

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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GEORGE PARSONS LATHROP AT THE CATHOLIC CLUB OF HARVARD.

St. Francis of Assisi as a Reformer.

George Parsons Lathrop, LL. D., lectured before the Catholic Club of Harvard on the evening of Wednesday, March 21. His subject was "A Thirteenth Century Reformer—St. Francis of Assisi."

Mr. Thomas Mullen, the president of the Catholic Club, was chairman. On the platform with him and the lecturer was the Rev. William Orr, rector of St. Paul's, Harvard Square.

The main idea of Mr. Lathrop's lecture was St. Francis of Assisi as a herald and exemplar of true Christian democracy. He conquered the rich to his cause, not by socialist or anarchist methods, but by shaming them with his own Christ-like choice of poverty.

Let us quote a few passages from Mr. Lathrop's lecture:—"Nowadays, a prevalent notion of reform is that it should be something rather noisy, that it should ring a loud bell, display placards, parade with brass bands, or inundate us with a campaign literature, of pamphlets."

With this too familiar type of reformer, Mr. Lathrop contrasted the reformer of St. Francis.

He first outlined the epoch into which the saint was born, the close of the twelfth century, which has been described as a "century of mud and blood, when darkness prevailed over light, evil over good, the flesh over the spirit."

The conflicts of Barbarossa with the Pope, the warfare between Guelph and Ghibelline in Italy, the selfish motives not seldom directing rulers in their apparently pious undertaking of Crusades, were all graphically pictured.

"Among the Italian people another conflict was going on, of the *popolo minuto* against the *popolo grasso*; the little against the big—essentially the same that we see to-day in our vastly improved Republic, that between the Democratic element and the plutocrats or oligarchs; and their employers."

"Other evils had come upon the Church itself in its long struggle with barbarism, and through the partial alliances which it had been obliged to make with feudalism as the only framework of social order then existing. Baronial manners, pomp and pride, the selling of benefices, a selfish desire for wealth, and other evils likely to come in the train of these had crept in among individuals of the clergy. All the vigilance and authority of the Popes were needed to correct them, and to cure the temporary alienation between the people and the priesthood in certain quarters."

The lecturer then sketched the picturesque birthplace of the saint, his wealthy father and his pious mother; his pleasure-loving youth and his soldier-life; bidding us note, through all that, that he was ever distinguished for charity and purity.

Then his absolute conversion to God, his religious life; his espousing of poverty and the folly of the Cross, and the persecution he underwent from his father; and then the founding of his order.

And here Mr. Lathrop, recalling recent Protestant interest in St. Francis and attempts to show that he wasn't quite a Catholic, bade his hearers note his loyalty to the Holy See, as proved by the journey of himself and his first disciples to Rome to get the approval of Pope Innocent III. for the new order, sixteen years before the Lateran Council had made such action obligatory on a founder.

As to St. Francis' methods of reform: "He had discovered that the only hope or relief possible for the age lay in a decisive spiritual and social revolution, which also must be entirely peaceful, recalling people to the primitive simplicity, unselfishness, and personal self-sacrifice of the time of Christ and His Apostles."

And for this, personal examples, as given by St. Francis and his followers, were indispensable.

These apostles of poverty and self-sacrifice were wital so cheerful that St. Francis called them "God's merry-makers."

In his analysis of St. Francis' character and methods, the lecturer

did not forget his exquisite tenderness of heart and his genial humor.

We quote again from Mr. Lathrop: "People are apt to think that 'the modern' invariably means something different from the old—they must even seek for 'the new Bible,' 'the new Christianity,' and so on. But, after all, there is nothing so completely modern and applicable to our times as the Sermon on the Mount, or some of St. Paul's searching utterances that go right to the heart of things and are good for every age. In these short sayings of St. Francis we find the gift, the shrewd reflection and reserved humor that animated Thorau. But Francis combined with these a great deal more: *viz.*, profound insight and far-reaching faith."

"What was the practical outcome of all his effort, sacrifice and spiritual devotion? In the first place, within a very few years, Francis brought not only the citizens of Assisi and Umbria to cease from their scourgings and hail him and his associates as the heralds and enactors of an immense humanitarian and spiritual improvement—all without a blow struck, a human life destroyed or a trace of violent controversy—but likewise gained all Italy to the support of this benign movement, and sent the current of it spreading through the whole of Europe and into Africa and Asia. In 1210, by simple appeal from the Christian point of view, he—the once despised outcast—brought the warring factions of nobles and commoners in Assisi together, and bound them in harmony by a written agreement, which was observed for many years. He regenerated the active spirit of Christianity; and in conjunction with that mighty champion of Church reform, Pope Innocent III., broke down the out-workings of feudal and despotic institution.

While he instilled democracy, the giving of alms, he also taught that every one should labor usefully with his hands, as well as with his brain and soul."

The lecturer mentioned some of the great names which the various orders of St. Francis have given to the Church, the State, literature and science. He spoke of the Franciscans' part in the discovery and civilization of the New World.

"The love of St. Francis encircled this country," he said, "in practical works of beneficence from the St. Lawrence to Florida, and from the Rio Grande to the Pacific shore; and his name rests in perpetuity on that city of the Golden Gate, San Francisco."

Mr. Lathrop showed, in conclusion, that reform means not substitution, but restoration. His lecture, of which the above brief outline and meagre extracts give but an imperfect idea, was heard with profound interest and attention.

We hope that many of our Catholic societies will have the pleasure of hearing it for themselves.

MORE NEW YORK CONVERTS.

Mr. and Mrs. George S. Floyd Jones enter the True Church.

New York, March 28.—Two more converts from the Protestant Episcopal Church, who are well known in society circles, were regularly received into the true Church on Easter Sunday.

On that day Mr. and Mrs. George Stanton Floyd-Jones, of Massapequa, L. I., received their first Communion in St. Francis Xavier's Church, in West Sixteenth street.

Four years ago Mr. and Mrs. Floyd-Jones became members of St. Ignatius' Episcopal Church, in West Fortieth street, of which Rev. Arthur J. Ritchie is the rector. Mr. Floyd-Jones was elected vestryman, and his wife took a leading part in the church work.

St. Ignatius' church has the "highest" service of any Episcopal church in New York. In many respects it closely resembles the form of service of the Catholic Church. Indeed, so extreme is it in this direction that Bishop Potter recently so marked his disapproval of the manner of conducting the service there that he omitted paying the church his customary visit, although visiting the other churches in his diocese.

Mrs. William Arnold, who lives at Eighty-third street and Fifth avenue, and is believed to be worth \$3,000,000, renounced the Protestant faith and was received into the Catholic Church on February 25. She also joined St. Francis Xavier's Church. Mrs. Arnold was one of the most prominent members of the Church of the Redeemer.

The most common error of men and women is that of looking for happiness somewhere outside of useful work. It has never yet been found when thus sought, and never will be while the world stands; and the sooner the truth is learned the better for everyone. If you doubt the proposition go around among your friend and acquaintances and select those who have the most enjoyment through life. Are they idlers and pleasure seekers or earnest workers? We know what your answer will be. Of the miserable human beings it has been our fortune or misfortune to know they were the most wretched who had retired from useful employment in order to enjoy themselves.

NOT THE MAN.

Philadelphia Catholic Times.

We have received many letters enclosing cuttings like the following from the newspapers and asking if we are the man:

"The Rev. Father A. Lambert, a Redemptorist of national fame and one of the principal officers of the Papal Army in America, who attracted the attention of the country about twenty years ago by engaging in a controversy in the newspapers with Colonel Robert G. Ingersoll, in which honors were divided, has renounced his allegiance to the Roman Catholic Church."

Another writes: "Thousands of people, Catholics and Protestants, think you are the Father Lambert that renounced the faith and the priesthood last week in New York. Even some Ingersollians are taking comfort from this thought."

By the grace of God we are not the man who renounced allegiance to the Catholic Church. To us the Catholic Church is Christianity in the concrete. Her divine origin and mission and the truths she teaches are as fixed in our mind as are the eternal truths of geometry. We cannot understand the logic of renouncing the Catholic Church and stopping anywhere short of atheism, or a denial of the supernatural, or of absolute skepticism. Once start on the inclined plane and there is no logical resting-place till the gloomy depths are reached. Before these ultimate results we stand aghast and shrink as one shrinks who stands on a bottomless precipice. It is an awful thing to lose the faith, and those who forsake it never give their real reasons. There is always a dark mystery back of the act known only to the unfortunate soul itself, a secret that the perpetrator never exploits on the lecture platform.

We are not the man. We cling to the Church of Christ with the eager grasp of the infant on its mother's breast, knowing that she is the appointed source of spiritual life as the mother is of physical life, and that through her come to us truth and grace and the merits of our Divine Redeemer.

We have nothing to say about the prodigal son, who has betaken himself to a diet of husks, except that he may one day receive the grace to repent the scandal he has given. His name is Van Lohsek, not Lambert; the latter is his baptismal name. The reasons he has given for his act, so far as we have seen them, are trifling and of no weight except with those who for some inscrutable cause suffer from intellectual blindness. He says there are quarrels and bickerings in the Church. That is true, as it must be true of every institution that has a human element in it and as long as man has liberty and ambitions and passions. Would you seek darkness because the sun shines on sinners? Would you forsake the apostle because Judas betrayed his Master? If you want to avoid quarrels and bickerings you must go to the moon or some other place where human nature is not. This attributing to the Church the delinquencies of men is like attributing to the law the crimes of the lawbreaker. The fact that the Church has withstood for eighteen hundred years persecutions without and persecutions within is one of the strongest proofs of her Divine origin and supernatural protection. She is the only institution on earth that is impervious to the vicissitudes of time and that has not been shattered by the iconoclastic hand of man.

CULPABLE IGNORANCE.

It is to be feared that much voluntary, culpable ignorance prevails among the educated classes of society outside the Catholic Church. The divine character of the Church is brought home to the individual by the preaching of the Word. This is done directly and immediately by the living voice of the Church, and indirectly and influentially by the example of the faithful. Many reasons hinder the educated classes from hearing the voice of the Church; but there is nothing to hinder them from attending to the lessons of faith illustrated by the lives of Catholics. Those who are brought into contact with Catholics may not, at first sight, see in their lives sufficient proof of the divinity of their religion. Some Catholics unfortunately walk disorderly, and to outsiders they stand betwixt them and the light of Faith. Outsiders, though not without learning, yet with a circumscribed intellectual horizon, usually identify the Catholic Church with that portion of it which they see in their midst and about them; and if that portion do not reflect the high morality of the Faith and Law of Christ, they cannot realize what such Catholics fail to show in their lives—the faith united with good works.

But other educated outsiders come in another way to the knowledge of the Catholic Church. They know her perfectly organized system of government; they see and admire the beauty of her liturgy; they are impressed by the majesty and dignity and authority of her teaching. They know her claim of being the only Catholic Apostolic Church, and of her being alone in

teaching, without error, the system of morality, and the very body of doctrine that the Son of God came on earth to teach. This claim may perhaps at first startle them; but with a little thought, they see that there is a complete harmony betwixt it and the action of the Church in every age. They read history, and they see that no event, duly authenticated, has ever yet falsified any prerogative to which she lays claim. And thus they come to see the divine character of the Catholic Church.

Then the question comes: What are they bound to do? Early prejudice, interest, human respect or some other cause may induce them to cling to the creed of their birth. Their natural feelings and inclinations also attach them tenaciously to it. Their conscience is aroused. Do they seek a solution of their difficulties in reliable places; or do they not rather set about finding reasons why they should continue to adhere to their own way of thinking? They do not pray for light; they do not consult Catholic authors; and they end in a voluntary blinding of their conscience, in a culpable self-deception.

This is culpable ignorance—specifically the same affected ignorance of which the Sanhedrim was guilty, when it declared our God and Saviour guilty of death because He said, after a life of miracles, I am the Son of God.—London Catholic News.

BARRIERS TO UNITY.

Views of Protestant Episcopal Bishops Reviewed.

Correspondence of the Catholic Times. Catholic University, Washington, D. C. March 22. Under the heading "A Barrier to Church Unity," the Independent of March 8 publishes the opinions of twenty-eight Protestant Episcopal Bishops concerning the removal of certain difficulties that separate their body from other denominations. These utterances were called out by the suggestion of Dr. Carroll that the canons of the Protestant Episcopal Church forbidding ministerial reciprocity should be repealed, and that all the shepherds should be recognized "as divinely commissioned and orderly pastors of the New Testament pattern."

This plea for a free exchange of pulpits does not in itself involve any doctrinal issues. "There is no difficulty concerning agreement in matters of faith,"—so Dr. Carroll thinks. But the bishops seem to have taken a more serious view of the proposition and to have discussed it on higher plane of Christian unity. Such reciprocity, says one, would "substitute courtesy for principle," and "would widen, not heal our differences." Another remarks that "there is a point beyond which clerical courtesy tends to ecclesiastical lawlessness." And finally the Bishop of Kansas thinks that "this question should not be discussed in the public prints by those who may be called upon to vote in council after invoking the guidance of the Holy Spirit." But all seem convinced that the canons in question should not be repealed.

This decision is expressed firmly, yet without bitterness. In fact, with the exception of one or two far fetched references to the "Roman Church," the language of the Bishops is temperate and kind. If they are not prepared to make the "sacrifice and contribution" required of them, they certainly show no lack of interest in the scheme of unification. They feel as deeply as their Protestant brethren the "reproach of schism" and are as anxious that it should be removed.

Now this feeling is significant. It is the newest phase in a development through which Protestantism has passed during three centuries. In the beginning sectarian hostility was the rule; then came an era of mutual toleration, and at present there is a general desire for unity of some kind. How are we to explain this growing tendency which is fundamentally at variance with Protestant principles? The necessity of making head against the inroads of rationalism and agnosticism—of combining for the sake of protection—is by no means the only one, and much less the essential one. The very concept of Christianity implies unity—not merely in the acceptance and observance of moral precepts, but in the profession of religious belief, and again not only in adherence to a few generalities of doctrine, but also in subscription to whatsoever Christ has revealed.

In proportion as this idea becomes more distinct the effort to realize it grows more determined. And, be it remarked, this is a striving not after an ideal as yet unattained, but for the restoration of that which once was. Unity, one of the bishops declared, has been "lost to the Church through sin." Could words say more? Certainly it was not the Old Church that departed from union with itself. If the rupture was a sin, then the responsibility must lie with those who broke away. And as the Reformation in England was no less a schism than its counterpart in other countries, we can readily understand why Protestant Episcopal bishops regard the lack of unity not only as a misfortune, but

also as the outcome of sin. In its origin that offence against the body of Christ can no longer be expiated; in the actual state of things there is just one reparation possible, and that is a return to the unity of the Church. For it must be observed that the phrase—"unity was lost to the Church"—is misleading. Unity, being an essential mark of the Church founded by Christ, could not be lost unless His words were made void. On the other hand, men could and did at various times sever their connection with the Church. They and not the Church suffered the "loss of unity."

The one fold under the guidance of the one Shepherd endures through all time, though some of the sheep may stray away. It is, of course, understood that more unity is not the distinctive note of Christ's Church; for, in that case, the most insignificant sect would have the best claim for recognition. *Unity in Catholicity*—identity of belief, though the believers are found even to the ends of the earth—such are the credentials whereby the true body of Christ is known. This fact, too, the Bishops seem to appreciate—at least they are anxious to be regarded as "Catholic," and as such to be differentiated from the "innumerable bodies" of Christians by which they are surrounded. Now, so far as the name is concerned, there is no rule of grammar to prevent them or any other organization from assuming the adjective "Catholic." Whether we say "the Catholic Church" or "the Church Catholic," whether we use capitals or small letters, the combination is euphonious. It is only when we attempt such a phrase as "the Catholic Protestant Episcopal Church" that the first adjective begins to look uneasy.

To relieve the strain we may suppose either that the P. E. Church undertakes the exclusive support of the difficult term, or that it allows other Christian bodies a share of Catholicity. In the first case Catholic would mean "English-speaking," an equivalence which we may hope for with the spread of our language, but which has not so far been realized. In the second case there seems no reason why the "innumerable bodies" should not all be comprised under the elastic expression, "the Catholic Church." We must be generous in words as well as in works.

Perhaps, however, we forget that the Protestant Episcopal Church has a special claim to be called Catholic in that it is ruled by an "Historic Episcopate." This, in fact, is the principal reason alleged by the Bishops for not opening their pulpits to ministers of every creed. If this "fence comes down, all the fences must go; and no one can tell what might ensue." This is quite logical, and the pity is that the first reformers did not reflect upon what might ensue, and actually has ensued, from pulling down the fence of authority. But why the "Historic Episcopate" should be a barrier between the Episcopal Church and all other Protestant bodies is not so clear. The Methodist, for instance, have an historic episcopate, and so have the Mormons. Their Bishops, it is true, cannot trace their record back to a royal apostle; but they are as independent of Rome as their Protestant Episcopal coeppers. If, again, the latter consider the acceptance of their episcopate a necessary condition of unification, why should they not consolidate and extend the union of Christianity by accepting the "Historic Episcopate" of Rome? Any one who is seeking the apostolic succession will certainly prefer a line of Bishops that has continued for nineteen centuries to one that has endured for three hundred years. And in matters ecclesiastical we must have authority, let it be by all means be both self-conscious and consistent.

Such is evidently the view taken by the twenty-seven Eastern Bishops who recently gave in their adherence to the Holy See. No one can deny that they had an historic episcopate and that their right to the mitre was as good at least as that of the Protestant Episcopal Bishops. But they saw, of course, that whatever was real in their title came from Rome and not from twopenny episcopate by other dissenting bodies was a matter of no importance when it came to the point of regaining lost unity. And, with more solicitude about things than about words, they adopted the simplest means of being both in name and in reality Catholics. Will their example be followed? This is not for us to say. Among the prelates of the Protestant Episcopal Church there are men whose vision is clear and whose purpose is upright. That their desire for Christian unity is sincere, their recent utterances abundantly prove. No can we do less than join in their hope that in God's own way unity may be restored. With the Bishop of Indiana "we wish that all Christian bodies who have separated from the historic Church and do not value Episcopal ordination, might realize what they have lost, and come to think as we do on this question. It would remove a great obstacle to the reunion of Christendom. It would hasten the fulfillment of our Lord's Prayer that His followers might be one, and present a united front to work together for the conquest of the world for Christ."

We would only remind the writer and his colleagues that the prayer of Christ was more than a human desire; it was an efficacious promise that has been fulfilled all along in the Church which He founded and can never be fulfilled outside of that Church.

CARDINAL GIBBONS.

Strong Denunciation of Legalized Gambling.

Mr. Charles J. Bonaparte, vice-president of the Society for the Suppression of Vice, has just received the following letter from Cardinal Gibbons with reference to the anti-pool-selling bill now pending in the House of Delegates at Annapolis:

"My Dear Mr. Bonaparte—" I wish to express my interest in the proceedings and sympathy with the purposes (as I understand them) of the public meeting held Thursday evening under the auspices of your society. I have had many opportunities to note the deplorable results to individual character, to the peace of families and to the well-being of the community, flowing from the vice of gambling, and it is a matter of common notoriety that this terrible vice is rendered far more prevalent when fostered by permanent and professional agencies. The effect of such agencies upon both the worldly and the spiritual welfare of young men is especially lamentable. To this course may be often traced habits of intemperance or dishonesty, or others no less fatal, which have ruined thousands of lives. Whatever defects there may be in laws intended to guard against such evils cannot, surely, be too soon remedied, and it is to be hoped that no individual interests will be allowed by the law-making power to outweigh these grave considerations of order and public policy.

"I can also appreciate the reasonable solicitude displayed by citizens who fear the establishment of such very objectionable resorts in the immediate vicinity of their homes, and cannot believe that our General Assembly will fail to accord fair attention to their legitimate complaints."

"I follow, in this instance, my invariable rule of abstaining from criticism as to matters fairly within the domain of politics, and regarding which there is room for an honest difference of opinion among citizens equally intelligent and patriotic; but this is not such a question."

"The issue is peculiarly a moral one, and I feel myself fully within my province as a priest and Bishop of the Church, no less than in the discharge of my duty as a citizen, when I express the earnest hope that it may be so decided as to at once relieve our legislative bodies from painful and, I trust, unfounded suspicions, and to promote the good order, morality and happiness of the community."

"Faithfully yours in Christ, JAMES, CARDINAL GIBBONS."

ARCHDIOCESE OF TORONTO.

The imposing exercises of the Forty Hours Devotion were begun at the Church of Our Lady of Lourdes on last Sunday. Solemn High Mass *coram populo* was sung by Rev. Father Marjolin of the college, the music of the choir being of a very high order. They maintained fully the enviable reputation they have won by the business and artistic manner in which they rendered Hummel's Mass. They were assisted by Miss McElarry, who presided at the organ, and a full orchestra. The leader, Mrs. Sullivan, acquitted herself with her usual ability. The sermon was preached by His Grace the Archbishop, who chose his text from the Gospel of the day. He spoke of Our Lord in the character of the Good Shepherd who laid down His life for His flock, and how that great act of sacrifice was of infinite value before His Father, He said: "He saved the sins of humanity, and by giving Himself up to the death of the cross He satisfied the justice of God for our iniquities. He still takes care of His flock. He provides sustenance for them in the Divine Sacrament. He promised this Heavenly Food to the Jews, but, like many people in these days, because they did not understand how He could do this, they would not believe it. He fulfilled this promise at the Last Supper, thus bequeathing to us His sacred body to be the spiritual food of our souls, which is as necessary to them as material food is to the body. His Grace then dwelt on our duties towards our Lord in the Blessed Sacrament. He wishes us to receive Him often and to visit Him frequently as "He delights to be with the children of men." Too many have closed their eyes to His presence in the tabernacle are the exception rather than the rule. The most trivial excuses are sufficient to keep us away. He exhorts us to receive Him as the bread of life, and He will respond to us as readily to cure us of our spiritual blindness. If there were any mothers listening to him, he would say: "If my child had told them to come to Him and He would receive them as readily as He did the son of the widow of Naim. As He brought Lazarus back to life at the request of his sisters, so, if there were any who had brothers dead in the promptings of Divine grace and buried in the tomb of heedlessness and unbelief, let them call upon Him and He would re-awaken them to walk in the newness of life."

The exercises were continued until Wednesday morning. The sermon at the evening devotions was preached by Very Rev. Vicar-General McCann, on Monday by Rev. Father Testy, and on Tuesday by Rev. Father Ryan, S. J.

Twenty three converts to the Catholic faith were received into the Church recently as a result of a mission of one week given to the men in St. Patrick's Cathedral, New York. A still more remarkable result followed a recent mission in the Church of St. Francis Xavier, in West Sixteenth street, where the number of converts was over seventy.