you be perfect in the same mind and in the same judgment. Remember your prelates who have spoken the word of God to you, whose faith do ye follow. Be not led away by various and strange doctrines. Obey your prelates and be subject to them, for they watch as having an account to render of your souls."

There is no possible hope for reunion except in Catholic unity. Men may talk, and out of the abundance of vain conceits concoct plans for the drawing together of the wandering myriads of human beings; but there will be no unity such as was desired by our Lord until men are willing to proclaim with St. Ambrose: "Where Peter is there is the Church of Christ."

NON-CATHOLIC MISSIONS.

Special to the Catholic Record.

The non-Catholic mission work has lately broken ground in a new field. The State of Vermont, historically and religiously, was the home of the genuine Yankee spirit. There were a number of prominent converts many years ago from among the Vermonters, but they were a choice few. The daughter of Eben Allen, the famous hero of the Revolutionary War, became a convert and entered the convent. So also did the Barber family. The father of the latter family was Father Hoyt of New York. He was a minister over forty years ago when, with his wife, he became a Catholic. They lived together and brought up a large family of children, and when Mrs. Hoyt, died Father Hoyt had the inestimable privilege of being ordained a priest and of ministering at the altar a few years before the Lord called him to his reward. Barring these few notable converts, Catholicism seemed to make very little impression on the mass of non-Catholic people in the State. Though the church is well organized and has its representatives in all the towns, yet Catholics lived as another race and apart from their non-Catholic fellow-citizens.

The conditions seemed favorable to a change, and Bishop Michaud seized the opportunity of inviting the Paulist Fathers to give a mission in his Cathedral in Burlington.

The first two weeks were for the Catholics—and a good mission it was. They came early and late, and listened attentively to the exhortations of the missionaries, with the result that they became thoroughly aroused in religious matters. Then the mission to the non-Catholics was announced. There were the usual prophecies of failure. Some of the wiseacres knew that "the Americans," as they called them, would not come. "They had no use for religion." We had enough to do to take care of our own. What responsibility had we for the "Yankees?" But the Bishop and his clergy and the missionaries argued differently. They knew the great religious questions were near to every one's heart, and that among the non-Catholic people there was not a little unrest and uncertainty, and that if the truths of the Catholic Church were presented to them in an intelligible way they would come to listen and would stay to acknowledge the truth of the Catholic position.

Affairs turned out as they prognosticated. The non-Catholic people did come and they showed a commendable spirit of inquiry, and they went away with a far different notion of the Catholic Church from that which they brought with them. Nearly three hundred inquiries were dropped into the "question box" during the week. A great many of these were from the students of the University of Vermont in Burlington. All these questions showed an admirable temper, and out of the many that were sent in only two savored of the slightest disrespect. These two were read along with the rest, with the result simply of creating a great deal of sympathy for the missionaries and not a little indignation among the decent people against the questioners. One of these it may be well to transcribe just as it was presented, for in its exhibition of temper, as well as its ignorance of expression,

to indicate the character of the questioner.

"Please read this carefully the evening that I have attended your mission I was very interested in them and thought you was a very truthful man up to last night when you stood before us and said you had answered all questions up to last night but seeing it practically to have religious lies in your teaching why didn't you answer the one about Adam and Eve and lots of other questions from other friends of made questions about the bible not stand before us and say you had read all up to last night when God knows you and I know you lied what a man says he expects to read."

"If any questions had been omitted it was by an oversight that could not have been avoided in handling such a mass of papers many of which were written on mere pieces of scrap. The generous, kindly spirit that characterized all the other questions was in marked contrast to the harsh and ignorant spirit that characterized this question."

There was one old gentleman, who was well known in the city as one who had no love for the Catholic Church whose presence at all the exercises was a matter of comment among the people. He came to one of the missionaries and grasped his hand warmly and said that "He had learned more of the Catholic Church during this week than he had learned previously in a long life-time."

The mission accomplished two very notable results. It demonstrated that in what seems to be a most unpropitious field the work can succeed. If Vermont is ripe for the non-Catholic mission work where is there a field in the whole country that it will not succeed in?

The mission also succeeded in bringing the Catholic and non-Catholic people closer together, in disseminating many prejudices, in dissipating much bigotry and in preparing the soil for the work that will be carried by the local clergy with much ardor and enthusiasm.

ENGLAND'S CATHOLIC CONVERTS.

Many Noble Names Are to be Found on the Roll—Charles Dickens' Grandchildren Among the Recruits.

A London paper states that "the grand children of Charles Dickens are being brought up as Catholics—that being the faith of Mrs. Henry Dickens."

The great novelist, while professing himself a man of large sympathies and broad views, was at heart a bigot. I happen to have at my elbow an old number of The Spectator, says a writer in the Sydney Freeman's.

The date is March 24, 1877. This is how one of the state writers commences an article: "The English press is still childish-ly afraid of saying anything that happens to favor a Catholic cause however clear may be the justice of that cause. Miss Harriet Martineau tells of two occasions on which tales of hers were peremptorily refused solely on the ground that she had taken occasion to draw attention to the virtues of the Roman Catholics, and she declares that the late Mr. Dickens avowed to her his intention never to allow anything, however true, that could benefit the reputation of the Roman Catholics to appear in his columns. We may say that we should have supposed that to be the policy of not only the past age, but of a blundering editor, unless, indeed, the journal in which such a policy was adopted had circulated chiefly amongst the ignorant and vulgar."

THE NINE FIRST FRIDAYS.

A deluded devotee once remarked to a plain spoken priest that she had a strong devotion to the Nine First Fridays; she would not miss one of them for all the world. The priest retorted that he wished very much that she had a stronger devotion to the fifty two Sundays. She frequently missed Mass on Sundays. This is a very good illustration of how some mistaken people bring discredit on some of the most beautiful devotions in the Church. There is a very significant article in the Church World Magazine for May on "Catholic Devotion" and the Nine First Fridays. It gives a very comprehensive exposition of the idea of Catholic Devotion and especially of the Devotion to the Sacred Heart and while it has nothing but words of praise for this most beautiful devotion, yet it contains a caution to the people lest they place superstitious reliance on the twelfth promise to Margaret Mary.

(Lady Anne Bunt) Lord Byron has his representative in the Church. Mr. Arkright, of Sutton Sarisale, England, is a direct descendant of the inventor of the world-famed spinning jenny.

One cannot touch the subject of English converts without naming Cardinal Newman. With his secession from the Church of England in 1845 the recruiting sergeant practically commenced his work of forming a new army of the Pope in England. Frederick Faber, like Newman, joined the army as a humble private in 1845. Six years later what we may call the big boom in conversions set in, Cardinal Manning leading a brilliant following in the field.

One by one there dropped into the ranks such men as the Marquis of Ripon, who has ruled as Viceroy of India and who is still active in every Catholic movement in England; Lord Bury, who gave such good service as a member of Governments; Lord Emly, a postmaster-general; Lord Lyons, the best British ambassador of modern times; the late Marquis of Bute, scholar, author and pious philanthropist; the Earl of Ashburnham, and Lord Bray. These may all be classed as public men of the first class. Other names which occur are the Earls of Gainsborough and of Dunsraven, the Earl of Donbigh, who was with Her Majesty on a recent visit to Ireland; Lord Henry Kerr, whose Catholic namesake is now second in authority in the British admiralty; Lord North, Lord Charles Tynce, Sir Paul Moresworth, Sir John Croker Barrow, Sir Richard Hungerford Paken, Sir William Pery, Sir Philip Ross, Sir John Simon, the Hon. Colin Lindsay (a former president of the English Church Union) and Sir Henry Hawkins (the famous judge, now on the list of the peerage).

Literary men and artists would prefer to make up their lists of Rome's recruits from such names as Aubrey de Vere, Adelaide Proctor, Coventry Patmore, Sir Richard Burton (the most famous of oriental travellers and writers), Fred Burnand (editor of London Punch), Lady Georgianna Fullerton, Lady Herbert, of Ler, Lady Gertrude Douglas, "Arthur Sketchley," (Mr. Rife), Frederick Lucas (founder of the London Tablet), Clement Scott (the eminent dramatic critic), Lady Butler (Elizabeth Thompson), the painter of "The Roll Call," "The Scotts Greys," and other popular battle pieces; Pugin, the giant among modern architects; Sir Charles Hallé, the pianist, and conductor; Charles Santley, the singer; the brilliant Dr. W. G. Ward, and Burns & Oates, the big publishers.

HAVE FOUND THE TRUTH.

Long List of Anglican Clergymen Who Joined the Church Since 1896.

The London Tablet in a late issue says: Among the names of Anglican clergymen who have been received into the Church since the publication in September, 1896, of the Bull on Anglican Orders, are as follows:

Revs David Lloyd Thomas, Grainsby; Henry Patrick Russell, vicar of St. Stephen's, Devon; Arthur Helntz, vicar of Liverpool; B. W. Maturin, Copley Brother, Oxford; H. Mather, Brighton; John N. L. Clarke, St. John's, East London; A. St. Leger Westall, St. Saviour's, Croydon; W. Evans, Cardiff; Hamilton McDonald, a naval chaplain; George Aiston, Cowley Brother Oxford; A. B. Sharpe, Vauxhall; Thomas Barned, St. Peter's, Vauxhall; H. A. Fuller, M. A., Trinity College, Dublin; W. R. Clarke, Omagh, Londonderry; W. Detholt, L.L. D., Gotha; Edward H. Bryan, Hansall; C. R. Chase, Plymouth; John L. Filmer, Cardiff; Edward Arthur Harris, St. Alban's, Holborn; Archibald Charles Hurtle, St. Peter's, London Dock; G. T. Gorman, St. Clement's City Road; M. J. Richards, Mulling Abbey, Kent.

This list, it will be noticed, does not include the names of those Episcopal clergymen converted in this and many other countries. The clergy-men converted from Episcopalianism in the United States alone would make quite an imposing array.

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This promise is to all those who receive Holy Communion on nine consecutive Fridays, that they not die without the grace of final repentance. Of course any Catholic with a grain of sense knows that the only way to secure the grace of a happy death is to keep the Commandments perseveringly to the end.

RELIGIOUS INTOLERANCE.

Protestant Minister Protests Against Harshing Catholics From Certain High Offices.

A sensation was caused at Yonkers, N. Y., Saturday, when Dr. J. E. Price, dean of the Ocean Grove Camp meeting association and presiding elder of the Methodist Church, in an address before an Episcopal gathering, declared it was a shame on the fair name of England and the United States that religious tolerance is so narrow, that a man known as a Roman Catholic or a Jew cannot attain to any high office.

The occasion was the annual banquet of the St. Andrew's Episcopal association. Dr. Price was one of the speakers responding to the toast of "Christian Brotherhood." It was after 12 o'clock when his turn to speak came and most of the diners were getting tired, but the startling way in which Dr. Price handled his subject soon awakened all.

"Religious intolerance is the first essential of Christianity," he said. "Difference of creed arise from various causes, but we should still love every man, no matter if he does differ from in his theological views. We are all striving for the same end. I say it is a shame on England and the United States that religious opinion is a bar to some of the highest offices. It is a shame they will bar from many high offices any man just because he bears the name of Catholic or Jew."

"We cannot turn our faces against each other. We must do better. I believe the twentieth century will see all of the Churches of every creed brought together and fighting under the same banner for the evangelization of the entire world."

'CROSS OF THE IMMACULATE CONCEPTION.'

The Ecclesiastical Review for May contains a letter from His Eminence, the Apostolic Delegate in reference to an article of devotion called "The Cross of the Immaculate Conception," which has recently been put upon the market by a firm in this city. It appears that this cross has been examined and condemned by the Congregation of the Holy Office. The design of the cross sufficiently appears by the following comment upon the letter of His Eminence, the Delegate, which we copy from the Review.

The letter of His Eminence, the Apostolic Delegate, communicating to the editor of the Review the decision of the Holy Office regarding the so-called "Cross of the Immaculate Conception," is instructive in several ways. The symbols of Catholic devotion not merely pious incentives to prayer or to acts of self-denial and charity, they are also expressions of the mind of the Church and of the truth she teaches. To the thoughtful Catholic every object of devotion carries with it an appeal to the intelligence in its setting forth of the doctrine of the Church. A true Catholic instinct generally recognizes any false combination of religious symbolism which fosters superstition or erroneous conceptions of doctrine and thus lends itself to the propagation of falsehood and misrepresentation of Catholic belief.

"The 'Cross of the Immaculate Conception' is a case in point. Under the plea that the Virgin Mother of Christ had a devotion carried with her Divine Son, and that her immunity from the stain of original sin consisting in the anticipated fruit of the Cross of Christ, it combines the image of the Blessed Virgin with that of the Cross, and puts the figure of the Immaculate Mother where the body of the dying Saviour is properly placed to show that He died for mankind. Him we adore when we bend the knee to the symbol of the cross, and it is utterly misleading to place upon the Cross our Blessed Lady, who however exalted she is among the children of men, differs from her Divine Son by the inimitable distance that exists between the Creator and the creature, between God and man. So the pretty Cross is apt to teach false doctrine, and should not be used by Catholics, for a symbol that serves to deform truth is at best but a beautiful pretence."

Our capacity is measured by our power of love. We can do or learn to do whatever with all our soul we desire and will to do. As we are most surely reached through our affections, our nature is best explained by them. "Hence love is the test of the kind of being we are; it is the proof that we are the disciples of Him who is God's love made a sufferer and a sacrifice.—Bishop Spalding."

St. Alphonsus Liguori has made himself the theologian and the laureate of the Madonna, whose very name formed part of his own, while his name, in turn, is linked inseparably with the glory of Mary.—Rev. Matthew Russell, S. J.