

The Catholic Record.

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

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DOGMA.

The individuals who rail against dogma in religion seem to be under the impression that a dogma is something weird and uncanny. A knowledge of the meaning of the term might be a check in the volubility of the gentry who prate about science and free thought. Unconsciously we suppose they are dogmatic in the extreme, and with an assurance that is bewildering, invite us to commit ourselves to truth as they see it. Their own little home-baked dogmas must be accepted and the dogmas enunciated by the Pope rejected. And, despite their pretensions to independent thinking, they are, the most of them, following blindly some self-constituted teacher, and echoing the dogmas formulated by him. For us, however, the Spirit of Truth: for them the Spirit of Pride quickened into action by prejudices and scientific guesses. But when the captains of sciences confess that the question of origin and destiny dies without an answer—without even an echo upon the infinite shores of the unknown—it is useless to pay much attention to the private, and ill-drilled at that. The up-to-date secular editor who dearly loves something sensational, takes these people under his wing, and we have much babbling and waste of paper.

A DIFFICULT TASK.

The creed-makers are hard at work in their laboratories. Their aim—to find or to produce something that may gain favor with all Christians—is obviously fraught with difficulty. For instance, it will take work, not to say anything of discrimination, to concoct a religious blend to satisfy both Presbyterian and Methodist alike. The Anglican does not give much apprehension, for he has a cosmopolitan taste in matters doctrinal. But the task, however beset by difficulty, is entered upon by ambitious divines. They take Revelation and whittle it down in deference to the demands of the age: divide it into fundamentals and non-fundamentals, and then pass it through the alchemic of analysis and criticism and announce the result. In doing this they take a great many things for granted. They assume the right to criticize the word of God, and the right also to accent some doctrines and to reject others. In one word, they enunciate a principle, indirectly at least, which leads to downright atheism. With human reason playing the Master with Revelation, man is the plaything of ignorance and caprice and passion.

PRIVATE INTERPRETATION.

The theory of private interpretation of the Bible dies hard, and yet it has rent Protestantism from top to bottom. It has been, and is, an open door for Rationalism. It has induced charlatans of every hue to father their own conceits and preconceived opinions on the Bible. It has fostered religious anarchy to such a degree that the enemies of Christianity take no heed of Protestantism, and despite the fact that the New Testament does not give us the entire instruction of Christ, and the heathen makes merry over the missionaries reading many and contradictory things out of the same Bible, they still cling to it. Strange infatuation!

Says a convert:

Of all the absurd notions which ever claimed large sway over the human mind, perhaps the most singular is that of a Supreme Being. . . . Who at last sent His Son with a message, should, when He recalled that Son, have simply put the record of all these transactions in a book and given to none any authoritative power of interpretation.

A SERIOUS PROBLEM.

How do they do it? We refer to the young men who rarely forego an opportunity to amuse themselves, and yet wear the look of prosperity that is wont to be associated with the hard worker. It is a problem to agitate one's gray matter. Perhaps they are Napoleons of finance who can capture a dollar in ways unknown to their dull-witted brethren. Perhaps they "play the races" or indulge in poker, much patronized we learn by card-sharps also respectable citizens, who cultivate the friendship of men of wealth and incidentally relieve them of their surplus cash. Some astonishing things happen at these meetings which are prolonged from Saturday evening until the dawn of Monday. One of them is a simple hearted and ingenious native who prides himself in being a deft card manipulator, being slaughtered

financially by poker experts. But to return to our problem. One solution may be that these young men contribute nothing to the maintenance of the household, or are supported in idleness by doting parents. One fact, however, painfully evident is that some men who were formerly upholders of the "road house" and spent their day to the flabbiness of body and mind are inmates of poor-houses.

TOTAL ABSTAINERS SOUND THE TUCSIN OF WAR.

RISING SERMON BY REV. JAMES T. COFFEY—FATHER SHANLEY URGES ACTIVITY.

The Catholic Total Abstinence Union of America held its annual convention at St. Louis on Wednesday and Thursday of last week. There was a large attendance of delegates, including forty from Philadelphia. On the opening day Pontifical Mass was celebrated by Archbishop Elder, of Cincinnati. The sermon was by Rev. James T. Coffey, of St. Louis, to whom reference has already been made in the columns of The Catholic Standard and Times in a quotation from a Protestant paper in which his name was linked with Folk's as a St. Louis reformer. He spoke for a militant band of Catholic temperance workers who were not afraid to advance into the open ground and unfurl colors where all Catholics and Protestants, might see them. He advised the members of the C. T. A. U. to sound the tocsin of war, pick up the gauntlet that had been thrown down so audaciously in every city and town by the liquor element and hurl it back in defiance. He pleaded for a Sunday of devotion and rest without the alluring enticements of the bar and beer garden. He portrayed the power and influence of the liquor element in council chamber and legislative hall, and said the members of the C. T. A. U. must ever be on the alert to point out to the public the corrupting wiles of the brewer and distiller. He said that the temperance people of the Catholic faith should not hide their light under a bushel. They should get out among their separated brethren and tell them of their work and invite their co-operation. The barriers of prejudice that once seemed almost insurmountable to the Protestant were falling away as the latter became better acquainted with his truly Catholic neighbor. He saw that the neighbor had the same heroic ideals as himself, that he desired his countrymen to be sober, upright citizens, that the flag of the nation inspired the same patriotism in the Catholic bosom as in his own, and hence he would no longer listen to the men and women who made a living by misrepresenting the Catholic Church and traducing her priesthood.

PRESIDENT URGES ACTIVITY.

The report of the national president, Rev. Walter J. Shanley, was in part as follows: "The secret of success in the total abstinence cause is work. Activity is a paramount quality of creditable achievement, in this as in all other undertakings which have for their object the benefit of humanity. The united efforts of all the members of a society exercised for the purpose of diffusing light, of correcting adverse and false opinion, of forming public sentiment for sobriety and of swelling the ranks of total abstinence workers are always rewarded with abundant results.

"The regular meetings of our societies ought to be well springs of energy, inspiring enthusiasm and clearly defining the lines in which the activities of members can be exercised. The smallest details of organization should not be disregarded. The most successful organized bodies in all spheres of life, whether commercial, political, scientific or social, are those in which special attention is given to details.

"A most commendable feature of detail work is the division of societies into bands of ten or twenty, and the assignment of officials to take charge of the sub-divisions, whose duty it shall be to maintain interest, to secure attendance at the meetings, the payment of dues, and to enlist individuals in their charge in practical work.

"Members lose interest in society unless it has some work of practical utility in hand. The meetings of our societies are, as a rule, dry and tedious. Business ought to be dispatched with expedition, and subjects that have a practical bearing on total abstinence work ought to be discussed.

"There is an apostolate for the laity, and the members of a total abstinence society should be the foremost in realizing that they have a grand mission, a wide field of labor and opportunity for great practical influence in society.

"The seminar work, as you will learn in detail, has been carried to great efficiency during the past year, owing to the indefatigable activity of Father Siebenoercher. He has spent about six months of the year in traveling from seminar to seminar, for the purpose of afflicting seminars with our Union. New Orleans, San Francisco, St. Paul, Montreal, Boston, New York, Philadelphia, Baltimore and other cities have been the scene of his zeal and indomitable energy. Success has crowned his efforts, and the fruit of his labors will be gathered in greater abundance in the coming years. An Abstinence League, Sacred Total Abstinence League, organized at the Pittsburgh convention a year ago, he with Dr. Mullen, the secretary, has secured the active co-operation of the clergy and their affiliation with our Union."

At the convention several notable

papers were read. The most striking was one by Rev. E. Dougherty, of Waverly, Iowa, who viewed the total abstinence movement from the standpoint of the priest who uses it as a great assistance in his work for the salvation of souls. Mr. Mulready, of Boston, reviewed the movement from the layman's standpoint, and Mrs. McGovern, of Dubuque, dwelt upon the influence of the drink habit on children and the best methods of instructing them to avoid its dangers.

The reports showed considerable gain in membership. The banner for the best showing in this regard was won by the Cathedral Ladies' Society of Chicago.

SCOTCH MINISTER AND WIFE CONVERTS.

EPISCOPAL RECTOR HITS FAREWELL TO CONGREGATION AND SEEKS AUTHORITY TEACHING.

The Rev. J. F. Schofield, of St. Michael's Episcopal Church, Hill Square, Edinburgh, has joined the Church. It was on Sunday evening, July 17, that he announced his intention of withdrawing from the Episcopal Church. From outside the choir stalls, Mr. Schofield, attired in cassock only, stated that he felt, in justice to the Bishop of Edinburgh, the congregation and himself, that he could not conduct service any longer in that church. God had called him and he could not disobey the call, but there was no reason why they should not sing a few hymns and say some prayers together. This was accordingly done, the reverend gentleman remaining in the body of the church. He then addressed the congregation. His convictions, he said, had not come upon him suddenly. For five years he had been considering the matter, but only then had God clearly called him to take the step he was about to take. He asked them to remember him in their prayers. It is unnecessary to say that the announcement came as a great shock to the members of the congregation, who have been devotedly attached to their pastor during the twelve years of his ministry at St. Michael's.

He was received into the Church by Father Widdowson, S. J., on Tuesday, July 19, and His Grace Archbishop Smith administered the sacrament of confirmation in the Church of the Sacred Heart on Wednesday, on which day Mr. and Mrs. Schofield left Edinburgh for the Holy Island, where, we understand, he has a residence. He will afterwards go to Rome and remain for some time in Italy. It may be stated that Mrs. Schofield was received into the Church about a fortnight since by one of the Jesuit Fathers at Lauriston.

THE MINISTER'S FAREWELL.

The following is the substance of what Mr. Schofield said at St. Michael's on Sunday night in taking farewell of his congregation.

"Dearest Brothers and Sisters: I am no longer able to act officially as one of the clergy of the Anglican communion. For many years I have ministered as one in all good faith, but God has called me to another communion, and when God speaks, man can but do his best to follow and obey. All my wishes, all my interests, and affections would keep me here. I would almost sooner have cut off my right hand than have done as I am bound to do. What is taking me is, in one word, authority. Here there is no final authority, no certainty, no definite living voice. It is no question of altered belief, but of authority for that belief.

"I want you all to know and believe three things: "1. That all we have done here has been in absolute good faith. "2. That I have gone to the utmost limit of my conscience. What I am doing is no sudden act, however sudden it may seem. For five years at least I have had this question before me, and for some weeks past it has pressed with fresh and irresistible force upon me. And now I have no choice but to obey.

"3. That it is only now that it has become impossible for me to minister further. In loyalty to you and myself, I may act in perfect fairness to the Bishop of the diocese, our parish and myself—I must act as I am acting.

"Our Lady and all the saints give you, dearest people! So far as you have power and opportunity seek earnestly that you may be able to give a reason for the faith that is in you. To be absolutely true to His Divine Majesty is the one thing that can guide our feet into the way of peace. The only thing that matters is, when the King speaks, to obey. God bless you all."

TWO OTHER NOTABLE CONVERTS.

The latest notable converts to the Catholic faith in England are Harold E. T. Gibbs, an authority on church music, and Melton Boyce, son of a Vicar of Eochinswell. Both have been received into the Church at Nottingham and confirmed by Bishop Brindle.

A Temperance Lesson.

Rev. Dr. De Costa's prospect of being able to be about again grew stronger every day with the passing of the heated term," says the Freeman's Journal. "That he has battled for his life so long is another proof of the value of an abstemious life—as a tribute to orderly habits—as well as to the influence of the good Sisters of St. Vincent's. The clear head and bright eye and cheerful countenance in old age, and even when the limbs are infirm, are ever the rewards of abstinence in youth. Thus, while the good doctor is confined to a room and a chair, he is still preaching to young men a lesson in temperance."

THE KNIGHTS AND THE EX-PRIEST.

TABLES WERE TURNED ON A "CONVICTED ROMANIST" AT WREN, ON PARADE FLED THE TOWN.

A little incident which, nevertheless reflects great credit on a number of persons—particularly, perhaps, on certain Knights of Columbus—is related by the Columbus Catholic Columbian. A creature calling himself "an ex-priest of the Romish Church" lately made his appearance in the little village of Wren, Ohio, where there is only one Catholic resident. This solitary individual, however, was better than a host of another kind. Seeing the flaming announcement of a series of "lectures" by "a converted Romanist," he determined to counteract their influence, acting with no less prudence than promptness. He notified the nearest Knights of Columbus, and they lost no time in consulting with their pastor as to what had best be done. The Rev. Father Wilken has the wisdom of the serpent as well as the simplicity of the dove. He knew what to do; and, though Decatur, Indiana, is ten miles from Wren, there was no indifference on that account. A Passionist Father from Cincinnati, who happened to be giving a retreat to the Sisters in charge of Father Wilken's school, was pressed into service; and, in company with Father Wilken, another priest, and two score or more of Catholics, including some Knights of Columbus, hastened off to Wren. They found a large crowd assembled to hear the ex-priest, who, it must be admitted, did not do justice to himself. The presence of so many unbidden auditors was neither comforting or inspiring.

As soon as the speaker had finished his tirade, Father Valentine arose and asked permission to say a few words in reply. It was most willingly accorded; and the Father, who knows how to say "a few words," made the most of his opportunity. He was listened to with respectful eager attention, and received enthusiastic congratulation on all sides when he had concluded his address. The pastor of the church—to his great credit be it said—once cancelled all future dates with the ex-priest, expressed indignation that the good people of Wren had been imposed upon to such an extent, and deep regret that their church should have been thrown open to a wolf in sheep's clothing. His regret, however, was turned into joy by the able address of Father Valentine, whom he invited to "close the meeting" with benediction. Everyone seemed to be pleased save the ex-priest, who was so dumfounded by the strange turn of events that he fled the town without even asking for the receipts of his lecture. We refrain from comments on this little incident, but we feel like congratulating all the participants, not excepting the pastor of the United Brethren Church at Wren.—Ave Maria.

THE GOOD SAMARITAN.

When our Lord began to teach, the love of God and the love of our neighbor for God's sake was almost unknown in the world. There was only a very small body of people who believed in the true God at all; and even amongst those, God's chosen people, the children of Israel, there was very little genuine love of God; they feared Him with a terrible awe which might destroy them if they did not serve Him; but there was very little love mingled with their fear. The Jews loved one another as orthodox Jews: they hated the heathens, and even more than the heathens that half Jewish, half-pagan people the Samaritans, who refused to worship at Jerusalem. The heathens worshipped a multitude of gods, but never pretended to love them. Their religion was simply a superstitious idolatry to which was often attached cruelty and immorality.

Such was the condition of the world when Christ our Lord came upon the earth. He walked among men for only thirty-three years; He preached to them for only three years; yet His preaching changed the whole face of the earth. The lesson of love was taught in the Jewish religion: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." But the Jews had not learned the lesson aright; at least very few of them had. The secret of their failure is seen in the words which the lawyer asked our Lord: "Who is my neighbor?" The Jews looked upon no one as their neighbor except those who worshipped God in the proper way. To correct their mistake, our Lord gave them the parable of the Good Samaritan. An orthodox Jew was lying wounded and half-dead by the roadside; a priest and a Levite of the Temple passed him by; a Samaritan, one of the race so hated and despised by the Jews, had pity on him and took care of him. Which of these, asked our Lord, was neighbor to him that fell among the robbers? And the lawyer was forced to answer: "He that showed mercy to him."

In this way our Lord conveyed the lesson that the narrow view which considered no man a neighbor unless he was a Jew and worshipped in Jerusalem, was altogether wrong; that we should look upon every human being as our neighbor, no matter what his nationality or religion may be, because God is the Father of us all, and Jesus Christ is our Brother. Our Lord did not say that the Jews should have gone to Samaria to join in worship with the Samaritans. They would have been very wrong to do so, for it was only at Jerusalem, as yet, that God was worshipped in the manner prescribed by

Himself. The Jews were right in their form of worship, and the Samaritans were wrong. But although the Samaritan was wrong, he was still the neighbor of the Jew, and should be treated as such. We must not hate any man or refuse to help him, because he practices a form of worship which is not pleasing to God. He is still our brother, though an erring brother, and we must help him whenever he needs our help.

This is the lesson of brotherly love which the twelve Apostles caught from their Master's lips, and carried throughout the world to change the hearts of men. The first thing that the pagan remarked about the Christians was, "How those Christians love one another!"—a sure proof that they were true disciples of Him Who said: "By this shall all men know that you are My disciples, if you love one another." It is this spirit of brotherly love which has sent millions to the frozen North, and to the burning sands and deadly jungles of Africa. Not a spot where the foot of white man has ever trod but has been visited by our missionaries, who have gone to rescue their brothers from darkness and shadow of death. It is this spirit of brotherly love which has covered the earth with founding asylums, hospitals, reformatories, homes for the aged, refuges for penitent sinners. The whole world was stirred at the death of Father Damien, the noble Belgian priest who gave up his life to the service of the wretched lepers of the Sandwich Islands; but this work which is being done every day by our priests and nuns. There is a leper hospital next door to us, at Tracadie, New Brunswick, where delicate women have gone to minister to those unhappy creatures.

And no distinction of creed or race do our good Samaritans make. During the anti-Jesuit agitation in the Province of Ontario some years ago, some one made slighting remarks about nuns to a leading Protestant minister of the city of Ottawa. And this minister replied: "I cannot hear you speak in that way about those ladies. When my wife and children were down with diphtheria, and I was deserted by my friends, the nuns came in and nursed them through it." "Why do you wish to become a Catholic?" asked a priest of a dying soldier who was begging to be received into the Church. "Because I want to die in the religion that makes such women as that one in the black bonnet over there," was the poor fellow's answer as he pointed to a Sister of Charity.

There is a great deal of wickedness yet in the world; but it is not what it was before our Lord came. Countless Good Samaritans have lived who have tried to model their lives on Him Who was the Good Samaritan. For every one of us has been in the position of the wretched Jew in the parable. Jerusalem, gone away from our Father's house and has fallen among robbers. We have fallen into the power of the devil; we have been robbed of the precious jewel of God's grace, more precious than life itself; we have been wounded and left half-dead, unable to move hand or foot to help ourselves. And then the Good Samaritan came to us. He saw that we were enemies of His; He saw that we were covered with hideous bruises and wounds; and yet He did not pass us by. He was moved with compassion. He came to us and poured over the wounds which sin had made in our souls, the wine of communion and the oil of sanctifying grace; He closed them with the balm of His own Precious Blood; He lifted us up, not to place us on a beast of burden, but to lay us on His own shoulders; He carried us, not to an inn, but to a house of His own; and directed that all our wants should be supplied until His return to take us to His palace of glory. And in return for what He has done for us He bids us, "Go thou and do likewise." Let every one assist His brother as I have assisted you all here. I at My return will repay thee." Yes; when Jesus Christ returns, coming in the clouds of heaven with great power and majesty to judge the living and the dead, He will repay us for even a cup of cold water given in His name. Let it be our endeavor that we may have something for which He will repay us on that day.—Antigonish Casket.

CHARLES WARREN STODDARD ON HIS OWN OBITUARY.

Charles Warren Stoddard was dangerously ill last spring, in Cambridge, Mass., and current report reached the Overland Monthly that he had passed away. This was speedily contradicted by the announcement which apparently escaped the editor that the distinguished author was convalescent. Accordingly, a fine portrait sketch of Mr. Stoddard appeared in the California magazine, to which he had been a frequent and much loved contributor.

Mr. Stoddard expresses his appreciation, and demonstrates his own unimpaired and inimitable literary gift, in the following letter in the Overland:

Dear Friend, whose Name I Know Not:

In the Easter number of the Overland Monthly you have shown the flowers of rhetoric upon my not unpremeditated grave. How can I thank you for a kindness—a loving kindness—the breadth of which is as fragrant as the odor of sanctity? I was indeed dead, but am alive again! In spirit of tranquility, the memory of which shall sweeten every hour of the new life I have entered upon, I received the Last Sacraments of the Church. Do you know how one feels under such circumstances? I feel as if I had been

the unworthy recipient of some Order of Celestial Merit.

I know how awkward it is for one to reappear upon the stage when one's friends have said their last adieu; but it was not my fault that I arose from this fleshy robe and am in my right mind, as all who have seen me hasten to assure me. It is a reencarnation, with a memory richly stored—a memory that embraces the details of a life led in some other, more shadowy world. The prospective of my past is glorified—I had almost said sanctified—but I am painfully conscious of the conspicuous anti-climax in the foreground. Anti-climaxes are fatal and hateful, yet this anti-climax I must wrestle with even unto the end. It may be, it must be, that being spared, I am spared for a purpose. In this hope I seek consolation; for I have unwittingly undone what for I have unwittingly done. My anticipated taking off was heralded to sad music; and had I not missed my cue, my exit should have been the neatest act in all my life's drama.

I beg forgiveness for having spoiled the consistencies, and offer the only apology that is left to offer—the prayer that I may be enabled to live up to my epitaph.

I know not what use you can make of this letter, unless you make it public in order that my readers may know that I am I—and not another posing as the ghost of my old self; and that I am yours, faithfully, affectionately and gratefully.

CHARLES WARREN STODDARD.

CATHOLIC NOTES.

The latest notable converts to the Catholic Faith in England are Harold E. T. Gibbs, an authority on church music, and Melton Boyce, son of the Vicar of Eochinswell. Both have been received into the Church at Nottingham and confirmed by Bishop Brindle.

It is something of a coincidence that Cardinal Logue, Archbishop of Armagh, the consecration of which Cathedral has just taken place, was born in the very year in which that Cathedral was founded. His birth took place at Kilmacranon on October 1, 1840.

Father O'Leary of Quebec, who won fame by his bravery while serving as chaplain of a Canadian regiment during the South African war, distinguished himself particularly in the firing line at the battles of Paardeberg and Driefontein, has just celebrated his silver jubilee in the priesthood.

Bishop Gaughran, O. M. I., of Kimberley, South Africa, who is on his way to Rome to attend the Oblate Chapter, succeeded his own brother as Bishop of the Diamond City. The late Dr. Gaughran, who was also an Oblate Father, died about three years ago. His heroism and care for the sick and suffering during the historic siege won the admiration of all.

The Western Negro Press association in session at Guthrie, Okla., adopted resolutions thanking Pope Pius X. for his expressions of sympathy in response to the letter sent by the Press Association in 1903. In closing the resolution state that "since the Catholic Church has taken such a bold and helpful stand against the outrages perpetrated against our race, we respectfully request Protestant bodies of this country to take similar action."

In addition to the large number of religious whom the tyranny of Combes has forced into exile from their homes and country, we read that by the closing of their convents twelve thousand more have just been turned out into the world, friendless and penniless. "Forty in the words of the great Edmund Burke, the days of civility have departed, and the France of Bayard is no more.—Catholic Union and Times.

Father Francis Castellano spoke the truth in a terse and striking form when, in his sermon on Sunday last, on the occasion of the laying of the cornerstone of the Church of Our Lady Peace in Brooklyn, Cardinal Satolli being present, he said that "Italians are either Catholic or nothing." If an Italian loses the Faith of his fathers, no religion is left. You cannot make him a Protestant, Catholic or nothing. That in ninety-nine cases out of every hundred is the rule with the Italian and the Irishman.—N. Y. Freeman's Journal.

Was Present at Promulgation of Immaculate Conception.

Very Rev. Dean Richard Lalor Burtzell of Rondout, N. Y., is one of the three American priests now living who were present in Rome fifty years ago when the dogma of the Immaculate Conception was promulgated. Dr. Burtzell expects to be in Rome on December 8th, when the golden jubilee of the promulgation of the doctrine will be celebrated.

William O'Brien Re-elected to Parliament by Acclamation.

Cork, Ireland, Aug. 19.—William O'Brien to-day was re-elected member of Parliament for Cork City unopposed. It is not known whether he will accept, but the local executive of the United Irish League will use every effort to induce Mr. O'Brien to return to Parliament.

The Pope's Apostolic Courage.

"The whole Catholic world applauds the apostolic courage of Pius X.," says the Ave Maria. "Be the consequences what they may, the first duty of the Vicar of Christ is to govern the Church without interference from the enemies of the name of Christ."