

# The Catholic Record.

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

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### TOURISTS AND THAT KIND OF THING.

The man who journeys afar with a few pre-conceived ideas and his parish yard-stick, is, when not too boisterous in his expressions of disapproval, a veritable storehouse of gaiety. At times he speaks the little piece that he learned at home; and then he must be borne with patiently. We can understand why the stranger from cold climes should be surprised at the actions of the impulsive and passionate who live under sunny skies. But we fail to comprehend the mental make-up of the tourist who, taking no heed of national temperament and customs, measures people by his own yard stick and invariably finds them lacking in some quality or other.

Once in a blue moon an individual places things on their proper perspective and tells us about them. He may not convey anything that we did not know before, but his communication is, nevertheless, as refreshing to one as is an oasis to a desert wanderer.

So we note with pleasure that a Protestant minister, Rev. Robert Kerr, went to Quebec and found there much to praise. He tells the readers of the Baltimore Sun, "that in Quebec the Church possesses great wealth and a magnificent system of educational institutions. He finds a great reverence for law and for the Sabbath day; and there are twenty six times as many homicides per million of inhabitants in the United States as in Canada. There is a similar ratio between the two countries in other criminal statistics." He saw, we may remark, the French-Canadian as he is, courteous and frugal, dowered with that spirit of reverence that abides in the hearts of the cultured, proud of his faith and conscious of his duties towards it. He may have noticed that the Quebec publications are in journalistic sanity far superior to some Ontario prints whose methods are, when dealing with things Catholic, un-Christian and uncharitable.

### THE DANGER OF FORGETTING.

When the real good of life escapes us, says Bishop Spalding, money and what money buys seem to be all that is left. Then men become cowards, liars and thieves; they cringe and fawn and pander; they worship success—they call evil good and good evil. They have no convictions which are not lucrative, no opinions which are not profitable. Then all things are for sale; their demagogues are heroes; their opportunities for plunder are welcome; then the best policy is that which wins most votes and most money.

Money indeed is power, but it is power for good only when it belongs to the wise and the good; for the foolish, the prodigal, the sensual and the miserly, it is a curse. A brave, honest and loving soul has higher worth than mountains of gold.

### A CHRISTIAN'S PRAISE OF ATHEISTS.

We have said before in these columns that the little dailies are, on the question of the Pope and the French Government, but the echo of the great metropolitan newspapers. The most singular feature of the articles which come under our notice is the approval of every word and action of the men who trample on justice and aim at the extirpation of Christianity. This may seem to some people as the exaggeration of a special pleader, for in Canada we have had a blatant infidel called in to the columns of a religious weekly to read us a lesson. We have heard a Protestant minister proclaiming in one of the Churches of Toronto that the French Government was but fighting the battle of democratic ideas. No word of the infamous declarations of the men who support it, but many to show that the Catholic Church was blocking the way to progress and hampering the Government in its efforts towards the diffusion of happiness and liberty.

It is not surprising, therefore, that the Papal Encyclical upon the French Separation Law is running daily the gantlet of unfair and adverse criticism. The Pope's attitude is branded as reactionary—the action of the men who have brought about the crisis is hedged round about by fulsome adulation. And this from scribes who prate about fair play and call themselves Christians. We hope, for our own satisfaction, that were the Papal document read, we might not have the sad

spectacle of substantial citizens dancing puppet-like at the behest of the enemies of Christianity.

### THE POPE FIGHTS THE BATTLE OF CHRISTENDOM.

The Pope in this matter, says the London Saturday Review, is fighting the battle of Christendom. The secularist will, of course, be on the side of the French Government against the Church; so will the narrow and paltry type of Protestantism that can see no good in any form of Protestantism but its own. This sort is quite content that there shall be no Christianity at all so long as there is no Rome.

Strange as it may seem to the ordinary Protestant, the Pope is to-day fighting with far better justification and far greater moderation the very war that Chalmers and the other founders of the Free Kirk waged in Scotland sixty years for the "Crown rights of Christ."

### FRANCE'S RULERS SHOW THEIR HANDS.

The rulers of France take no pains to conceal their hatred for Christianity. But the other day M. Aristide Briand, Minister of Justice and Education, told a congress of teachers at Amiens "that the time had come to root up from the minds of French children the ancient faith which had served its time and to replace it with the light of Free Thought. It is time to get rid of the Christian idea."

Is this the utterance of democratic ideas? Are the individuals whom M. Briand represents meet objects of praise? Must we waste sympathy on those who flout Christ and give vent to blasphemous denunciations of all we hold sacred.

A century ago, says the London Saturday Review, when English Protestantism and English politicians still had some regard for the common heritage and common good of Christendom, English opinion, in the majestic tones of Burke, held up the sacrilege and atheism of the first Jacobins to the scorn and detestation of Europe.

### DIVERSITY OF GRACES AND OBEDIENCE TO AUTHORITY.

TIMELY SERMON OF HIS EMINENCE CARDINAL GIBBONS, ON BENEFICIAL DOCTRINE OF SOCIALISM.

The following sermon of His Eminence, Cardinal Gibbons, should be read and studiously considered:

In studying the material world around us, I have been deeply impressed with the fact that all the works of God are marked with the stamp of variety and inequality. The Almighty never casts any two creatures in the same mold. There are no two stars in the firmament of heaven of the same magnitude and brilliancy. As the Apostle says: "One is the glory of the sun, another is the glory of the moon, and another is the glory of the stars, for star differeth from star in glory." Nor is there a single star that is independent of other planets.

"There are no two trees of precisely the same shape and proportions. Of the myriads of leaves that clothe the trees in the forest there are no two leaves exactly alike.

"There are no two grains of sand on the seashore in all respects of the same form. If you take a microscope you will observe in them some difference of formation.

"There are no two days and nights throughout the year of absolutely the same precise length.

"This variety in the works of God is a source of unfeigned delight to us. What a dull, cheerless world this would be if all trees were of the same size and shape and of the same length and if we lived in perpetual sunshine! After the night is over we welcome the birth of a new day. After the rain we exit in the sunshine. When the clouds have passed away and the storm has spent its fury, we rejoice in the presence of a serene, cloudless sky.

"Passing from the inanimate world to man, we find that there are no two human beings identical in physical appearance. There are no two human faces alike. A close observation will disclose some shades of difference even among twins closely resembling each other. They differ also in dispositions of mind. Some are gay and cheerful; others are grave and melancholy. One is of a phlegmatic, the other is of a sanguine temperament.

"There are no two human voices which emit the same sound. Stradivarius, with all his musical genius, could not make a dozen violins not varying in tone. There are now seated before us more than a thousand persons and every one of you has a voice as peculiar to yourself that a friend after years of separation could distinguish you by your accents from the rest of the congregation. Nay, more; of the 1,500,000,000 of people on the face of the earth, every one of them has an enunciation distinct from the rest of the human family. How wonderful, then, is the mechanism of the human voice, and how marvelous is the Hand that named our vocal organs! What a proof that we are the work of the Divine Artist and that we can say with the Psalmist: 'Thy hands, O Lord,

have framed and fashioned me!'

"Ascending from the material to the spiritual world, from the order of nature to the order of grace, we know that there is not only variety, but that there are also grades of distinction among the angels in Heaven. The angelic hierarchy is composed of nine distinct choirs. There are angels and archangels, thrones and dominations, principalities and powers, virtues, cherubim and seraphim. These angelic hosts ascend in rank, one above the other. One order of angels excels in sublimity of intelligence, or in intensity of love or in the dignity of the mission assigned to them.

"And in like manner God is unequal in the distribution of His graces to mankind. He gives in large measure to one and in less measure to another. To one He grants five talents, to another He grants two talents, to another He gives one talent.

"When the Divine Husbandman hires His laborers to work in His vineyard He recompenses those who labor for one hour as much as He does those who have borne the burden of the day and the heat. The reward is altogether disproportionate to the toil. If you complain of God's discrimination Christ will answer you in the words of the Gospel: 'My friend, I do thee no wrong. Take what is thine and go thy way. Is it not lawful for me to do what I will? Is thine eye evil because I am good? What claim have you on my justice? I will not that you possess of nature or of grace the gratuitous gift of my bounty?'

St. Paul, answering the complaint of his countrymen that the gentiles were sharing in the spiritual heritage of the Jews, says to them: 'O man, who art thou that answerest against God? Hath not the potter power over the clay of the same lump to make one vessel indeed unto honor, and another unto dishonor? Is not God free to bestow honor on whom He pleases? May we not exclaim, with the apostle: 'O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments and how unsearchable His ways! For who hath known the mind of the Lord or who hath been His counselor? Or who hath first given to Him and recompense shall be made Him?'

"Again the same Apostle says: 'There are diversities of graces, but the same Spirit; there are diversities of ministries, but the same Lord; there are diversities of operations, but the same God who worketh all in all.' To one is given the grace of ruling a diocese; to another the grace of the priesthood; to another the grace of being a devout member of a religious community; to others the grace of fulfilling the duties of the married state and of bringing up their children in the love and fear of God.

"And thus we see that, as in the firmament above us, 'one is the glory of the sun, and another the glory of the stars, for star differeth from star in glory,' so also in the Kingdom of Heaven the saints and angels of God shine with unequal splendor and are clothed with variety.

"Nevertheless, among God's elect there is no jealousy or discontent. Those who enjoy a higher grade of bliss do not look with disdain on their inferiors. And those who are in a lower grade of felicity do not envy those above them. The happy contentment and praise the God of bounty for His gratuitous mercies.

"And now I come to the most practical part of this discourse, to which I invite your special attention. It is in accordance with the economy of Divine Providence that in this world there should be, there has been in the past and there is now and always will be disparity and inequality of rank and station and wealth in every department of human activity.

"Order is Heaven's first law, and this some are, and must be, greater than the rest.

"The good order, nay, the very existence of society, requires that some are destined to command and others to obey. Where this order is wanting, chaos, confusion and anarchy will reign.

To begin with the individual man himself: You have a head to which many members are united. In every sound body the head where reason sits, the executive, the supreme control, the members. By command of my head my feet conducted me to this place. The head commands, my knees bend in prayer, my head is uplifted, my tongue gives utterance to speech. If any member refuses to obey the head it is a sure sign that it is in a diseased condition.

"In every family the father and mother preside. The children and the other members of the household obey. If they rebel against parental authority, peace is banished from the domestic circle.

"In every well-regulated city the Mayor and Municipal Council rule. If their authority is subverted, sedition will hold sway.

"The Government of the United States demands that the supremacy of the executive, the legislature and the judiciary be upheld and vindicated in their respective departments. Otherwise there would be no stability or protection of life or property.

"The army and the navy of the nation would become a huge mob and a menace to the peace of the country if the commands of the generals and admirals and subordinate officers were set at naught. The Church itself would cease to be the great bulwark of social order unless the legitimate power of the Pope, the Bishops and inferior clergy were recognized.

"The Declaration of Independence says that 'all men are created equal.'

Few sentences in the English language have been so much perverted and distorted from their true sense as this short proposition. Certainly it cannot mean that all men are created with equal stature, physical strength, intellectual endowments or with equal opportunities. Its obvious import is that all men are born subject to the same physical and moral laws of our nature, that all enjoy the same air and rain and sunshine of heaven and that all are equal before the law. As long as the world lasts some men will be rich, others will be poor; some strong, others weak; some talented, others of dull comprehension; some will be enterprising and industrious, others will be apathetic and indolent.

"Suppose there were seated before me to-day a thousand young men equal in age and sound health, and to each was given the same amount of capital with which they were sent forth to embark in some enterprise and seek their fortune in the world. If, after a few years, I were to call the roll and to investigate the result of these young men's mission, what would be the outcome? I would find that some had successfully climbed to the summit of the mount of prosperity and distinction. Some were still struggling upward and onward; others had fallen on the way, and the rest were groveling at the base of the mountain after squandering their capital. You might as well attempt to stem the tide of the ocean or to force back the mighty Mississippi to its source as to oppose this law of social inequality.

"The most mischievous and dangerous individual to be met with in the community is the demagogue who is habitually sowing broadcast the seeds of discontent among the people. He is disseminating the baneful doctrine of socialism, which would bring all men down to a dead level—would paralyze industry and destroy all healthy competition. The demagogue is blaming the rich for the condition of the poor and the laboring classes. He has not the capacity to discern that, after all due allowance is made for human energy, this varied condition of society must result from a law of life established by an overruling Providence.

"There is a tendency in our nature to chafe under authority. Thomas Payne published a well-known work on the 'Rights of Man.' He had nothing to say on the rights of God and duties of man. A certain clergyman wrote a volume some years ago on 'The Rights of the Clergy.' From the beginning to the end of the work he said nothing on the duties and obligations of the clergy. The majority of mankind are so intent on their rights that they have no consideration for their responsibilities. If all of us had a deep sense of our sacred duty we would not fail to come to our rights.

"Let me now address a few words of exhortation and comfort to those of my hearers who are in a subordinate and dependent position and who have to work for their daily bread.

Obey cheerfully those whom Providence has placed over you. Remember that all legitimate authority comes from God. 'Let every soul,' says St. Paul, 'be subject to higher powers, for there is no authority but from God, and those that are, are ordained by God. Therefore, he that resisteth the power resisteth the ordinance of God, and they who resist purchase for themselves condemnation.'

Every one in lawful command, whether he be civil magistrate or military officer, or employer, is clothed with divine authority, and is God's representative. In submitting to those set over you, you are obeying not man, but God. It is this principle that enabled obedience, for obedience is not an act of servility to man, but a homage to God. Let your obedience be marked not by servile fear, but by reverence; let it be marked not by constraint, but by genuine affection.

"Be content with your position in life. While earnestly aiming to better your economic and social condition, do not be devoured by disquietude and envy toward those who are more favored than you are.

"Earthly happiness and real dignity do not depend on the accumulation of wealth and honor. Scarcely one of our barefooted and bareheaded through the streets of Athens and rejoiced in having no desire for those things which the world coveted.

"The Apostles were poor; they led precarious lives. Yet they rejoiced with exceedingly great joy in the midst of their tribulations; having enough to eat and wherewith to be clothed, with these they were content. The Savior of mankind and the Model of Men had not the wherewith to lay His head. Therefore it cannot be dishonorable to be poor.

A word in conclusion to those among you who are in authority and command the service of others. Be just to your subordinates. Be kind and considerate to them, remembering 'that your Master sits in Heaven, who has no respect to persons.'

"Though wealth is a source of temptation, it is not an insuperable barrier to righteousness. If judiciously employed, it may be a powerful agency for winning the divine favor. Abraham was rich, and yet was most pleasing to the Almighty. He was the father of God's chosen people. Zaccheus was rich, and our Lord singled him out from the crowd and became his guest. He blessed his household and praised him for his good deeds. Many Christian kings and queens, though possessed of royal wealth, have canonized saints.

"God has given you riches that you might use them in purchasing a home in His everlasting dwelling. Your

noblest title is to be the steward of God. Never do you dispense your superfluous means more profitably than when you make it contribute to the comfort of your fellow-being. The most rational and enduring satisfaction a man can experience is found in bringing happiness to others.

"By your benefactions to a struggling brother and sister you enter a triple joy. You give joy to the recipient of your gift. You give joy to the heart of God and you bring joy to yourself. You possess a delight springing from the testimony of a good conscience. You will have a share in that blessing promised by the Psalmist: 'The Lord will preserve you and give you new life, and will make you blessed in the land of the living and will not deliver you up to the will of your enemies.'

### CHURCH OF ENGLAND

CONTRADICTIONS IN DOCTRINE AMONG LEADING DIVINES MUST SOON CAUSE DISMEMBERMENT.

The following interesting article on the report of the recent Commission on Anglican Disorders appears in the Examiner, from the pen of Father Benson, son of the late Archbishop of Canterbury.

It seems as if the Church of England were really approaching that crisis, among its series of crises, which all those who are really acquainted with the prayer book and articles have long foreseen. According to the most modern historians, these formularies were drawn up with the deliberate intention of including as many shades of belief as possible, with the certain exception of "Popery" upon the one hand and the uncertain exceptions of Lutheranism and Calvinism upon the other. (I say "uncertain" because the late Archbishop Temple asserted that consubstantiation might be taught while transubstantiation might not. The result of the policy of Cranmer and the Elizabethans was, as was natural, that practically every kind of professing Christian has been found in the communion of the Church of England—except Catholics; and that every school of thought has claimed, and truly, that it is the true doctrine of the Church in the matter in question. By the logic of circumstances, however, public opinion has been forced to recognize that these schools of thought are mutually exclusive. It cannot, for example, be the teaching of the Church of England at one and the same time that our Lord is really present in the sacrament and that he is really absent; that a child is regenerated in the sacrament of baptism and that he is not. Canon Liddon, the famous preacher, made this observation some years ago. It is pleasant, no doubt, to exclaim at the splendid comprehensiveness of a Church that includes teachers of these contradictory doctrines, but the price of this comprehensiveness is that a church which possesses it forfeits *ipso facto* all right of presenting herself as a divine or even a human teacher of her children. Now, public opinion does not object to this comprehensiveness at all, but what, above all things, it does object to is anything that tends to narrow it. Public opinion holding that a national Church should be truly national, resents any attempt to make it otherwise; and it is for this reason that, firstly, the education bill has been introduced, and secondly, the commission has introduced the report on disorders in the Church. England does not, I really believe, hate the Catholic Church; in fact she respects her. It is true that she hates certain elements in Catholic teaching, but they are exactly those elements which appear to militate against her own ambitions. She hates therefore, Catholicism, properly so called. She does not at all agree with St. Paul that in Christ there must be neither Jew nor Greek, Barbarian nor Scythian, bond nor free. On the contrary, she thinks there must be always English or French, European and Asiatic, white and black; and that English, European and white are, respectively, always under all circumstances and on all considerations, superior to French Asiatic and colored.

BUT FAR MORE SHE HATES THE RITUALISTS, and for this reason: that she sees in them an attempt to introduce a kind of Catholicism by means of her own possessions—the national Church. The ritualist she thinks is aiming at exactly the wrong kind of exclusiveness and ineluctableness; he desires to exclude non-Conformists and include French, Asiatic and black Catholics in the kingdom of God, and he is using schools and churches, which she holds to be her own, in propagation of his idea. So far as she takes an interest in the National Church at all, she identifies herself with the Moderate Party—the party that is always allying itself more or less with those who have repudiated the established form of religion, and dissociating itself from her whom the Established Church has repudiated, and whose buildings and revenues she retains—namely, the Catholic Church.

Now, the Moderate party is making a very firm and skilful attack from two quarters. First, in the education bill it is seeking to reduce the national Christianity to what is called fundamental religion—by which is meant briefly an "appearance of piety, but denying the power thereof"; and, secondly, in the ritual commission it is preparing an assault on those remnants of Catholicism that still linger in the National Church. If there is one thing that the ritualist holds firmly, it is that Jesus Christ meant His Church to be one. Catholics, while disagreeing with his methods of bringing this about—for, after all,

they hold that our Lord Himself already brought it about—yet sympathized profoundly with his desire to see all who love God united in the visible fold. In the pursuance of his desire the ritualist is rapidly introducing again into his worship many of those devotional practices and doctrines that his spiritual ancestors rejected in the sixteenth century. He observes Corpus Christi; he teaches the doctrine of the Sacrifice of the Mass; he celebrates communion without communicants; he observes a form of "benediction."

The ritual report, therefore, published a few weeks ago, strikes smartly at the ritualist in a number of ways. First, it puts out that a number of ritualistic practices and doctrines were designedly abandoned by the Church of England in the sixteenth century, adding, with scarcely any attempt to disguise the significance of the remark, that the objection to those practices lies not so much in the things themselves as in their tendency to assimilate the National Church to the Church of Peter. Those things such as Te Deum, public prayers for the dead, holy water, substitution of the communion without communicants it desires the Bishops to deal with immediately.

Now, all this has one clear moral, and it is a very significant one. While the High Church party has for years been insisting that the National Church is a branch of the Catholic Church, and as such has no power or intention of legislating against universal doctrine or practice, public opinion, as represented by the Royal Commissioners, is once more reiterating Henry VIII's and Elizabeth's contention that the National Church is an English and not a Catholic institution; that it has a power of reconstituting itself; of setting aside external interference, and of developing itself according to the temperament and preferences of its members, subject only to its own interpretation of "Primitive Christianity." As Catholics, indeed, it is exactly what we have always said, but it is no doubt that it is an immense blow to those who have hoped to restore the Church of England to at least a semblance of Catholic unity. The assault is the more serious as this time the commissioners understand that the ritualists will not in conscience obey Parliament pure and simple, propose to constitute the Protestant Bishops as a consultative court of final appeal in all matters doctrinal and ceremonial and it seems practically impossible that the threatened clergy will be any longer able to evade the logic of their own principles. For fifty years they have declared that spiritual courts; and at last it seems that their desire is to be granted, with what result those can say who know how entirely the ecclesiastical authorities are identified with the Moderate party.

SOMETHING WILL HAPPEN. It remains to be seen what will happen, for that something will happen is certain. The Archbishop of Canterbury in a strong open letter has declared his intention of taking action, and it is probable that during the autumn the first process will be in of asserting once more as clearly as possible that the National Church is free and independent of all Catholic tradition and authority regarded as compulsory. Probably the best chance for the disestablishment, in the hopes that when once the establishment is reduced to the position of an independent sect their own influence, which is growing every year, owing to the disinterested sincerity and devotion, may prevail over the Moderate policy, and that they may be able to continue their work of approximating the Anglican communion towards the lines of the Holy See.

### IS THIS CIVIL AND RELIGIOUS LIBERTY?

WHY THE "BALDY LEGS" ARE "UNIONISTS."

A good illustration of fair play in Catholic Ireland as between Catholics and Protestants in the matter of appointments of magistrates (Judges of lower courts) is furnished by the following question recently in the Irish House of Commons:

"Mr. James O'Connor asked the Chief Secretary for Ireland if he could state what is the Catholic and Protestant population respectively of the county of Wicklow; the number of Catholic Magistrates and Protestant Magistrates, exclusive of ex-officio, in the same county; the number of Catholic and Protestant Magistrates appointed for the same county from the 1st of July, 1895, to the 12th of January, 1906.

"Mr. Bryce, Chief Secretary.—According to the last census the Catholic population of County Wicklow numbered 48,032, and the Protestant population 12,470. I am informed by the Lord Chancellor's department that the number of magistrates in the county is 129, of whom 22 are believed to be Catholics and 107 Protestants. The number appointed between 1st of July, 1895, and 12th of January, 1906, is 42, of whom 3 are believed to be Catholics and 39 Protestants."

The Catholics four to one in the population; the Protestants four to one, and sometimes ten to one on the bench of "justice"—that is a sample of what is called Protestant ascendancy in Ireland; and apparently it is still almost as much a living and active institution as before Catholic emancipation. But are the Catholics yet emancipated?—Freeman's Journal.

To thank God for the smallest gift an entire lifetime on one's knees would not be long enough.