

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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FOREIGN MISSIONS.

The annual report of the Paris Society of Foreign Missions gives us the interesting information that it has now control of 28 vicariates in Japan, China, Malay Peninsula, with a staff of over 1,500 priests who direct 1,162,165 Catholics. During 1897, 46,326 pagans were converted.

YOUNG MEN'S SOCIETIES.

Some of our wisecracks are in the habit of giving much advice to our young men. Why not give them some substantial help? If men of education and wealth would join their societies they would be doing more for them than by any amount of godly platitudes.

One reason why certain societies are not meeting with the fullest measure of prosperity is because there is too much oratory and too little business, an abundance of cliques and a lack of union amongst the members.

A GOOD CATHOLIC.

One characteristic of a good Catholic is humility. It is a strangely sounding word in the ears of a generation that is on its knees before the idol of "push and show," but it is, nevertheless, the most powerful force in the world to-day. The strongest are always the silent and humble. The mighty laws of nature work without voice. The scholar is silent when the empty-headed man is profuse in dogmatic opinion. The Christian is humble because he ascribes all that he is and has to God. Humility, therefore, is truth, and manifests itself by obedience. Hence you will never hear the language of censoriousness and criticism. Flippancy remarks anent superiors are never uttered at the fireside. Our Bishops and pastors are the sentinels of God, guarding His interests and claiming our respect.

ANGLICANISM.

Rev. Dyson Hague has published his work in which he expatiates on the subject of Anglicanism being from the beginning. The reverend gentleman has a perfect right to publish anything that may please his fancy, but we think that his energies have, this time, been misdirected. The little work is simply a rehash of articles by Anglican clergymen. It has nothing original about it except the reverend author's name. The theory of Continuity has long since been discarded by Anglican controversialists. Cold facts of history are against it and no effort even of a professor can galvanize it into life.

"It is difficult," says A. F. Marshall, "to be grave about such sophistry. I cannot turn my intellect upside down. I cannot trace Continuity from exact opposites. Continuity of disobedience from obedience; of personal, individual infallibility from the infallibility of the undivided Catholic Church; of spiritual headship of Queen Victoria, of her parliaments and privy councils, from that of the supreme Pontificate of St. Peter; of a parliamentary form of divine service from the sacrifice of the Mass; of irreverence to the Blessed Virgin from devotion to her; of a married clergy from an unmarried priesthood; of one incessant roar of doctrinal strife and newspaper theologues from the still small voice of the holy spirit of God, directing all intellects to know and believe the same truths," etc.

The Rev. Mr. Hague can derive much valuable information from a pamphlet written by Mr. Pope of Ottawa, and published by the Catholic Truth Society.

CRITICISM.

Dumas once described a critic as a gentleman who has claws only to tear those who have wings. There are, of course, a few who do the public thinking in a conscientious manner, but there are too many who palm off grossly absurd and partial opinions on the ordinary individual and deem them the products of scholarly investigation and judgment. Take a paper for example. The gentleman who "does" the reviewing has a few superlatives on hand for the praise or condemnation of any work

that comes under his critical eye. He may skim the pages, and forthwith we have what is styled criticism. A cleric preaches a sermon and it is heralded abroad as a most eloquent effort. We have, indeed, reverend pastors who can lay claim to the title of orator, but the lips of every one are not fire-touched and one can hardly expect from their appearance in the pulpit the evidences of Pentecostal inspiration.

We were always of the opinion that if there is one thing more than another that retards the progress of the Catholic press it is the pitiful method of adulation. We have done many things, but we have not reached the *ultima thule* of culture. Then let us say so. It is just as stupid to tell lies with the pen as with the lips. If we have a good man or cause let them enlist our sympathies and energies, but all the superlatives in the world will not give any permanent support to hopeless mediocrities.

Some, again, take it for granted that little good can, in a literary sense, come from a source Catholic and they either damn it with faint praise or deem it unworthy of notice. And their opinion takes up an abode in the minds of individuals who are intelligent and who should have self respect sufficient to preserve them from being the prey of every scribbler.

We had the misfortune recently of seeing the remarks of a critic on Maurice Egan's works. They were supposed to be "critical," and they gave the Professor but scanty praise. Now we are not an ardent admirer of Maurice Egan, but the man who underestimates his services to Catholic literature is either grossly prejudiced or has been asleep during the last decade of years. The most ludicrous part of the "critical essay" was the unstinted eulogy of "Marie Corelli." That lady has written much and has made quite a comfortable livelihood by her fantastic productions, but she cannot be classed with Maurice Egan and Christian Reid. Most of her works give us the impression of a person in a bad fit of literary delirium tremens. We do not believe in supporting anything simply because it is Catholic, but we see no reason why, all things equal, it should not share genuine support.

POPE LEO TO THE SCOTS.

Epitome of His Holiness' Letter to the People of Scotland.

The recent encyclical of the Pope to the Church in Scotland after speaking of his solicitude for the salvation of our separated brethren, calls to mind the glory of Scotland when she was a daughter of the Church, and appeals for a return of her people to the household of the faith. The letter then continues:

Great praise is due to the Scottish nation as a whole, that they have always shown reverence and love for the inspired writings. They cannot, therefore, be unwilling to listen to a few words which in our affection we would address to them on this subject with a view to their eternal welfare, since we find that in revering the Sacred Scriptures they are in agreement with the Catholic Church. Why, then, should this not be the starting-point for a return to unity? We beg them to remember that among the books of the Old Covenant and of the New from the Catholic Church and from the Catholic Church alone. If these inspired writings have passed unscathed through the many and dangerous vicissitudes of centuries, such a blessing is to be attributed to her never failing vigilance and unceasing care. History attests that in the early ages of the Church the integrity of the Scriptures was preserved by the ever memorable efforts of the third Synod of Carthage and of Innocent I., the Roman Pontiff. At a later time no less watchfulness was shown, as we know, by Eugenius IV. and by the Council of Trent. We ourselves, not unmindful of the necessities of the present day, published a short while ago an encyclical letter in which we gravely addressed the Bishops of the Catholic world and diligently admonished them as to the means to be adopted in order to safeguard the integrity and the divine authority of the sacred writings. For, owing to the restlessness of modern thought, there are many whom the inordinate desire of superciliously inquiring into everything and contempt for antiquity pervert to such a degree that they either refuse all authority to Holy Writ or at least seriously curtail and minimize it. These men, puffed up by an exaggerated estimate of their own knowledge and having an overweening trust in their own judgment, fail to perceive how rash and monstrous it is to try to measure the works of God by our own puny intelligence;

nor do they sufficiently heed St. Augustine's warning, "Honor God's Scripture, honor God's Word though not understood, reverently wait in order to understand." (in Psalm cxlvi., n. 12) "Those who study the venerable Scriptures ought to be admonished to comprehend." (Doct. Chr., lib. iii., n. 56) "Last anything unknown be rashly asserted as known * * * let nothing be rashly asserted, but all things cautiously and modestly examined." (in Gen. Op. Imp.)

But as the Church was to last to the end of time, something more was required besides the bestowal of the Sacred Scriptures. It was obviously necessary that the Divine Founder should take every precaution lest the treasure of heavenly truths possessed by the Church should ever be destroyed, which would assuredly have happened had He left those doctrines to each one's private judgment. It stands to reason, therefore, that a living, perpetual "magisterium" was necessary in the Church from the beginning, which by the command of Christ Himself should, besides teaching other wholesome doctrines, give an authoritative explanation of Holy Writ, and which being directed and safeguarded by Christ Himself, could by no means commit itself to erroneous teaching. God has provided for these needs most wisely and effectively through His only begotten Son Jesus Christ, who placed the true sense of the Scriptures in safety when He laid upon His Apostles, as His primary and most momentous injunction, not to devote themselves to writing nor to spreading the volumes of the Old Testament indiscriminately and unguardedly among the multitude, but to teach all nations with the living voice, and to lead them by speech to the knowledge and profession of His heavenly doctrine: "Going into the whole world, preach the Gospel to every creature" (Mark xiii., 15) But the supreme teaching authority was committed to one on whom, as on its foundation, the Church must rest. For Christ when He gave the keys to Peter, gave him at the same time the power to govern those who were charged with the "ministry of the word": "Confirm thy brethren" (Luke xxii., 32) And since the faithful must learn from the "magisterium" of the Church whatever pertains to the salvation of their souls, it follows that they must also learn from it the true meaning of Scripture.

It is easy to perceive how unsafe, how inadequate and how useless is the method propounded by those who think that the only way to interpret Scripture is by the help of Scripture itself. For on that principle the ultimate law of interpretation would rest with the individual judgment. But, as we have already stated, each one will undertake the reading of Scripture with entirely different feelings, views and prepossessions, and will interpret God's written word accordingly. The result will be that those divergent interpretations will necessarily produce discussions and disputes, and thus turn what was intended as a source of union and peace into a source of contention and strife.

The truth of what we have just stated is proven by what has actually taken place since, of all the sects, deprived as they are of the Catholic faith, and disagreeing among themselves on religious matters, each one claims that its own teaching and practices are in accord with Holy Writ. There is no gift of God so sacred that man cannot abuse it to his own detriment; since, according to the stern warning of blessed Peter, "the unlearned and unstable wrest" the very Scriptures "to their own destruction" (2 Peter iii., 16). Hence Irenaeus, who lived shortly after the apostolic age and who is a faithful interpreter of apostolic doctrine, always taught that a knowledge of the truth could only be had from the living voice of the Church: "Where the Church is there is the spirit of God, and where the spirit of God is found there is the Church, and all grace, and the spirit is truth" (Adv. Hær. lib. iii.). "Where, therefore, the gifts of God are placed, it is necessary to learn the truth from those who have in the Church of Apostolic succession"—(adv. Hær. lib. iv.). And if Catholics, who may differ on all other matters, are found united in marvelous concord in the faith, there can be no doubt that this is chiefly owing to the authority and power of the "magisterium."

We know that many of the Scottish people who do not agree with us in faith sincerely love the name of Christ and strive to ascertain His doctrine and to imitate His most holy example. But how can they obtain what they are striving for if they do not allow themselves to be taught heavenly things in the way prescribed by Jesus Christ Himself; if they do not give heed to the Church whose precepts they are commanded to obey by the Author of Faith as if they were his own: "He who heareth you heareth Me, he who despiseth you despiseth Me;" if they do not seek the nourishment of their souls and the sustenance of all virtue from him whom the Supreme Pastor of souls made His vicegerent, to whom He confided the care of the Universal Church? In the meantime we are resolved not to fail in doing our share, and especially to be constant in fervent prayer that God may move their minds to do what is good and vouchsafe to impart to them the most powerful impulses of His grace. May the divine clemency thus earnestly implored by us, grant to the Church that supreme consolation of speedily embracing the whole Scottish people restored to the faith of their forefathers "in spirit and in truth." What incalculable blessings would not accrue to them if they were once more united to us? Perfect and absolute truth would everywhere shine forth together with the inestimable gifts which were forfeited by separation. There is one amongst all others, the loss of which is more deplorable than words can express—we allude to the Most Holy Sacrifice in which Jesus Christ, both priest and victim, daily offers Himself to His Father through the ministry of His priests on earth. By virtue of this sacrifice the infinite merits of Christ, gained by His precious blood shed once upon the cross for the salvation of men, are applied to our souls. This belief prevailed among the Scottish people in St. Columba's day and in subsequent ages, when your grand and majestic cathedrals were raised throughout the land, which will testify to the art and piety of your ancestors.

Now, the very essence of religion implies sacrifice. For the perfection of divine worship is found in the submissive and reverent acknowledgment that God is the Supreme Lord of all things, by whose power we and all our belongings exist. This constitutes the very nature of sacrifice, which, on this account, is emphatically called "a thing divine." If sacrifices are abolished religion can neither exist nor be conceived. The evangelical law is not inferior, but superior to the old law. It brings to perfection what the old law had merely begun. But the sacrifice of the cross was prefigured by the sacrifices of the old covenant long before the birth of Jesus Christ; and after His ascension the same sacrifice is continued by the eucharistic sacrifice. They greatly err, therefore, who reject this doctrine, as if it diminished the reality and efficacy of the sacrifice which Christ offered on the cross. "He was offered once to exhaust the sins of many" (Heb. ix., 25). That atonement for the sins of men was absolutely complete; nor is there any other atonement besides that of the cross in the eucharistic sacrifice. As religion must ever be accompanied by a sacrificial rite, it was the divine counsel of the Redeemer that the sacrifice of the cross should be perpetuated. This perpetuity is in the most holy Eucharist, which is not an empty similitude or a mere commemoration, but the very sacrifice itself under a different appearance and therefore the whole power of impenitence and expiation in the sacrifice flows from the death of Christ: "For from the rising of the sun even to the going down, My name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My name a clean oblation; for My name is great among the Gentiles." (Mal. i., 2)

The concluding portion of his letter is an exhortation to the Catholics of Scotland to perform their part in propagating the faith.

FEAST OF THE ASSUMPTION.

Mary is the most beautiful flower that was ever seen in the spiritual world. It is by the power of God's grace that from this barren and desolate earth there have ever sprung up at all flowers of holiness and glory. And Mary is the queen of them. She is the queen of spiritual flowers, and therefore she is called the rose, for the rose is fitly called of all flowers the most beautiful. But, moreover, she is the mystical or hidden rose, for mystical means hidden. How is she now hidden from us more than other saints? What means this singular appellation, which we apply to her specially? The answer to this question introduces to us a strong reason for believing in the reunion of her sacred body to her soul, and its assumption into heaven soon after her death, instead of its lingering in the grave until the general resurrection at the last day. It is this: If her body was not taken into heaven, where is it? How comes it that it is hidden from us? Why do we not hear her tomb as being here or there? Why are not pilgrimages made to it? Why are not relics produced of her, as of the saints in general? Is it not even a natural instinct which makes us reverent toward the places where our dead are buried? We bury our great men honorably. St. Peter speaks of the sepulchre of David as known in his day though he died many hundred years before. When our Lord's body was taken from the cross, He was placed in an honorable tomb. Such, too, had been the honor paid to St. John the Baptist, his tomb being spoken of by St. Mark as generally known. Christians from the earliest times went from other places to Jerusalem to see the holy place. And, when the time of persecution was over, they paid still more attention to the bodies of the saints, as of St. Stephen, St. Mark, St. Barnabas, St. Peter, St. Paul, and other Apostles and Martyrs. Thus from the first to this day it has been a feature and characteristic of the Church to be most tender and

reverent towards the bodies of the saints. Now, if there was any one who more than all would be precious to take care of, it would be Our Lady. Why, then, do we hear nothing of the Blessed Virgin's body and its separate relics? Why is she thus the hidden rose? Is it conceivable that they who had been so careful and reverent of the bodies of the Saints and Martyrs should neglect her—her who was Queen of Martyrs and the Queen of Saints—who was the very Mother of our Lord? It is impossible. Why, then, is she thus the hidden rose? Plainly because that sacred body is in heaven, not on earth.—Cardinal Newman.

THE QUESTION BOX.

(The New World.)

Editor of the New World: Dear Sir—An Anglican clergyman, who is really desirous of ascertaining and, I believe, applying, the Catholic doctrine regarding the following case, wishes to know the "canon law" applicable to it and also wants to be referred to some authoritative work on Christian marriage.

1. Is the marriage of two unbaptized persons a Christian marriage? Is it a sacrament? If they are divorced and re-marry, what must each do in regard to the second spouse before he or she can receive baptism? Must the second marriage relation be dissolved?

2. When heathen chiefs living in polygamy receive Christian baptism which wife are they allowed to keep, the first, or can they exercise choice? Is a second marriage ceremony necessary after baptism?

3. Is case 1 practically identical with case 2? W. S. M.

ANSWERS.

The marriage of unbaptized persons is not Christian, nor is it a sacrament. For the reason that baptism is Christianity's door, no sacrament can be validly received until it is received. Still, the marriage of unbaptized persons is lawful and binding, though not so strictly indissoluble as Christian marriage. There is, for instance, the Pauline privilege mentioned in First Corinthians vii. 15, according to which the Christian convert may free himself from the marriage tie in case the event of his consort abandoning him because of his conversion. This privilege has been applied by the Church to cases in which the party remaining infidel kept up contentions on questions of religion.

As case 1 is presented I would say that the second relations must be severed before baptism is received, at least provided both the original couple are to be baptized. If, however, only one is to be received in the Church and the other, remaining infidel, refuse to return, then probably the Pauline privilege would apply. This would, of course, mean that the baptized person could marry whom he pleased, and further could give the preference to the person with whom he has been living. After his marriage the unbaptized party would be free to fly to other nuptials. It seems, however, quite certain that up to the baptism neither of the second alliances is either valid or lawful. In deciding a case of this kind there are many questions which a prudent judge would ask. One who is not called upon to act as judge in the strict sense of the term should not forget the value of good faith where admissions may not profit.

2. Heathen chiefs converted to Christianity should give preference to his first wife. If, however, she refuse to be converted, and one of the others consent, he can select the convert, and, of course, must dismiss the others. But a marriage ceremony is now necessary. If, however, he had chosen the first a marriage ceremony might not be necessary, for the first had probably been his wife, the others certainly not. You may ask how there can be any doubt as to the validity of the first marriage. I answer in this way: Marriage even as contract is essentially perpetual and monogamous. Should the chief in entering the contract expressly exclude one or the other of these essentials the marriage would be invalid. It is for this reason, and also applying the Pauline privilege in favor of faith, that the Church sometimes permits pagan converts to abandon their first choice.

Case second is like case first, except that case first is complicated by polyandry.

We have no publication in the vernacular that will give all the information you need. Donohue's Short Instructions gives a good outline. If your friend is a master of Latin he may take up one of our Manuals of Theology, V. G. Lehmküh's. With patience and application he will be able to get a good idea of the subject in three months. The Question Box is always ready to help.

DEVOTION TO THE HOLY GHOST.

Catholic Columbian.

There are none of us who do not often, far too often, fail to respond to the good inspirations and graces which are vouchsafed to us, and the consequences of such failures are always detrimental to our spiritual welfare. The Holy Father names as a general intention during August devotion to the Holy Ghost. Why not make that intention the object of the prayerful petitions this month, then, in order that in future we may correspond better with the graces which the Holy Ghost gives us?

Shall there be a God to swear by and none to pray to?—Hooker.

HITS THE NAIL ON THE HEAD.

Henry Austin Adams, editor of Donahoe's Magazine, has this to say in the current issue of Donahoe's about children of Catholics attending non-Catholic institutions:

"Out of five young men to whom I have talked lately about their going to college in September four are determined to go to non-Catholic institutions and the other is undecided. Three of these youngsters I know to be good, practical Catholics, and the other two, I believe, would resent any question of their devotion. What, then, is the matter? The contemptible worldly pride of their parents—that is the whole of it. These ignorant apes imagine that Mickey and Pat will mingle with 'better people' at Yale. It is incredible that they really believe that our Catholic colleges cannot furnish sufficiently advanced education. No! they know nothing about this end of it. At Yale the boys may see young Vanderbilt across the campus. Bliss! And they can in after years casually refer to 'my chum, Dick Astor, don't you know.' They can learn to play golf and to look like Englishmen (now the United States idea of a 'gentleman'). I have nothing against our great universities; but I certainly have nothing against those greater colleges, where, in addition to a scientific and classical education second to none, a young man shall be taught the Catholic philosophy of life and of all things.

I maintain, as an absolute impregnable principle, that, save for some most weighty cause, no Catholic can send his child to these anti-Catholic schools without violating morality and common-sense. I understand that at Harvard and Yale the Catholics are now so numerous that they wield an appreciable influence for good. God grant it! But when my son wants missionary work I think I shall give him something easier than trying to Christianize mental and moral muggumps.

A HEROIC PRIEST.

Our esteemed contemporary, the Michigan Christian Advocate, takes occasion in its most recent number, to speak of an heroic priest in the following language:

"The ill-fated La Bourgoigne seems to have had a hero in the person of a Catholic priest, Father Kessler, who after thirty-three years of uninterrupted service in his parish at Harlem was on his way to Germany, his native land. He gave no effort to save himself, but went to the terror-stricken passengers and encouraged them one by one. 'Courage and peace, for the end has come,' the only rescued lady says are the words he spoke to her and her husband."

The story of the heroism of Father Kessler, as told by one of the survivors of La Bourgoigne, the wife of Professor La Casse, herself a Protestant, is one of the many stirring recitals we have seen in print of late years. This lady's life is evidently marked by her experience on this frightful occasion, and she describes his heroism as the mob that faced death was quieted by his benignity, his majesty and resignation, in terms and language that read like some of the passages about Sebastian in Fahlola, or some of the scenes in Ben Hur. The final climax, the sacrifice, the death she tells in words worth repeating, even now.

"My terrified eyes," says Mrs. La Casse, "strained toward the ship, caught the last mortal view of Father Kessler. His hands were still stretched as though invoking a blessing upon some kneeling one. The one who had knelt a moment before had been snatched away by the waves. The priest's face was turned upward, still with that sad, calm, resigned expression, and even as I looked it seemed that the expression changed to one of joy."

"I believe that even then the gates of paradise opened upon the sight of Father Kessler. The wind blew his white hair about his forehead and cheeks. It looked like the silver halo of a transfigured saint. And still his hands were stretched out in blessing. 'The water rose above his waist. It reached his breast. It covered his outstretched hands and then—I dared not look longer. A gurgling exclamation from a monster throat sounded in our ears. We were drawn to the outer edge of a black, hungry maelstrom and we knew the ship had gone down.'"

This is the recital of the splendid heroism of a Catholic priest. Little wonder it is, indeed, that our priesthood has made its record for heroism. "The 'saint of Harlem' is only one of many who have won the martyr's crown in the discharge of his sacred office.—Michigan Catholic.

Beg of Jesus Christ to make you more perfect; to help you give better example, and constantly to grow in virtue. Beg of Him to extend the love of His Sacred Heart; to lessen the number of those who are blind from want of light, and miserable from the coldness of their hearts.

A single life doth well with churchmen; for charity will hardly water the ground where it must first fill a pool.—Francis Bacon.