

The Catholic Record.

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

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AN OLD STORY.

If worldly greatness is the chief end of life the Christian Guardian may descend with propriety on the "stagnation" of Catholic countries. If, however, Christ's kingdom is not of this world, the praise of prosperity as a proof of orthodoxy is a virtual denial of the fundamental principles of Christianity. Our readers will remember that we pointed out that material prosperity has never been promised to nations professing the true faith. To assert the contrary is to pervert the teachings of the Gospel. Christianity is not a moral code plus a money-making factory. A nation may dot the oceans of the world with its battleships and exult in its material resources and yet may be far from the way of true progress. Productive industry is not necessarily a sign that people are near to Him Who is our Model. Greece and Rome were, despite their prowess on the battle field and in the realms of art, far inferior to the Jews in all that connotes true civilization. If we apply this principle of "stagnation" to the nations of to-day we cannot see that it helps the Christian Guardian. Japan, for instance, is a full-fledged member of the council of nations and it is pagan. If we point to an infallible Church as the cause of the stagnation of a country, how can we account for the fact that in Catholic Belgium there is more individual prosperity than in any other country? How is it that in Germany, the Centre, the Catholic party, is so united and powerful? There is no stagnation in the Catholic provinces, Rhine, Westphalia and Silesia.

In Canada we fail to see that the devoted members of the infallible Church are inferior to their Protestant neighbors in all that contributes to the moral and intellectual development of the country. Quebec, we are told, is "reactionary." What this much-used word may mean here, we do not know; but we need not tell any man who can see, that they who taunt Quebec with being unprogressive are juggling with words that have no meaning. And the wonder is that some uneducated preachers do not clothe their schemes of evangelization with something more seemly than the rags of assertion and vituperation.

SHOULD READ HISTORY.

It is strange that an infallible Church laid the very foundations of modern civilization. The assertion that Catholicism hinders all advancement is a manifestation of ignorance to the non-Catholic who has read Roscoe, or Hallam, or Milman, and who knows something of the land where a Raphael painted and a Veda sung.

If it be true, as we are told at times, that the Catholic Church is opposed to human enlightenment and bars the path of social progress, why did she, in ages when she exercised great influence, not retard philosophy and science, etc. Speaking of the thirteenth century, pre-eminently the Christian age, Frederic Harrison tells us "that the facts of the thirteenth century should suffice to refute the groundless accusation, which ignorance and bigotry, even here among ourselves, have not hesitated to advance in their embittered hostility against the Catholic Church." This century was an age of freedom. For Northern Europe it is the era of the definite establishment of rich, free, self-governing municipalities. It is the flourishing era of town charters, of city leagues and of the systematic establishment of a European commerce north of the Mediterranean, both inter-provincial and international. It saw the birth of the characteristic feature of modern society, the control of political power by representative assemblies.

THE WHY OF IT.

Dilating on the union by which all the social elements were linked together in harmony, he gives a beautiful picture of the deeds of the children of the infallible Church. This faith, he says, still sufficed to inspire the most profound thought, the most lofty poetry, the widest culture, the finest art of the age; it filled statesmen with awe, scholars with enthusiasm, and consolidated society around uniform objects of reverence and worship.

No reasonable man can be convinced that Newman, Manning, Faber, Allies would desert Protestantism and subscribe to the Catholic Church if she

"stood across the pathway of human progress."

And Cardinal Newman, "one of the world's greatest minds," said:

"I came to the conclusion that there was no medium in true philosophy between Atheism and Catholicity, and that a perfectly consistent mind under these circumstances in which it finds itself here below must embrace either one or the other; and I hold this still; I am a Catholic by virtue of my believing in one God."

A REMINDER.

May we remind the Christian Guardian that not all non-Catholics look upon the Church as being deficient in intellectual vigor. Draper praised her mental vitality; and Huxley singled her out as the only religion that could stay progress as he understood it. Historians have stripped the Reformers of much of their adornment. Dr. Littledale, instance, calls them utterly unredeemed villains. The founder of Methodism used no honied words when he said in reference to Knox's deeds in Scotland that the "work of God does not, cannot, need the work of the devil to forward it."

VERY TIRESOME.

The Christian Guardian scribe invites us to witness the illiteracy of Catholic countries. Suppose we do exercise our optic nerve, and for the sake of being agreeable see what comes within the field of vision of the writer—what follows? Are we to infer that learning is a proof of the true religion. Knowledge is not virtue. Philosophy cannot see the truths hidden in God Who dwells in inaccessible light." Intellectual conviction is not faith. A man, though versed in all theologies, may be an accomplished blackguard. Greece, the fruitful mother of art and literature, was a pagan nation. Was it, therefore, the home of true religion? Your logic says yes.

Illiteracy, we need not remind our readers, is not synonymous with ignorance. One may neither read nor write and be truly educated. An individual may carry whole libraries in his head and be lacking in the chief constituent of a sound education. Mere knowledge is not education, and the authorities who are not insouciant on the question of book-learning, declare that, unless schooling makes pupils better, purer within, and sweeter, kinder, stronger in outward conduct, it is unworthy of the name. In a word, character is the chief part of education. Now these countries, which to the eye of The Christian Guardian are illiterate, are distinguished for all the graces and virtues that can enoble and beautify life. These illiterate nations do not take such a prominent place on the roll of statistics of crime as do the enlightened and progressive nations. Catholics are not denounced by medical gentlemen for the crime of prevention of children. One of them, Dr. Stover, said in 1867, "that we are compelled to admit that Christianity itself, or at least Protestantism, has failed to check criminal abortion." And this enormity is not on the wane amongst those who choose and pick their religion and dismiss the Lord's prayer for unity as a mere figment of His imagination. We might go on; but suffice it to advise the writer to learn what civilization means and to take another look at Catholic countries. He may consult Macaulay or Runkle's History of the Popes, and see that, though the human mind has been in the highest degree active during the last two hundred and fifty years, Protestantism has made no conquest worth speaking of. Nay, we believe that, as far as there has been change, that change has, on the whole, been in favor of the Church of Rome.

IGNORANCE UNLEASHED.

The assertion that Roman Catholicism cannot boast of any really great universities, reminds us that Artemus Ward said "that it is a great deal better not to know so much than to know so much that ain't so." This scintillating display of ignorance is blinding. This gentleman reminds us of the Miss Miggs in Barnaby Rudge, who flung her wages, as it were, into the very countenance of the Pope and bruised his features with her quarter's money. And he wishes to be a missionary to the benighted French-Catholics. "No really great universities!" A jest, fair sir, worthy of cap and bells—an argument that should carry shame to the illiterate Catholic. But it is well worthy of a place in the columns of The Christian Guardian, that looks upon the blasphemies of the raging atheists of France as "extreme

but reasonable measures," and out-rids the infidel in its denunciation of the religious of France. It is exceedingly difficult for an editor to smile at and with the Christ-hunters, to approve the rabble that distorted the atmosphere of Rome with ravings against the Pope, and to be a Christian, but this feat is among the achievements of our journalistic friend. And now comes a would-be missionary who declares that Roman Catholics have no really great universities. It strikes us that the Christian Guardian has, or is endeavoring to have, a freak monopoly. But the latest contributor is the victim we think either of environment or of youth and may outgrow the weakness of knowing things that ain't so. We can boast of some great universities—to be exact, of about sixty-five, before the Reformation period, and of a few others since that time. By the way, does our friend know that Luther declared that High schools were an invention of satan, and that, according to an historian, Hallam, the first preaching of the Reformation appealed to the ignorant. Did he ever read that the universities of Oxford, Cambridge, Padua, Paris, Bologna, etc., were founded by Catholics and fostered and blessed by Roman Pontiffs. Did he ever hear that the Jesuit educators conquered us, says Ranke's History of the Papacy, upon our own ground in our own homes. But it were tiresome to repeat this oft-told tale. The Christian Guardian has a very bad attack of Catholic-phobia. It should take some remedy—a small dose of history, for instance, and give over the pastime of preaching on the reasonableness of Atheistic measures. "Live with the wolves and you will learn to howl," but why howl at all? An editor has, we hear, something better to do than chronicling puerilities, slandering the religions of the Church and aiding and abetting the Christ-hunters of France.

DR. VAUGHAN TAKES SMART SET TO TASK.

WOMEN SCORED UNSPARINGLY FOR SHIRKING THEIR HOME DUTIES.

London March 29.—Before a great congregation which filled every part of his beautiful church in Farm street, Father Bernard Vaughan yesterday commenced a course of sermons dealing further with the sins of smart society. Many people were unable to gain admittance to the church at all, while the side aisles and chapels were thronged with elaborately gowned women and immaculately groomed men, content to stand throughout the long service.

As the famous Jesuit Father, with a wealth of passionate eloquence, hurled his invectives against the fashionable evils of gambling, the loose holding of marriage vows, and the tendency of society women to avoid their marital responsibilities, women bowed their heads over their prayer books, and men gazed stolidly at nothing before the withering blast of righteous indignation.

Taking as his theme the commencement of the great atonement and the passion of our Lord, Father Vaughan took for his text the first verse in the apostle of the day, beginning with the beautiful words of St. John: "My little children, these things write I unto you that ye sin not."

DRAWS VIVID HOME PICTURE.

Dramatically the preacher led up to his subject by a vivid home picture of the agony of Christ in the garden of Gethsemane. Then, with a sudden rise in his perfectly modulated voice, he brought the act of atonement to Mayfair.

"He made this great act of contrition! What has it done for Mayfair? All these conversations in the boudoir, in the club-rooms, in the drawing-rooms. He heard them, heard every word, saw everything. That heart so pure, so tender, so sympathetic, to be racked by these spiteful words and thoughts. It is your work," in ringing tones; "you drove those nails into that bleeding heart."

"What, Christ might ask, 'is the good of My shedding My blood? Who cares? And the reply to-day is: 'It happened so long ago. Are there not contradictory accounts? Was it true? Was it not merely a good man going through what he must go through, whether he had sinned or not?'"

SIN NOWADAYS EXPLAINED AWAY.

"If ever there was need for a people to study the agony of our Lord, it is we ourselves who need it. We live in a time when the world has discovered that there is no such thing as sin. In churches, in current literature, in drawing-room conversations, in clubs—everywhere we are reminded that we have passed from the shadows of dogma into the illumination of science. 'What we once thought was sin is nothing more than a nervous structure—nothing more, shall we say, than a growing pain, whilst conscience, which reproaches us with sin, is nothing more than a bad dream which should be cast off in the blaze of the twentieth century.'

"In some of the churches," the scathing voice from the pulpit continued, "we are told that there was no fall; that the atonement is a fable,

We like to hear these things. The world indulging its sin is like a naughty boy who hopes there is no God. The world does not like the passion of Jesus Christ. It is not a subject treated of in fashionable churches. Were it so these churches might become empty."

WOMEN TAKEN TO TASK.

In this characteristic way Father Vaughan turned from generalities to a definite sin, though, he added, many people in Mayfair would not like it classed as a sin.

"It would be an injustice, many people might think, to say that purchasing things for which they do not intend to pay is a sin, or ordering beautiful things and sending them back next day after having worn them the previous evening."

"But I am not concerned with this for the moment, I am concerned with greater evils. What of this vile competition with France for the lowest birthrate in Europe; this emulation of America to find excuses for throwing off marriages in order to enter better financial positions?"

The preacher paused for a moment, and a little rattle of intense feeling went round the thronged church. Then the biting voice rose again:

"There are women here in Mayfair who forgetting nature's productive source, go to bottles to find concoctions to feed their young. That is one of the causes of the decrease in the number of children, of the terrible infant mortality in our midst. Can we wonder if our doomed country should receive the justice of God?"

Concluding, Father Vaughan vehemently warned his hearers against "dancing down to hell." "I must tell you these things," he cried, his voice hoarse and tremulous with emotion; "I must have your attention. You must pause and pull up before you reach that spiral staircase."

CERTAINTY IN RELIGION AS VIEWED BY A PAULIST FATHER.

Every rationalistic, freethinking, intellectual man of the world, having a proper sense of the importance of the insistent questions which religion strives to answer, feels an eager curiosity to learn by what train of reasoning the most honest intellects, professing any positive religious creed, justify their beliefs. Most agnostics would be deeply grateful to a teacher that could convince their minds of the truth of any affirmative religious doctrine tending to solve the awful riddle of existence. The position of the agnostic is that of a baffled man who cannot see his way clear either to theism or to atheism, and who stands still, awaiting such evidence as will direct him right. The first principle of the agnostic is that the burden of proof is on the proponent of any positive or as Huxley calls it, agnostic creed; and the second is that all religions have failed to produce sufficient evidence to convince an open mind. Neither, according to the agnostics, have those who deny the existence of God made out their case, for they have failed as signally as their opponents to prove their thesis.

Theological works designed to establish the claims of this or that sect or church bring no illumination to the agnostic, for they assume the proposition which presents to him the chief difficulty; the proposition, namely, that God exists and that there must be one true Church. This is the reason why the writings of John Henry Newman, one of the clearest, soundest and most learned of modern theologians, do not touch the agnostic's trouble. Newman wrote for Christians. His concern was not to fortify the foundations of religion, but to identify the one, true apostolic Church among the Christian sects. He accepted as premises the divinity of Christ and the authenticity and inspiration of the gospels—the very obstacles at which the agnostics balk.

Rev. Henry H. Wyman of the Paulist community in New York, has just published a brief but well planned book on "Certainty in Religion," in which he aims to meet the honest objections of those who have no religion. The Paulists are missionary priests whose particular work is to make converts to the Catholic Church, and it was in furtherance of this work that Father Wyman, whose intellectual attainments cannot be disputed, wrote his book. It is a strong presentation in popular form of the argument in support of revealed religion, and particularly of the claims of the Catholic Church. In view of the wide variations of belief among Christians, after nearly two thousand years of polemics, it would be idle to assert that Father Wyman has made out his case with the convincing force of a mathematical demonstration; although his line of reasoning has seemed conclusive to some of the profoundest and subtlest minds that have ever appeared among men.

Agnostics, most likely will quarrel with his demonstration of the divinity of Christ which he proves by tests from the gospels, and for this purpose assumes the authenticity and inspiration of the Scriptures upon the following consideration:

"The opening book of the Bible is called Genesis, or beginning, and its contents show that this title belongs to it in a sense in which it can be applied to no other book, since it contains the only consecutive record we have of history from the beginning of the world down to the time of the first patriarch of the Jews. The chief claim for the authenticity of this book, as well as of the other sacred books which the Christian Church teaches us were

divinely inspired in all their parts so as to have God for their author, is that they have always been so received since they were written.

"If these books had at any time been without authority in the Church, or if they had been brought to light recently by discovery among ancient ruins, they might well be treated as archaeologists treat other ancient documents exhumed from the accumulated dust of past ages. But to take the Bible, one of the oldest written documents that exists, and on that always has been and is now an authoritative source of religious truth in a living human society, and to pretend to interpret it in a way different from the traditional way constantly added to by the living organization which originally received it, and to-day affirms its authority and teaching as unmistakably as when it was first written, is certainly to refuse it that consideration which it deserves; for it is now, as it always has been, a living book."

"We should, therefore, study the Bible in the light with which it has always been surrounded. If it had not always had its own living interpreter, the case would be different. As it is, however, when viewed from the standpoint of the authority which claims it as its own, we behold in it and the Church which possesses it a phenomenon which may well be called a standing miracle."

"It is beyond doubt that the traditional view of Holy Scripture, which has just been set forth, goes back continuously to the time of its authorship, the fact alone gives it an authority which can be claimed for no other book that has come down to us. What, for example, in secular history so clearly reveals the life of a nation as the code of laws which it has put into practice ever since its existence? Who can interpret the laws of a nation so well as its own judges and jurists? If this be true in a merely human society, how much more weight must this argument have in a society which claims to have been established by God himself for the enforcement of laws declared by the Divine Author to be as unchangeable as himself? 'Father Wyman therefore concludes: 'On the whole, our contention is simply this, that Holy Scripture possesses such an incontestable authority that all historical certainty would be shattered if the truth of these documents could be disproved.'"

Agnostics, however—and here is the point of separation between them and all Christian believers—contend that the Scriptures must be criticized exactly as any historical work is criticized, and that, when so criticized, the Scriptures do not appear to justify the claims of those who pronounce them of divine authorship. They dispute Father Wyman's assertion that the Scriptures have always been received as of divine authorship, and assert that the vast majority of human beings, at any one time, have denied the divine inspiration of the Bible. The tradition in support of the claims of the Bible, they say, is neither so ancient nor accepted by so many people as the tradition in support of the inspiration of the sacred books of the Hindus. The issue, therefore, narrows down to a question of fact.

QUEEN MARY'S ROSARY.

Writing in The Tribune, the Marquis de Fontenay tells a pretty story of a rosary which belonged to beautiful Queen Mary of Scotland. She says:

"Among the most highly treasured possessions of the Duke of Norfolk is the identical crucifix and rosary which belonged to the ill-fated Mary Queen of Scots, and which she wore on the day of her execution at Fotheringhay Castle in February, 1557. It is on historical record that when she ascended the scaffold she was attended by Jane Kennedy and Elizabeth Curle who assisted her to disrobe, and took her chain of gold, pomade, beads, and crucifix. This she handed to Sir Andrew Melville, the loyal and devoted master of her household, and charged him to convey it to the Earl of Arundel as a last token of affection for his (the earl's) father, Thomas, fourth Duke of Norfolk, who had befriended her during her long and severe imprisonment, and who had actually been affianced to her in her captivity. This was construed as treason by Queen Elizabeth, who cut short the romance by having him beheaded."

Guarded safely as a sacred relic, the rosary remained in the possession of the successive Earls of Arundel and Dukes of the nineteenth century, when for some extraordinary reason or another it was presented by Charles XI, Duke of Norfolk to his kinsman, Henry Howard, of Corby Castle. For sixty years it remained at Corby Castle, but at length 1833, on the death of Philip Henry Howard, it came back into the possession of the present Duke of Norfolk, who preserved it as his most treasured possession.

The rosary measured fifty-three inches in length and consists of the usual five series of ten beads, with a larger bead between two series. The beads are hollowed spheres of gold wrought each with a simple pattern, in the form of four leaves, with a hatched background. They are connected by small gold rings. The cross, which also is of gold, has a quarter fold section, with delicate chasing of zig-zag and cable pattern on the edges. It is hung with three pear-shaped Baroque pearls, two from the arms, and the third from the foot. The figure of Christ has traces of white enamel. Indeed, the crucifix, as well as the whole of the rosary was formerly beau-

tifully enamelled. The partial destruction of the enamel is due to the vandalistic zeal of a servant at Corby Castle. She took it into her head that the Rosary ought to be cleaned, and, without saying a word to anyone, boiled it in hot water, and when taken out most of the enamel was off. I may add that a record of the rosary figures in Andrew Lang's work on the portraits and jewels of Mary, Queen of Scots."

SITE OF ST. PETER'S DEATH.

UNDER THE GREAT CATHEDRAL, SAYS PROF. MARUCCI, AND NOT ON THE JANICULUM.

A dispatch from Rome states that Prof. Marucchi, the distinguished archaeologist, who showed this year almost conclusively that the death of St. Peter took place in or near the Vatican and the great church that bears his name, and not, as later tradition affirmed, on the Janiculum, where the Church of San Pietro in Montorio stands, has given a lecture in the crypt of St. Peter's, the unquestionable site where the sarcophagus of the great apostle is to be found.

The professor pointed out that the present basilica stands on the very spot on which once stood the great villa of Nero. Many pagan tombs have been found there, proving that the grounds of the villa contained a burying place for the use of Caesar's household. If St. Peter were martyred there with the other Christians who perished in the persecution of Nero, it would be extremely probable that he would be interred in the tomb of one of Caesar's servants, since the epistle to the Philippians proves that Christians were to be found in the household of the emperor.

This would account for the fact that no Christian cemetery grew up around the remains of St. Peter, as often happened around the resting-places of an especially holy martyr. The surrounding pagan tombs would render this impossible.

Prof. Marucchi quoted authorities which show that from early in the second century there is a continuous and undoubted chain of witnesses to the tradition which makes it certain that the body of the great apostle was really to be found there. St. Gregory of Tours, who came to Rome as a pilgrim, describes how he descended and saw the sarcophagus. But after the ninth century the tomb was walled up, probably in fear of the Saracens, who were then sacking the country.

CATHOLIC NOTES.

After a lingering illness Right Rev. Mgr. Thomas P. Thorpe, one of Cleveland's most prominent priests, passed away on Saturday, 17th March.

Mrs. Morgan-Morgan, a lady well known in Rome for the past seventeen or eighteen years, passed away the other day. She was a convert, and the wife of a Presbyterian minister.

Pere Monsabre, the famous French Dominican preacher, one of those who followed Lacordaire in the pulpit of Notre Dame, has just died at Le Havre in his eightieth year.

Rev. George A. Guertin was consecrated third Bishop of Manchester in St. Joseph's Cathedral at Manchester, N. H., on Tuesday. Most Rev. Diomedeo Falconio, apostolic delegate, was the consecrating prelate.

It is officially announced that the Pope has accepted the invitation to be godfather to the expected child of King Alfonso and Queen Victoria of Spain. It is reported that the Pope has decided to send the Golden Rose to Queen Victoria on the occasion of the birth of her expected child.

After thanking the Lombard pilgrims on one of the last days of February for the generous contribution (\$40,000 francs) which it brought in aid of the French clergy, the Pope said that prayer was still more available, and was necessary in order to obtain from the Most High peace for the troubled Church of France.

The Most Rev. Dr. Kays O'Doherty, Bishop of Derry, who has been ailing a considerable time, died Feb. 25th. Although his death was not unexpected the announcement of it caused the deepest grief. The deceased prelate labored resolutely in the cause of education and temperance. When administrator of Ardstraw East he built four new schools, one in Newtownstewart alone costing over £1,000, the expense of the bulk of the work being paid off without external help.

The Holy Office has issued a decree notifying the Catholics of France that the so-called Archbishop Vilatte is excommunicated, and that he can be reinstated only by the Pope himself, and French Catholics are warned to have no dealings with him. Decrees of excommunication will also be issued against Vilatte's helpers, Fathers Ruelle, Roussin and Dubams, all three already under censure of the Church for other reasons than the happenings of the moment.

Miss Grace Waring, who held a very responsible position in one of the federal courts of Omaha, Neb., has recently resigned her position that she might enter the Convent of Mercy for the purpose of consecrating her life in religion. Her resignation was a surprise to all her friends, and it was learned that recently she had been received into the Catholic Church. Her father is a retired Methodist minister, while she herself was a member of the First Congregational Church.