

# 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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### THE CATHOLIC ENCYCLOPEDIA.

We have received specimen pages of the Catholic Encyclopedia, which purports to give its readers full and authoritative information on the entire cycle of Catholic interests, Catholic action and Catholic doctrine. This work will be useful to both the Catholic and non-Catholic. To the non-Catholic it will present us as we are—our doctrines—the part we have played, and play, in history—our attitude towards the latest results in every department of human activity. Too often the church has been travestied, unconsciously mayhap, but more the less effectively by many who have, with wondrous credulity, accepted the dicta of the past about us. Scholars, however, of repute will enable them to brush the canvas clean and to paint in the whole truth, free from prejudice, national, political or factional. At all events there will be no excuse now for misconceptions of anything pertaining to the church or revamping of old charges. To Catholics it will be a treasure-house of erudition, strengthening their faith and showing them what churchmen and Catholics in general have done for the truest interests of mankind. His Excellency the Apostolic Delegate to Canada says of it:

"The greatest enemy of the Catholic church is ignorance of her doctrines and practices. The better Catholicism is known the more it is appreciated and esteemed. Assuredly one of the means to attain that end is a Catholic Encyclopedia."

The work will consist of fifteen volumes of 800 pages each, making a complete library of 12,000 pages. Each page will average 1,250 words, making in all 15,000,000 words to the complete set. In each volume there will be an average of 20 full page half-tones (in black or tint); 3 full page three-color plates; 5 maps; 130 text line cuts; making 150 illustrations to a volume, or over 2,000 to the complete set. The editors are Charles G. Herbermann, Ph. D., LL. D., Edward A. Pace, Ph. D., D. D., Conde B. Pallen, Ph. D., LL. D., Thomas J. Shanahan, D. D., John J. Wynne, S. J., assisted by numerous collaborators.

The Catholic Encyclopedia will be sold only by subscription, and it can be obtained direct from the publishers, Robert Appleton Co., Publishers, 1 Union Square, New York City.

### A SAFETY VALVE.

The Spanish match serves as a species of safety-valve to the pent-up emotions of some of our ministerial friends. That disturbing the atmosphere in this wise is in bad taste may be believed by many; but all will agree, we think, that the expulsion of the noxious vapors which tend to play havoc with the clarity of the ministerial mind is to be commended. The trouble is that the expulsion may take a long time.

Preachers, however, should not wax too eloquent in decadent and dying nations. They should not use the standard of wealth to rate the worth of a people. For a nation poor in the trophies of the mart and the counting-house may be in a healthy condition, and, so far as true civilization goes, may be instinct with vitality. Spain has fallen in the estimation of the world; but a country does not die of its wounds. And we dare say that many cannot view the sullen, discontented unemployed thousands of England as a sign of bounding national life.

Commenting on the betrothal of the King to the Princess Ena, Mr. Labouchere, in a recent issue of Truth, writes as follows:

"Many thousands of girls of all creeds have done the same thing before. Whether they are right or wrong is a question between themselves and their consciences and concerns no one else in this world."  
"For any one to express an opinion on the lady's conduct in such a case is pure impertinence, and that any London newspaper should open a correspondence on the subject, especially when the lady and her family are in a position which precludes them saying a word in her defence, seems little less than a cowardly outrage."

### "ACROSS WIDEST AMERICA"

WITH IMPRESSIONS OF TWO YEARS' SOJOURN ON THE BRIBING COAST, PROBABLY ILLUSTRATED BY EDWARD J. LEVINE, S. J. MONTREAL, 1905.—THE CANADIAN MESSENGER.

Well written, useful and of historical value without, this book may well be a worthy companion in an hour of leisure. They who wish to know what two years' work in the Arctic means for

a missionary should read this volume. Not that the author dilates on his privations; but we can read between the lines and understand what a man can do in the line of duty—neither for money nor for fame, but for souls. The words before us, however, radiate pleasure at work well done; and the pages descriptive of the snow and silence of the Arctic are brightened by the sunshine of humor. In fact the author seems to have been "all things to all men," as much at home with the motley thousands of Nome's gold seekers as with the bronzed miners who haunt the creeks running down into the Behring Sea.

On one occasion he has to take a trip via a gasoline barge yclept the Kee-walk Flyer, which flew by the way twelve miles in four or five hours and was put ashore, portable altar and all, in the mud in a drenching shower of rain. It was still early morning, and the settlement was asleep. So he sat down on a log, an object of platonic interest to a couple of Eskimos. Platonic is good. And however discouraging such an interest may have been to a very wet missionary on a log under the shadow of the Arctic Circle, it is refreshing to learn that the plane can still boast of individuals who have no desire to annex oneself, or one's property. But later on Father Devise was given welcome by a woman from Donegal. "And why did you take to mining?" he asked her. "Because," said she, "taking gold from the ground is taking what belongs to nobody but God. He gives it to us direct; and this is the honestest way of making a living."

On another occasion he met an old veteran who had searched vainly and for years for a "pay streak." But Father Devise's homily on the perishableness of gold had no effect on the grey haired miner. He was after the yellow dust: the future might take care of itself.

In reading the author's descriptions of the silence of the Arctic we thought what a blessed thing it would be to dwell therein and so escape the tongues of the waggon and gossip. We should have to contend with the cold and the snow and the awful dogs with a gift for midnight oratorios, but all this would be pleasant as compared with the talk which breeds mischief and wounds hearts, and the spectacle too often before us of persons who, calling themselves Catholics, show by their words and deeds, a rare hypocrisy or unpardonable ignorance of the doctrines of the church.

Says the author:

"Another fact which life in Alaska brings home forcibly to one, is the fewness of our real needs in this world. There is nothing wasted, nothing thrown away. A few years' residence in a miner's cabin would suffice to convince a man that his real needs are few, and that there are nobler uses for wealth than that of gratifying one's appetites or decorating drawing rooms with barbaric splendor."

We commend this volume to our readers.

### TALE-BEARERS.

"They have no business to mind if they had a mind to mind it, and no mind to mind their business, if they had any business to mind."

So wrote a humorist of the makers and carriers of stories—the persons who prey upon and ravage a parish. We know that the gossip who reads the above quotation will think how applicable it is to one of his or her neighbors; for dyed in the wool gossips never believe they are gossips. They may be known as such and dreaded on account of it. They may work early and late replenishing their news bags with anything, from family squabbles to public scandal, however loath some: They may spin stories about their acquaintances, and so, under friendship and indulge in unkind criticism—but gossips, never! In fact, the practised gossips abhor other gossips. This may be due to resenting encroachment on their preserves, but many venomous tongues preen themselves upon immunity from talking about others. They are, however, known and black-listed in every house that aims to conserve its peace.

We are told:

"If any man say he loves God and hate his brother, he is a liar. For he who loveth not his brother whom he seeth, how can he love God whom he seeth not?"

### THE ARTIC FOR THE TALE-BEARER.

To our mind detractors would be the individuals to search for the north pole. Barring accidents they would discover it; and, more, they would dig up a series of ancient former explorers, and malicious anecdotes about the natives.

Many Eskimos drank to excess; and, with an X Ray's eye trained in the denizens of the Arctic, would appraise their mental and moral worth to a nicety. For they are very competent persons! Of those the Scripture says: "The heart of fools is in their mouth. . . The fool when he walketh in the way, whereas he himself is a fool, esteemeth all men fools."

### A NUISANCE.

The tale bearers and detractors are detestable nuisances. But how to repress them is the question. They might be deported to some desert island or prevented by law from troubling those who have work to do, or branded so that all might know, and avoid them. But as these measures are not practicable they could learn what the Holy Scriptures say of them, and what fate is reserved for the bad tongue. For instance, when these good Christians open their news-bags we might call their attention to the following words:

"The tale bearer shall defile his own soul and shall be hated by all. . . the silent and wise man shall be honored."

When they proceed to retail malicious stories about their neighbors—just for amusement, you know—we might quote:

"The whisperer is accursed, for he hath troubled many that were at peace."

When detracting hypocrites begin the recital of some scandal or other, we might silence them with the declaration of the Bible:

"The death of a wicked tongue is a most evil death; and hell is preferable to it."

### NO PARDON WITHOUT SATISFACTION.

One word more. In taking away the good name of a neighbor, detractors act the part of a thief. They may regret it, but they will do well to regulate their regret by the following instruction which we take from the Council of Trent: (Part III, C. 9)

"For as the calumniator or detractor is not pardoned unless satisfaction be made to the injured person—a difficult duty to those who are deterred from its performance by false shame and an empty idea of dignity—he who continues in this sin is doubtless doomed to everlasting perdition. For let no one indulge in the hope of being able to obtain the pardon of his calumnies or detractions, unless he first makes satisfaction to him whose dignity or reputation he has depreciated publicly in a court of justice or even in private and familiar conversation."

Finally, detraction and calumny and gossip are not confined to one sex, nor to any particular class. The taint pertains to males and females alike, to the rich as well as to the poor, and to the lettered as well as to the unlettered. If a distinction were to be made we believe the cultured and the wealthy would compare unfavorably with the other classes.

### SERMON CRITICS.

#### THE CARDINAL'S TOPIC.

Baltimore Catholic Mirror. Cardinal Gibbons delivered one of his usual forceful sermons last Sunday before a large congregation at the High Mass. His Eminence dealt with a common practice—that of criticising our preachers—in an uncompromising way. The full text of his sermon was as follows:

"And we helping do exhort you, that you receive not the grace of God in vain." (Ep. 2, Cor. vi. 1.) You are all aware how fruitful was the preaching of the Apostles two thousand years ago. You know that after one sermon of St. Peter, three thousand souls were added to the disciples of Christ.

Why are conversions and moral reformations not so abundant now as they were then? The fault is not with the seed of the Gospel! It is as prolific now as it was in the primitive church. The fault is with the hearers. I propose this morning to set before you some of the causes which are obstacles to the growth of faith and piety in our hearts. Let each one consider in himself how far these causes interfere with his advancement in righteousness, and let him courageously remove the impediment, so that the Holy Spirit may have free access to our souls.

The first obstacle to the salutary influence of a sermon may arise from an unconscious prejudice against the preacher himself. He may be regarded as ungainly in manner, he may be criticised for slowness or hesitancy of speech, or he may be despised because of his youth and inexperience, or what is worse, his sacred character may be overlooked in his humble exterior.

The critic may be tempted to say what Goliath said to David: "How can this young man with his sling and a pebble presume to overthrow me who am a giant in intellect? How can this youth with the infirmities of our common nature hope to reclaim me from the error of my ways?" In fact Christ Himself did not escape the shafts of adverse criticism.

He was despised by some of His hearers on account of His lowly origin and avocation, and because He was not regarded as a man of letters. "Is not this the Carpenter," they said, "the Son of Mary, the brother of James and Joseph?" And if the Master was scorned, we need not be surprised that St. Paul was treated with contempt. Some of the Corinthians said of him that he was diminutive in stature, and contemptible in speech.

Your first duty when you come to hear the Word of God is to put yourself in touch with the speaker, and to be in harmony and sympathy with him, and to regard him as he really is, as the minister of Christ, and the dispenser of the mysteries of God.

The Lord is pleased to make use of us as His instruments, notwithstanding our personal infirmities, or rather because of them: "The foolish things of the world hath God chosen, to confound the wise, and the weak things of the world hath God chosen, to confound the strong, and the base things of the world and the things which are despised hath God chosen, and the things which are not, that He might bring to naught the things that are, that no flesh may glory in His sight."

Provided the wine is good, you should not care whether it is presented to you in a golden or a pewter goblet. If your tea or coffee is palatable you will not criticise the cup which contains it. The Holy Scripture tells us that the Prophet Elias was nourished with food by an angel in the desert. And church history informs us that Paul, the first herald, was fed by a raven in the wilderness in Egypt. Now though there is an immense distance between an angel and a raven, the bread which the raven supplied to Paul was as nutritious as the food which the angel served to Elias. The food of the Word of God is as nutritive to your soul when furnished by the humblest of God's servants, as if it were offered by an angel. Hence St. Paul praises the Galatians because they received the Gospel because they listened to them with as much reverence, as if it had been announced by an angel from heaven.

When the Queen of Sheba brought from the far East large presents of gold and precious stones to Solomon, the King on accepting those rich treasures, did not find fault with the camels that carried them, nor the harness in which they were caparisoned. Now, my brethren, the words of Christ are your treasure—far more precious than gold and silver and precious stones; we are but pack horses that carry it to you. "We bear this treasure in earthen vessels." Christ the Lord is the living Fountain of Grace. He is the delicious wine that cheers your hearts. We are but the channels by which it is conveyed to your souls.

He is the Bread of Life that cometh down from heaven. We are the ministers that serve the food to you. He is the Shepherd of your souls. We are the pipe that He uses to call His sheep together. Our words sounding in the pulpit are but the feeble echo of the voice of the Spirit of God that perfited the Apostles on the day of Pentecost.

Fifty years ago, Chief Justice Taney was a regular and devout worshipper in this cathedral. One of the clergy of the Archbishop's household told me that he always felt a certain embarrassment in preaching before the great jurist. One day he remarked to the judge himself his sense of trepidation in observing him among the hearers. The jurist replied: "I always listen to the Lord's appointed with attention and reverence. I regard all sermons as good whether they are exalted and virtuous or low and vulgar. I never heard a bad sermon in my life. This is an example worthy of imitation."

To proceed: There are many found in our days who regularly attend the House of God, who listen with attention, and sometimes even with holy joy to the sacred truths which are here announced. They admit that the solemn declarations of Christ's ambassador regarding their soul's salvation are strictly true, and that they are desirous of conforming their lives to the standard of the Gospel.

But unfortunately the words they have heard do not take deep root in their hearts. The seed of the Gospel is choked by "cares and riches and pleasures of life." On the evil spirit, the father of lies, is the alert, ready to seize the first opportunity to snatch like a bird of prey, the newly-planted seed from the souls of his victims. He insinuates to them that the exhortation they heard is applicable only to monks and nuns and persons of advanced life; that it is yet too soon for them to renounce the pleasures of sin, that they must enjoy life for some time longer, that they must pluck some more flowers from the garden of sensual delights, that they must sow their wild oats like other men, and that later on they will have an ample leisure for repentance and moral reformation. Yes, while you are young and vigorous, suck the orange, and throw the rind to God in your old age.

The Apostle St. James describes by an admirable comparison these persons who do not profit by the sermons they hear. "Be ye doers of the word," he says, "and not hearers only, deceiving yourselves; for if a man be a hearer of the word and do not doer, he is like to a man beholding his natural countenance in a glass. For, he beholdeth himself and goeth his way, and presently forgetteth what manner of man he was."

Are there not some of you present to whom these words of the Apostle can justly apply? Do you not admit that the description which the speaker gives of the sinner exactly fits your selves? Do you not acknowledge that the picture drawn is well drawn, that every sentence is a stroke portraying some feature in your character? And yet you

have not the courage or the resolution to remove the deformity he points out in your conscience, nor to wash away with the waters of penance the stains from your soul.

Now, can you imagine, my brethren, that God will be satisfied on finding that after hearing so many exhortations, you manifest as yet so slight a moral improvement, that after so much seed is sown in your hearts He discovers so little fruit of sanctification that after so much is lavished upon you there is so small progress in your spiritual life?

For, remember that every sermon you hear is a special grace, and every grace abused is a crime. God will not be content with so scanty a harvest, for He declares to us by the Prophet Isaiah that His word shall not return to Him void, but as the rain bringeth forth seed to the sower, so shall His word bringeth forth fruit in our hearts. And by the Prophet Ezekiel He says to His minister: "If thou give warning to the wicked, and he be not converted from his wickedness and his evil ways, he indeed shall die in his iniquity, but thou shalt save thy soul."

What would be the feelings of a farmer on seeing that a field that had been cultivated with the greatest care, had enriched with fertilizers, and in which he had planted excellent seed, had brought forth nothing but weeds, thorns and briars? Would he not be tempted to curse that field as the Lord cursed the barren fig tree, saying: "Let no fruit grow upon thee forever." What did our Lord mean when He struck with blight the fruitless tree? Surely He was not angry with it. He intended, no doubt, to convey to men the forcible lesson of the terrible consequences which follow from hearing the word of God without fruit.

St. Paul indicates the same lesson under a like figure: "The earth," he says, "that drinketh in the rain which often falls upon it, and bringeth forth thorns and briars, is rejected, and is nigh unto a curse whose end is to be burned." How bountiful has the divine Husbandman been in planting in the fields of your hearts the seed of His word, which He has copiously watered with the rains and the dews of His grace. Oh, if you had cultivated that field with diligence, how abundant now would be your harvest of Christian perfection!

But if the condition of these persons who have not the courage to amend their lives is to be deplored, how much more wretched is the state of those who are so blind that they will not see their iniquity! These men look on themselves as immaculate and exempt from human frailty, and they have not the humility to persuade themselves that the denunciations of God's minister can in any manner apply to them. These persons are usually exercising their minds during the sermon in trying to designate those to whom the censures of the priest may be referred. While the speaker is reproving those in general who are guilty of certain vices, without having anyone particularly in view, these self righteous critics will thus commune with themselves: "That blow was intended for my neighbor on my right; this stroke was aimed at my friend on the opposite side; that other reproof was levelled at the individual in front of me—and richly he deserves it." And thus they go on from the beginning to the end of the discourse, without ever searching their own hearts.

Now my brethren, this is unjust and uncharitable. This is imitating the hypocrites, who stalk about with uplifted head into the temple and thank God that he is "not like the rest of men, extortioners, unjust, adulterers as the Pharisees."

Never apply to anyone except yourself the strictures from the pulpit. If happily you are innocent of the sin which is condemned, humbly thank your Maker. But if there is any shadow of guilt on your conscience with uplifted head into the temple and thank God that he is "not like the rest of men, extortioners, unjust, adulterers as the Pharisees."

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St. Chrysostom complained in his day that many persons came to the temple of God, to criticise the sermon, to applaud or condemn it, instead of listening to it with the reverence of a disciple. "The class of hearers, alas! is not yet extinct. That you enter the church of God as they would walk into a theatre, and listen to the sermon of a priest, as they would hear the declamation of an actor on the stage. If the preacher tickles their ears, excites their imagination, or indulges their humor, they express themselves as highly entertained. But if on the contrary he tells them some whole some, but unpalatable truth, if he puts them in mind of their faults with the view of correcting them, they grow uneasy and chafe under the ordeal, and they say in their hearts what Achab said of Micaiah: 'I hate him, for he doth not prophesy good to me, but evil.'"

The impious King Achab before engaging in war with Syria consulted four hundred false prophets about the issue of the campaign. They gave him the flattering answer that he would certainly be victorious. But the pious King Josaphat, the ally of Achab, convinced of the hypocrisy of the false prophets, asked "Is there not some prophet of the Lord to be consulted?" Achab replied: "There is one man named Micaiah, but I hate him for he doth not prophesy good to me, but evil." Micaiah was summoned. He foretold the destruction of Achab's army. The army was dispersed and Achab was slain.

There are hundreds of false prophets in the world who are eager to deceive you by fallacious hopes. But there is

one spot that should be free from the taint of hypocrisy. From this sacred pulpit God's anointed minister must ever hold up to you the mirror of truth without fear or favor; for, "better are the wounds of a friend than the deceitful kisses of an enemy."

That sermon, my brethren, is the most profitable, indeed that sermon is alone worthy of the name, which enlightens our minds and warms our hearts in spiritual things, which arouses in us a love of God and of our neighbor, and which inspires us with a hatred and contempt of ourselves. King Louis XIV. of France had listened to a good many discourses from courtier prelates. But there was one man, Massillon, Bishop of Clermont, who always spoke to the King with the freedom and authority with which Nathan spoke to David. One day Louis remarked: "When I hear some other preachers I am pleased with the speaker, but when I listen to Massillon, I am displeased with myself."

It is a fearful thing to receive the grace of God in vain. According to the testimony of Christ Himself, it is a sign of reprobation to have a distaste or aversion for the word of God. He said to the Jews, "Ye hear not the word of God because ye are proud of God. And God makes this threat by the mouth of His Prophet: 'I called and you refused, I stretched out my hand, and there was none that regarded. You have despised all my counsel, and have neglected My reprobations. I also will laugh at your destruction, and will mock when that shall come to you which you fear.'"

On the other hand, it is a mark of divine predilection and predestination to have a relish for the word of God. "He that is of God," says our Saviour "heareth the words of God." It is a sign of good bodily health to have a keen appetite for food. And it is a sign of a healthy soul to have a taste for spiritual food. If we have a yearning for our heavenly country we will be glad when it is mentioned before us, and when the way to reach it is pointed out.

Oh, that the holy spirit would burn my lips with His sacred fire as He burned the mouth of Isiah with a burning coal, that I might brand in your hearts the saving Gospel of Christ! Would to God that the Lord would inspire me to speak, and inspire you so to hear, that you would all be filled with the communion of the multitude that listened to John the Baptist in the Desert, and cry out with them: "What shall I do to be saved?"

May the precepts of the Gospel exert so sweet, so strong, so sovereign a sway over your minds and hearts that the parting words of Christ tenderly spoken to His Apostles may be fulfilled in you: "If any man love Me, he will hear My words, and My Father will love him, and we will come and will make our abode with him. May the word of Christ reigning in the kingdom of your souls be a pledge and an earnest that He will reign over you in the kingdom of His glory."

### CATHOLIC NOTES.

Baroness Monteiro has been received into the Church by Rev. C. E. Rivers, M. A., at the Church of Our Lady of Lourdes, London.

Dispatches have been received from China by the Congregation of the Propaganda, stating that five Marist missionaries have been massacred and their mission destroyed.

The Jesuit Fathers in charge of the Shanghai Catholic Mission, in their recent annual report, announce an increase of 6,375 converts received during the year 1905 into the church.

Patrick O'Shea, the Nestor of Catholic publishers in America, died suddenly at his home in Summit, N. J., on March 3rd. Mr. O'Shea, who had lived until March 17, would have reached his seventy-fourth year, having been born in 1832 in Kilkenny, Ireland. Mrs. Marion Longfellow O'Donoghue, well known in Washington literary society, is a daughter of Henry W. Longfellow's elder brother. She is a writer of verse and a translator of stories. In 1896 she founded the "League of American Pen Women."—The Casket.

Lord Brampton, once better known as Judge Hawkins, and a recent convert to the Catholic Church, has made the handsome contribution of £1,000 to the building fund of the new Catholic cathedral at Westminster. It is not the first evidence he has given of interest in the structure, because he has also presented a side chapel at a cost of \$25,000.

The reception into the Catholic church of Sir Cyril Stanley Rose, Bart., is of peculiar interest to Ireland, from the fact that the young baronet—he is not much over thirty—is a direct descendant of Thomas Addis Emmet, one of the patriots of 1798. His grandmother was a Temple Emmet, the wife of his grandfather, the first baronet, who was an eminent Canadian lawyer and statesman.

In the last Parliament, seventy-two of the one hundred and three Irish members were Catholics, and five of the four hundred and sixty five English members. In the new House of Commons seven of the English representatives are Catholics: Lord Edmund Talbot, Sussex; T. P. O'Connor, Liverpool; Rowland Hutt, Shropshire; H. Laro Balloo, Salford; G. J. O'Donnell, Walsley; R. Lamb, Herefordshire; Colonel Ivar Herbert, Monmouthshire. The four last named are Liberals.—Antigonish Casket.

Because God is its foundation and His honor and greater glory its aim, lies the secret of Catholic supremacy in the field of education.