

# The Catholic Record

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

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## LENT'S DUAL PURPOSE.

Sketch of a Sermon in the Cathedral by His Grace Archbishop Ryan.

The expectation that His Grace Archbishop Ryan will preach always draws a large audience, and among them many non-Catholics, to the Cathedral. Last Sunday, the first of the Lenten season, was no exception, every pew in the vast edifice being filled, with hundreds thronged the aisles, or with respectful eagerness crowded around the pulpit to hear the words of a prelate who is well known throughout the United States as the greatest Catholic pulpit orator in this country. After making an appeal for the Indian and negro missions, for which collections were taken up in all the churches of the archdiocese last Sunday, His Grace read the epistle of Ash Wednesday and gospel of the day. He had fasted forty days and forty nights, being tempted by Satan.

"The epistle read at the opening of Lent on Ash Wednesday," said the Archbishop, "and the gospel to day show forth two great purposes in the celebration of the Lenten season. The first is to call sinners to God, to move them to heed the reproach of consciences within them. It is a call of God to His people to repent, to fast, to mourn, to do penance, that He may forgive them. The Church has instituted Lent as a time when the prayers of all the children of God, gathered together, ascend to heaven, beseeching Him for mercy. It is a time not only of repentance, but of penance. 'Unless you do penance you shall all like wheat perish.' The temporal debt due to sin must be paid in this world or in purgatory. It is because many who are outside the Catholic Church do not understand this that they do not understand the Catholic doctrine of purgatory and of indulgences.

In the second place, it is a time to prepare for future battles by laying in a reserve force of divine grace. While man lives in this world he is likely to fall. In the evening of his life, after a glorious morning and a splendid noon, he, like Solomon, may yield to temptations and perhaps perish in sin. Therefore he must prepare for the future.

"The great example for man at this time, as at all times, is our Divine Lord, who, though He had no sin, took upon Himself the sins of the world. He is our great model and in no more perfect way can we excite ourselves to repentance and penance than by looking at Him, the great Sufferer on account of the sins of mankind, and in no more perfect way can we prepare for future conflicts than in viewing our leader, Jesus Christ. With all the beauty of our humanity He is the great central point towards which every man should look—the universal Teacher. We find Him, who was sinless, mourning for our sins and leading in the army against sin."

PREPARING FOR THE CONFLICT.  
The Archbishop next drew an eloquent picture of Jesus preparing for the conflict with Satan.

"Having fasted forty days and forty nights, beholding that beautiful humanity prostrate on the earth, that second Adam in the desert of mortification—pure, pale, suffering, united to God by holy prayer. We often fall and afterwards say we were surprised. We were surprised because we had no reserve force. We must prepare for temptation as our Divine Lord prepared for it. When He had fasted forty days and forty nights, in order to give us a good example how we should meet the enemy, then the tempter came to Him—the tempter who, once His archangel, knowing it was the time for the Messiah to appear on earth, was yet not perfectly certain of His character. Yet it may be asked did Satan not see His coming upon earth announced by the singing of angels? Did he not see Christ's baptism in the Jordan and hear the voice of God from heaven proclaiming and praising Him? How could he doubt that this was the Son of God? The demon's knowledge, like the demon's power, is limited by Almighty God. Therefore it was that he asked God to allow him to tempt Job, and God permitted him to tempt him. And God in like manner permitted him to tempt our Divine Lord to Peter. 'Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee that thy faith fail not, and thou, being once converted, confirm thy brethren.' (Luke xxii., 31.) So, like his power, the knowledge of the demon is limited. Notwithstanding all the evidences of the divinity of Christ, his pride blinded his intellect and he could not see in Jesus the Son of God. So men, blinded by pride, pride, by sin, by selfishness and love of the world, see not the marks of divine authority and truth of the Catholic Church. Why do we not see one another's merits? Because we are blinded by pride and prejudice. The demon thought there were evidences that this was the Son of God—yet doubted. 'What,' he said, 'could this son of the carpenter, this outcast man, be the same who hurled me from the height of heaven to the abysses of hell?'

Surely this cannot be the Son of God, and yet I'll approach Him.

Amongst ourselves there is undoubtedly continual progress in the erection of new churches and the increase of the number of clergy. Twenty years ago, according to the Catholic Directory, there were in England and Wales 1,662 priests and 1,025 churches, chapels and stations. Ten years later, that is in 1884, the number of priests had risen to 2,176, and of churches and chapels to 1,321. In the Directory for the present year the number of priests is set down as 2,613, and of churches and chapels as 1,404. These figures indicate a fairly satisfactory advance; but has there been a corresponding advance amongst the Catholic body generally? Energy, no doubt, there has been, but has it been well directed? Has it not rather been expended, not to say wasted, on too great a diversity of petty objects instead of being applied to important movements with definite aim and ability and skill? In what measure and with what success has Catholic action responded to the cry 'witness' to the laicage? It is little more than two years ago since the Rev. Austin Powell, of Breckley, used these startling words in the course of an address at Wigan: "From time to time they received most glowing accounts of the opening of a new church, or of the building of a school, or of the providing of a church with a new organ, stained glass windows, or highly decorated statues, and good Christians immediately thought that they were making progress, and that the return of England to God's Church might be looked forward to before this generation passed away. But never since the accession of Elizabeth to the throne had the prospects of the Church been darker than at present. The population of the country was increasing most rapidly, and the census showed an increase of some three millions. They might take the number of Catholics in England as 1,400,000, or a little under 5 per cent of the whole population. If then their increase during the last ten years had been on a par with the general increase, they would have added to the numbers 175,000. The melancholy truth, however, was that in many parts of England their number was on the decrease." What special efforts have been made since that date to get hold of those who were lapsed or lapsing, and secure their attendance at church, which is a sure test of fidelity to religion? Must it not be admitted that little has been done to uproot that vice which is the main cause of the leakage? Drunkenness has become more and more prevalent amongst all classes, and never perhaps have its ravages wrought more destruction, physically and morally, than during the present Christmas season. Why, it may be asked, should we be so severely criticized in these days of peace and goodwill? The answer is that this is the time for counting gains and losses, and forming good resolutions and plans for the future.—Liverpool Catholic Times.

## CATHOLIC ADVANCE IN ENGLAND.

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PHILADELPHIA CATHOLIC TIMES.  
A querist asks the *Outlook* (1) What is the special feature in the Roman Catholic Church? (2) What is the difference between the Protestant and Roman Catholic Bibles? That journal replies to the first question thus: "The special features of the Roman Catholic Church are in its doctrine of Papal supremacy and the Mass."  
The correct answer is this: (1) The special features of the Roman Catholic Church are that it is the Church founded by Christ, possessing by reason of His commission authority to teach infallibly what He revealed and commanded to teach. (2) That its head, the successor of St. Peter, the Pope of Rome, is the supreme governor of Christ's Church, and the infallible teacher of faith and morals. (3) That it is Catholic.

To the second question the *Outlook* answers: "The Roman Catholic Bible is an inferior translation. It also reckons the Old Testament Apocrypha as an integral part of the Holy Scriptures."  
This answer is misleading. A translation may be inferior in two ways—first, as to language; second, as to meaning. It is inferior in the first sense when it is not pure, idiomatic English. It is inferior in the second sense when it does not give the meaning of the original.

Now the Douai and Rheims translation (the Catholic) is inferior to the King James translation in as much as its English is not so idiomatic as the latter. The reason of this is a standing reproach to the intolerance of English Protestantism under Henry VIII., Edward VI., Elizabeth and James. Under these monarchs Catholic schools and colleges were forbidden to exist in Great Britain, and Catholics were compelled to seek education abroad. As a result their English became Latinized; and the Catholic translation of the Bible in this Latinized English, while the King James version uses more Anglo-Saxon words and follows closer the English idiom.

But when we consider the two translations in the second sense, that is, as to correct reproduction of the meaning of

the original, the Catholic translation is far superior to the Protestant version. This is generally admitted by biblical critics. The evidence of this is found in the fact that in the revised edition gotten out a few years ago all the changes from the King James version were made to conform more closely to the Catholic translation. This fact is a confession of judgment.

It must be observed that when the Protestant Bible is spoken of the King James Bible is always referred to. For pure, rugged, idiomatic English there is no book in the language, except Shakespeare, that can compare with it. But as a correct rendering of the meaning of the original it cannot bear criticism; cannot compare with the Catholic version. In what concerns Divine revelation truth is to be preferred to idiom.

## HON. MR. JOLY.

The following extracts from the speech of Hon. Mr. Joly, a French-Canadian Protestant, recently delivered in Toronto, will be of particular value at this time:

There are people who reflect and see how absurd and ridiculous it is to think that there is any need for the P. P. A. in Ontario, when the Protestants are four fifths of the population. (Applause.) But not all understand the purposes of the organization, nor realize that when it has fulfilled the purpose for which it was called into existence in Ontario it will disappear like a noxious exhalation; and they think that it is taking root in Quebec.

The religion of the Protestant minority is not interfered with and never has been. The minority, in fact, does not scruple to find fault with the religion of the majority, and to pity that majority; would like to remedy the present state of things, and is quite willing to relieve the French Canadians from many abuses, the weight of which they themselves do not feel. But what could they do if they deprived the French Canadians of their religion in which they were brought up? He shuddered to think of the results of such an event. The Protestants showed great grief at the sight of the clergy supported by tithes, and the farmers paying 1-26th of their products to the priest. For his part, he thought that the fairest way of supporting a clergy, and was acquainted with Protestant clergymen who would be glad to be so supported. (Laughter.) He thought it the fairest of all systems, that when the Almighty sends plentiful harvests the priest benefits by the Divine bounty, and when the crop poor the priest also suffers. It was perfectly right to associate the clergy with the farmer's welfare. And it is one of the most beautiful features of the character of the simple French Canadian farmer to see the honesty and faithfulness with which he discharges his duty to his church. (Applause.) But though the Protestants pity the Roman Catholics for that, yet the Roman Catholics do not interfere with the manner in which they pay their clergy—or rather with the manner in which they do not pay them. (Laughter.) The Roman Catholics do not interfere with the church-building of the Protestants; and, while the Protestants attribute much of the poverty of the Roman Catholics to their habit of church building, the poverty of the Protestant farmer was never attributed to his church building. In point of fact, the poorest building in the district, the worst building in the district, there is a feeling which does honor to the habitant, and that is the pride in his church. There is very little ornament in his own house, but all his ambition is to decorate his church and to make it a monument worthy of his God. If those present could but see how he enjoys this they would say that the money thus spent was well laid out. And as to the assertion that the farmers are blest to build churches, it must be remembered that the new churches are not built every year.

As to the educational rights of the minority, he desired to point out that Sir John Ross, in the debate of 1865 on Confederation, had shown that the right of separate education was accorded to the Protestants of Quebec before the union, when they were in a minority, and entirely in the hands of the French Canadian majority. The distribution of the State funds for education under that condition of affairs was entirely satisfactory. A like statement was to be found in the report of the commissioner of 1890 on the education of the minority in Quebec. During all those years there had been the same liberality, the same justice to the minority.

For twenty-five years he had represented a Roman Catholic constituency, and it was exclusively Roman Catholic, for the reason that there was only a little part of Lotbiniere, which was Protestant, and, unfortunately, since 1856, that had been disfranchised. It remained disfranchised for the whole time that he had represented the county until the late election, when the men who had been deprived of their votes voted for him as he had really been elected by an exclusively Roman Catholic constituency, and he

had had some contests of a desperate nature, too. His opponents had naturally availed themselves of the religious question against him. They had reminded the people that he was a Protestant, and had asked them how they could trust him with their most sacred interests. The only answer they got was, "We prefer good Protestantism to a bad Roman Catholic." (Applause.)

## CONVERSION OF A CHURCH OF ENGLAND CLERGYMAN.

The Rev. C. Lutz, a Church of England clergyman, has been received into the Church, and the following letter which he has published, will be read with interest:

To the Editor of the Catholic Register:  
Rev. Sir—Perhaps you will very kindly allow the undersigned to be published as received into the Catholic Church by the Rev. F. Ryan at St. Michael's Cathedral on Thursday last.

While endeavoring, to the best of his poor ability, to discharge his duties as a Church of England clergyman, reading, observation, and manifold experiences have, for some time past, been forcing the conviction daily more strongly upon him that it was his plain and unmistakable duty to seek admission into the Church of Rome, where alone that faith, union, both as to doctrine and discipline, can be found, which her Divine Master knew would be essential to the welfare, nay, the very existence, of the Church. He had come on earth to found, the hand of God, so seemed to be clearly guiding his steps in that direction.

Under God, I am alone responsible for the step I have taken. No pressure whatever from any quarter has been brought to bear upon me, no hopes of worldly success held out to me. On the contrary, I obeyed the dictates of conscience, and carried into practice the maxims which I had long known, knowing whether or in what way, I should be enabled to earn a livelihood.

Those of those who have known me intimately in recent years will, I think, be surprised to hear of the step I have taken; and—though no longer of the same fold—I should wish to ask them to remember me in the same kindly way in which I shall ever think of, and pray for them. I well know how to value the good points of Anglicanism, and I shall endeavor to retain as much of the best of the grossest misrepresentations—both willful and ignorant—ever actuates all the trust and noblest sons and daughters of the Mother Church in this Dominion of Canada.

Apologizing for the length of my letter, I am, rev. sir, your obedient servant,  
Toronto, Feb. 19, 1894. C. LUTZ.

## EDUCATION IN BARRIE.

How they do things in the Pretty Town on the Sunny Side of the Hill—Extract from the Report of the Department Inspector.  
The authorities here are entitled to unbounded credit for the prompt, broad vision and finished manner in which they acted on your inspector's advice to erect a new school, and generally and particularly they have now a complete school—one that would, architecturally and otherwise, do credit to any city or town in the Province. The local efficiency of the building is also of a gratifying character; the various departments, at this inspection, showed themselves admirably equipped up to the standard of knowledge, but operating with a vigorous and thoroughly progressive spirit. In fact, the past year has been one of unqualified success in the Barrie school affairs, whose present condition is well worthy of emulation. The *REPORT* also begs to offer its compliments to the principal, especially to the indefatigable Dean Egan, to whose energy, vigilance and zeal this felicitous state of affairs is mainly due.

## DIocese of London.

THE MISSION.  
On Sunday last, in St. Peter's cathedral in this city, a mission was commenced by Rev. Fathers Dolan and O'Brien, members of the Society of Jesus. In consequence of the large size of the congregation of the parish, it was deemed advisable to set apart the first week for the women and the second each day at 6 o'clock in the evening. A short instruction is given at the evening Mass and a sermon preached at the late hour of the evening. The Blessed Sacrament, are also held in the evening, when a sermon is likewise preached. This retreat has opened as we go to press, and it may judge by the very large throng of people who visit the cathedral during the day and evening, together with the evidence of piety and sincerity pictured on the countenances of all, it will doubtless bring blessings in abundance to the people of this city. It must be a source of gratification to His Lordship, the Bishop of London, and to the resident priests of the cathedral, to witness the hearty and unanimous response made by the people to their appeal to come to the house of God and drink of that spiritual nourishment placed before them in such abundance by our Holy Church, through the ministrations of these two distinguished members of the noble Society of Jesus.

PARISH OF WYOMING.  
The little ladies of the *Solidarity* of the Blessed Virgin Mary, recently established by Father Philip Gnan, in St. Philip's Church, Petrolia, held a two evenings' local bazaar in the apartments of the church basement. The course, unplastered walls were artistically decorated with twigs of evergreens and variously shaded buildings, interspersed with scores of flags and Chinese lanterns. The tables of fancy work were an eye-foist to the many visitors. The hundreds of articles, principally novel assigns and conceptions were solely the skillful handwork of the Children of Mary. The four junior members of the society were appointed canvassers for two large and exquisitely dressed dolls. After keen competition, Frances Winton and Margaret McGuire led the election. The margins were of the receipts of \$113, a smiling success for the children's first undertaking. An echo of praise is given, Father Gnan's *Solidarity*, which

counts a membership of fifty. Such undertakings will encourage and advance the young of a parish to promote by united efforts all works destined for good purposes, and will initiate them into future usefulness. The parishioners of Petrolia were greatly pleased to learn that by a vote of the *Solidarity* the proceeds will be given for the benefit of the parochial schools to be established. This are the children of Lotbiniere who are the seeds of an early interest in the work that every good Catholic hopes to see successfully consummated. A unanimous vote of thanks was tendered by the members to Mr. John Farrel of Forest, who most liberally patronized the bazaar, and who in his ever unchangeable, happy way filled the position of chairman to the greatest satisfaction of the *Solidarity*.

## QUEBEC PRESS DINNER.

HON. SOLICITOR CURRAN SPEAKS OF "OUR COUNTRY" AND THE SERVICES OF THE PRESS.

From the Montreal Gazette.  
The Solicitor General, who received an ovation, said his first duty was to thank the Press Association for their kind invitation, and next to tell them, in the slang of the period, that in calling upon him to do so, they were to be taken to the heart of the matter. He said that he had given him no small concern. Languish and apology are not what could speak to the toast of "Our Country" without emotion. One thing after another in connection with the theme crowded upon the mind, and it was difficult to decide what topics to touch upon. Patriots thought they were, they did not expect that he was to launch into the glorious history of the past. He could not do justice to the subject, nor, more especially, to the speakers who were to follow him, were he to mention even the brave pioneers who first settled this province, who, whether as missionary, peasant or soldier, had lent lustre to the opening days of the Canadian nationality. (Great Etc.) Time would not permit him to speak of the valor of the resources of our great Dominion. A mighty ocean kissed its shores at either end of the land. They had the longest and the greatest rivers in the world; their forests were matchless, and their fisheries inexhaustible. Their mineral wealth was beyond calculation and the forests, the soil, the depositary of our liberties, which had in a great measure been built and consolidated by the vigorous and disinterested efforts of a free and true people, and which, thank God, for many years Canada had been blessed. (Cheers.) Our parliamentary institutions could not claim the antiquity of those of the mother country, but the same spirit animated our public men for the country's weal. The cobwebs of time did not hang around a venerable and venerable past, but the noblest spirits of the past were the depository of our liberties, which had in a great measure been built and consolidated by the vigorous and disinterested efforts of a free and true people, and which, thank God, for many years Canada had been blessed. (Cheers.) Our parliamentary institutions could not claim the antiquity of those of the mother country, but the same spirit animated our public men for the country's weal. The cobwebs of time did not hang around a venerable and venerable past, but the noblest spirits of the past were the depository of our liberties, which had in a great measure been built and consolidated by the vigorous and disinterested efforts of a free and true people, and which, thank God, for many years Canada had been blessed. (Cheers.) 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