

The Catholic Record.

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

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DEATH OF A NOBLE PRIEST.

By the death of Monsignor B. Paquet Laval University has lost a staunch and true friend. He gave the best of his years and talents to its upbuilding, and its present position in the intellectual world is due in no little measure to his foresight and unflinching labor. Time was when the path of the University was contested by obstacles that taxed to the utmost the resources and courage of those who guided its destinies. They, however, never lost heart or deviated one iota from their design of making the university a centre of Catholic teaching and a hall of learning second to none either in material or professional equipment.

We do not imagine they have reached the high water mark of success, but that they have laid down the lines in which that success is obtainable will not be denied by any friend of Catholic education.

Some of the men who have borne the burden of the heat and toll are still at their posts. There is Mgr. Hamel, a profound scholar and acknowledged as such, who has given the enthusiastic work of years to his Alma Mater. To know him is to know a man fearless, devoid of sham and pretence, and with the heart of a little child. One could not live long with him without feeling the influence of his noble and Christian manhood, and we venture to say that more than one life was strengthened and more than one soul took on a stronger cast of love and faith through the example of that saintly old man, always a priest and a gentleman, who toiled on day after day, and sought no nobler reward than the increase of God's glory.

Monsieur Lafamme—who does not know the Professor who is as witty as he is learned? His labors in the scientific field have placed him in the forefront of distinguished Canadians, and have done much to increase the prestige of Laval. Whenever we think of a model professor our thoughts go back to the days when we sat under a pleasant faced gentleman with musical voice and a gift withal of such crystalline clearness of exposition of a question that we could not but dream that mineralogy was the one and only pursuit of the human mind.

Monsieur Paquet was also well qualified, both by instinct and education, to take a large part in shaping the destinies of a great hall of learning. He could not only claim a goodly share of the garnered wisdom of the ages, but a knowledge also of human nature which strains the soul of all pride and rigor and leaves therein the spirit of kindness. That spirit was full often tried by those from whom he had the right to receive no ingratitude, but it abode with him always, beautifying his own life and helping others to understand that success worthy of the name must be based on love and humility.

He was as true as steel to his friends—true counsellor and comrade even of his students. Despite the time honored traditions of Laval, against which to sin is crime unpardonable, he was far from being an ecclesiastical Martinet. Quick to censure when anything imperiling discipline came to pass, he was yet a ruler of wise toleration, eager to excuse and condemn the product of thoughtlessness. We ourselves owe him much—for wise counsel and affection that never failed—for leading us over some rough spots in the long ago that was filled with dreams of work and aspirations that find a shelter-place in the hearts of all who are buckling on the armour for the good fight. And yet who, amongst the many who once called him Director, will not acknowledge him as a moral and mental benefactor. They are all now in the whitening fields of the harvest—some in cities and colleges, others doing sentinel duty in the North-West and other missionary countries; but all will, when they hear he has been summoned home, feel they have lost a friend.

JOTTINGS.

A Miss Mary Dikes, a female exponent of the Gospel to the Japanese, is not a very warm admirer of the missionaries laboring in that country. She laments that of every dollar given

to the cause of foreign missions in England and America, only ten cents is used for direct Gospel work in the field; and that parents in the flesh lose much time in caring for the wants of fleshly ties, which might otherwise be given to the heathen, who have many children in the flesh, but who have not a knowledge of God.

The missionaries have fine houses, servants—everything in fact in the way of material comfort. We were for sometime made aware of that fact by competent witnesses, but it is consoling to know that at least one missionary from the field has the courage of her convictions.

Dr. Birch has denounced Dr. Mc Giffart as a heretic, and there is going to be a "hot time" where the Presbyterian magistrates assemble in solemn convocation.

Dr. McGiffart may probably be branded as a "heretic" by the inflexible Moderator. And yet he has exercised the right of private judgment, whose glories are chanted unceasingly by our Presbyterian friends. It would appear that they who subscribe to the Westminster Confession are bound to preach it, and to swear by it, and to acknowledge it as the compendium of all that must be believed. But what becomes of the free thought and inquiry, and immunity from ecclesiastical task masters which are the vaunted privileges of Protestants? Does the doctor, when he subscribes to the Confession, relinquish all right to the exercise of private judgment; and may he not, even when condemned, appeal to the word of God? We suppose he may justly do that unless the Moderator lay claim to infallibility.

The Baltimore Methodist, with a very commendable desire for more light, urges the Protestant Churches to give missions to Catholics. It would be, remarks, a better way than to call each other names. Verily it would.

St. Jerome, in a letter to his friend Paulinus, gives some salutary advice which might well be committed to memory by our non-Catholic friends. Referring to the fact that in all arts there must be some one to show the way, he goes on to point out that this method is discredited by the "tottering old woman, the dotting old man, the worldly sophist." Some you may see surrounded by a female circle, weighing out with solemn brow their pompous phrases and discussing the import of these sacred oracles; while others—O! shame!—are taking the lessons from the women that they may be able to instruct the men.

Rev. Dr. McSweeney, of New York, published recently an able plea for equal rights in educational matters. It is certainly astonishing that the Catholics of that important city, considering their numbers and influence, have accomplished nothing towards governmental support of their schools. The clergyman refers to the Catholic politicians, who are apt to remember when any question of interest to Catholics comes up for debate, that silence is golden. New York, however, has not a monopoly of that kind of politician. We have ourselves some of those estimable gentry who are rich in protestations but poor in deeds.

The chivalric Catholic spirit that brooks no interference with the rights of the Church and makes a man abandon the honors and emoluments of office rather than retain them at the cost of cowardly temporizing or compromise, is nowadays not much in evidence. He says, further, that the first one who ever said a word of encouragement was ex-Mayor Strong, who was not a Catholic.

The dusky natives who have, speculatively at least, become subjects of the United States are learning much about the beauty of our superior civilization. They enjoy the spectacle of soldiers defiling and robbing their churches, and they have been unwilling spectators at scenes that may not be put down in print.

Before the victory of the much lauded and denounced Dreyfus the one hundred and fifty-four thousand inhabitants of Manila were content with three schools; but they have now four hundred, wherein they can appreciate the civilizing tendencies of Manhattan cock tails, etc.

Now they are going to have the

ministrations of a "Religious Trust," incorporated for the purpose of putting but one brand of Protestant Christianity in the market. The theological and ecclesiastical distinctions might alienate the minds of the natives, as if the clear-headed Islanders could not "size up" the average preacher in an instant. Long before there were Bible Societies or "Religious Trusts" they were Christians, accustomed to receive and to assimilate stronger religious food than is at the disposal of our friends.

The men are sober, well educated; and the women are pure. The family is not haunted by the phantom of divorce, or preyed upon by the nameless evils that are not unknown in American households. Why, then, don't Dr. Schurman and the others begin by reforming their own unchurched millions? Their work at their door—cesspools of ignorance and immorality to be cleaned out—and yet they must, unmindful of the fact that charity should begin at home, take upon themselves the task of converting the inhabitants of the Philippines.

HAPPY MARRIAGES.

Cardinal Gibbons Gives a few Points as to Their Consummation.

Cardinal Gibbons, writing to the New York Journal, on the subject of "Marriage," says:

The world is governed more by ideas than by facts; it is influenced more by living concrete models than by abstract principles of virtue.

The exceptional, ill assorted marriages would become more rare if the public were convinced, once for all, that death alone can dissolve the marriage bond.

They would then use more circumspection in the selection of the conjugal partner.

Marriage is the most inviolable and irrevocable of all contracts that were ever formed. Every human compact may be justified in abrogating treaties with each other; merchants may dissolve partnerships; brothers will eventually leave the parental roof, and like Jacob and Esau, separate from another. Friends like Abraham and Lot may be obliged to part company—but by the law of God the bond uniting husband and wife can be dissolved only by death. No earthly sword can sever the nuptial knot which the Lord has tied.

The facility with which marriage is annulled is most injurious to the morals of individuals, of the family and of society.

It leads to the ill-assorted and hasty marriages which give many the belief that the majority of married couples live unhappily, because persons are less circumspect in making a compact which may be afterwards dissolved almost at will. It stimulates an unprincipled and discontented husband or wife to lawlessness, quarrels and even adultery, well knowing that the very crime will afford a pretext and legal ground for separation. It engenders between husband and wife fierce litigations about the custody of their offspring. It deprives the children of the protecting arm of a father or the gentle care of a mother, and too frequently consigns them to the cold charity of the world, for the married couple who are wanting in conjugal love for one another are too often destitute also of parental affection. In a word, it brings into a household a blight and desolation which neither wealth nor luxury can repair.

If the sacred laws of matrimony are still happily observed by so large a proportion of the Protestant community, the purity of morals is in no small measure due to the presence among them of the Catholic religion.

It is worthy of remark that three of the Evangelists as well as the Apostle of the Gentiles proclaim the indissolubility of marriage, and forbid a married person to engage in second wedlock, during the life of his spouse. There is, indeed, scarcely a moral precept more strongly enforced in the Gospel than the indissoluble character of marriage validly contracted.

To some among the gentle sex the words "equal rights" have been, it is feared, synonymous with "similar rights." It was no doubt owing to this misapprehension of terms that the attempt was made, not so very long ago, to introduce the glories of the bloomer costume. But though the attempt proved a failure, the spirit that impelled it still survives, as may be seen by the various masculine modifications that have crept into female dress during the past few years. Where is the flowing and graceful drapery that jealously shielded the modest wearer from gaze on the public street? Is it because the woman of to day has laid aside what she looks upon as the cumbersome style of her grandmother's time that she aims at dauntlessly presenting herself at the ballot box to cast her suffrage for A or B? Only a few years ago it provoked laughter to hear that Miss Jemima Saarl was to lecture on "Woman's Rights," or that Dr. Mary Walker had appeared on

Broadway in male habiliments capable. But it is now quite ordinary to hear of ladies, gentlemen, daughters of some of our best men, not indeed, imitating Dr. Mary Walker's exceptional attire, but mounting the rostrum to harangue their audiences on the power of the "Faith Healers," or some like institution. Is it any wonder that a feeling of sadness creeps over one that such things should be?

To debar women from such pursuits is not to degrade her. To restrict her field of action to the gentler avocations of life is not to fetter her aspirations after the higher and better. It is, on the contrary, to secure her, not on equal rights, so called, but those supereminent rights that can not fail to endow her with a sacred influence in her own proper sphere, for as soon as woman trenches on the domain of man she must not be surprised to find that the reverence once accorded to her has been in part, or wholly, withdrawn. The holiness of the marriage bond is the palladium of woman's dignity, while polygamy and divorce involve her in bondage and degradation.

The noblest work given to women is to take care of her children. The most important part of the apostleship should consist in instructing them in the ways of God. Let Christian mothers recognize their sublime mission. And then what a source of consolation it will be to them in their declining years, when they reflect that they will leave after them children who will not only inherit their name but also their faith and virtues! They will share in the beautiful eulogy pronounced by the Holy Ghost on the mother of the family: "Who shall find a valiant woman? She hath opened her mouth to wisdom and the law of clemency is on her tongue, she hath looked well to the paths of her house, and hath not eaten her bread idle. Her children rise up and called her blessed; her husband hath praised her. Many daughters have gathered together riches; thou hast surpassed them all. Favor is deceitful and beauty is vain; the woman that feareth the Lord, she shall be praised."

The model held up to Christian woman is not the Amazon, glorying in her martial deeds; it is not the Spartan woman, who made female perfection consist in the development of physical strength at the expense of feminine decorum and modesty; it is not the goddess of impure love, like Venus, whose votaries regard beauty of form and personal charms as the highest type of female excellence; nor is it the goddess of impetuous will, like Juno. No, the model held up to woman from the very dawn of Christianity is the peerless mother of our Blessed Redeemer. She is the pattern of virtue alike to maiden and mother and wife. She exhibits the virginal modesty becoming the maid, the conjugal fidelity and loyalty of the spouse, and the untiring devotedness of the mother.

CONTRARY PRINCIPLES CANNOT COALESCE.

Justice Brewer, of the Supreme Court, in his lecture on "The Twentieth Century From Another Viewpoint," sees the future with the eyes of an optimist; or, in other words, he mistakes the longing of his own large heart for correct adumbrations of future conditions. He thinks as the closing century has been one of religious strife and rivalry the next will be one of Christian unity. He does not indicate clearly his idea how this desired unity is to be brought about; whether by all Christians becoming Catholics, as they were in the ages when Christianity was one; or by common ground in doctrines, or by the growth of indifference which looks on dogmatic truth as of minor importance and treats religion as purely a matter of subjective sentiment; or by the growth of a toleration that recognizes truth and error as having equal standing.

"It is worthy of notice," says Justice Brewer, "that the ancient enemies, Catholicism and Protestantism, are drawing closer together. The prelates and members of the two Churches do not hesitate to affiliate in a thousand forms of labor." Catholicity and Protestantism represent two opposite and essentially antagonistic principles, so that the truth of either implies necessarily the falsity of the other.

A non-Christian might say that both are false, but he could not say that both are true; nor could he say they are both partly true and partly false, for a principle, like a proposition in logic, must be true or false as a whole. If true, its contrary must be false; if false, its contrary must be true. Thus in these two propositions, "All men are mortal," "No man is mortal." The affirmation of either is the absolute denial of the other.

Now, Catholicism and Protestantism, as principles, are as opposed to each other as those two propositions are, and if either be true the other must be false. The Catholic Church claims to be founded and commissioned by God, in the New Dispensation, to teach His revealed truth; and that she is the only medium of authority left by Him for that purpose. Protestantism is the denial of this claim. If the claim be true, Protestantism must be false; if the claim be false, Catholicism is wholly wrong, and Protestantism is right in

so far as it denies the claim. Neither the claim nor the denial of it can be partly true and partly false.

To look at it from the other side, Protestantism claims that the Bible and private judgment are the divinely appointed means to come to a knowledge of revealed truth. This claim Catholicism denies. If the claim be true the denial of it is false; if false, the denial of it is true.

A system of religion, philosophy, or science follows the nature of the first or ultimate principle on which it rests. If the principle is false the system resting on it, or logically deduced from it, must be false.

Catholicism and Protestantism, as religious systems, rest on principles reciprocally exclusive of each other. In view of this Justice Brewer's statement that "Catholicism and Protestantism are drawing closer together" is an error. The individual must cease to be a Protestant when he becomes a Catholic, or cease to be a Catholic when he becomes a Protestant. There is no middle place for theological mermaids, no fence to rest on.

The Justice is right in saying that Catholics and Protestants are coming together, more than formerly, in many kinds of work. Business enterprise, political association, community of social interests and neighborly intercourse make men understand each other better, familiarize them with each other's ways and gradually accustom them to each other's rough edges and sharp corners, or to smooth those edges and corners that they do not cut and bring the blood, like broken glass.

But this tolerance is not the result of change in belief or of a broader conception of truth, or even a falling away from the truth. It is the result of that promiscuous association in the various activities and enterprises of life brought about by modern political economic and commercial conditions. Geologists tell us that the smooth pebbles on the sea shore were once rough and sharp cornered pieces broken from larger rocks, and that their smooth surfaces are the result of ages of friction against each other. What this friction did for the pebble, association, in its various forms, does for men of different beliefs, customs and habits, intellectual or otherwise. The first impact of men or pebbles is apt to be hot and grinding, but the result in time is the smooth pebble and the tolerant man.—N. Y. Freeman's Journal.

"THE FIGHTING RACE"

The number of Irishmen prominent in the South African War is extraordinary, says a correspondent of the Pilot. Sir William Butler, who was commander-in-chief of her Majesty's forces at the Cape previous to the outbreak of hostilities, was born in Tipperary and reared and educated in Ireland. He resisted the importunity of Chamberlain, Milner and Rhodes to become a party to the conspiracy to destroy the republic. Sir William served the Colonial Office and the War Department of the gravity of the undertaking and the serious consequences of a racial conflict in South Africa. This honorable man and Christian soldier was forced to resign his command because his conscience would not allow him to assist in and facilitate the designs of the South African money-changers.

The editor of the Clongowran, the review published by the famous Jesuit College, Clongowes Wood, writing to me on July 22 of last year, says: "No doubt you are aware that Sir William Butler is an Irishman and an alumnus of our college of St. Stanislaus, in King's County. There has been an attempt made to have him recalled on the part of the English Jingo papers, because he will not fall in with the programme of the Colonial Office to bring on a war. They denounce his friendly and conciliatory disposition toward the Dutch and his former support of the National movement in Ireland in the eighties."

The Marquis of Lansdowne, the present War Minister, is a native of the Green Isle, and comes of an old Irish family. Mr. Wyndham, the under Secretary, who has created such a favorable impression in that office, is a grandson of the Irish rebel patriot, Lord Edward Fitzgerald, to whom he bears quite a remarkable resemblance. Field Marshal, Lord Wolseley was born in Dublin. Field Marshal, Lord Roberts, of Waterford and Candahar, was born in India of a Waterford father and a Tipperary mother. Lord Kitchener was born in Kerry. General Sir George White is from Antrim. Sir Francis Clerly is from Cork, and General French comes of the French family in Roscommon. General Kelly-Kenny is, also, as his name indicates, an Irishman. Lord Methuen, who was defeated at the battle of Belmont, is the descendant of John Methuen, who was Lord Chancellor of Ireland in 1701, and who was afterward very prominent in the diplomatic affairs of the times.—Boston Pilot.

One must be very unobservant of life and very unintelligent about its meaning if he cannot see some spiritual ends and some kindly alleviations even in those sudden and crushing blows that shatter happy homes.—MacLaren.

"SHALL I GO TO CHURCH?"

This question The Outlook puts to its readers and then proceeds to answer it.

Here is our answer: If you are a Catholic, yes; if you are not a Catholic, it doesn't make any difference whether you go or not.

The article in question includes in itself an implied exhortation and an expressed apology for non church goers.

"The question whether or not it is worth while to go to church is perplexing, more or less, not a few intelligent and conscientious and some intelligent and conscientious women. The negative arguments are of considerable weight."

And a few reasons in support of the "negative arguments" are magnanimously adduced. Still, the editor admits, "there is another side to this question, and that side we should like to put before the man who does not go to church. We do not anticipate that it will be conclusive, but we should like to have him take it into serious consideration."

No man can write authoritatively on matters pertaining to religion if he has not some clearly defined principle of faith. It is difficult to discover from the article in question whether the writer has any faith or not—what he believes or does not believe. Is he Protestant, Unitarian, Presbyterian, Lutheran, Baptist, Methodist or Infidel? We do not know; but we do know that he is ill-informed on religious subjects and has certainly never read a treatise on religion, else surely he would not write: "Religion is a spirit, though not more so than education and patriotism."

"The most devoted churchmen," declares The Outlook, "will concede that the Church (what Church? Ed.) is a very imperfect instrument for the accomplishment of this purpose," viz., "to embody the spirit of religion, that is, the spirit of faith in and reverence toward God."

Again we would like to impress upon the editor of The Outlook that religious questions are not in his line and that it takes clear views, a knowledge of first principles and the fear of God, to enlighten the faithful. Our counsel to him is, cobble stick to thy last and let those take care of religion who fear the Lord.—Catholic Telegraph.

HOW TO SPEND LENT.

Among the good works appropriate to the Lenten season, the matter of Catholic reading ought to receive due attention. A well arranged course of such reading persevered in few weeks will help wonderfully in increasing one's knowledge of things Catholic and in quickening one's piety. Put novels aside for the present and take up some good book on Christian doctrine or Catholic practice. To begin with we suggest the Gospels. After the Gospels we suggest the "Imitation of Christ," which, somehow or other, Protestants seem to prize more highly than we do. A singularly pithy book is Monsignor Vangman's new volume of "Thoughts." The title page is the only unsatisfactory feature about it. Then there is no end of books, excellent and inexpensive, bearing on the Holy Sacrifice, the Sacraments and the Sacramentals. Those who take up dear old Father O'Brien's "History of the Mass" will find that they have spent their time to good purpose. The books of Miss Lella H. Bugg are appropriate to the season. For those who like a spicy performance in the controversial line there is Cobbett's work on the English Reformation. Then there is Cardinal Gibbons' "Faith of Our Fathers," the very best thing in its way that has yet appeared. All these books can be easily and cheaply got and all are suited to the average capacity. Buy them or borrow them and master them, and then try to get your friends interested. In this way an incalculable amount of good can be effected.—Providencia Visitor.

EVANGELIST MOODY.

One dominant note runs through all the tributes paid to the late Mr. Moody by the press, the pulpit, and the pew—namely, that "what the Churches need is more of Moody's genuine Christian spirit." One quality of the popular evangelist is especially worthy of the imitation of his clerical brethren: his noble superiority to petty prejudices and sectarian hatreds. One of his friends records that "the evangelist in later years grew mellow and threw off many of his early prejudices. He told me that he was ashamed of his prejudice against the Catholic Church, remarking that there was no other Church in the country where Christ is preached so simply." We remember with pleasure that he not only contributed to the erection of a Catholic chapel in a struggling mission, but supplied it with an organ. In breadth, Brother Moody was as unlike most of his fellows as a prairie is unlike a bridle-path.—Ave Maria.

A good thought suffices sometimes to elevate the heart and to implant in it the germs of a good action and a generous resolution.

Failures are with heroic minds the stepping stones to success.