

# 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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London, Saturday, April 20, 1901.

### THE CANADIAN MAGAZINE.

We beg to assure the editor of the Canadian Magazine that his letter, published in our last issue, has given us a great deal of pleasure. We regret our having said that the review in question was inspired by a "malevolent antipathy to things Catholic," and take this opportunity of conveying to the learned editor our appreciation of his statement: "I am no hater of my brother." Still he must remember that when we penned the offensive phrase, we were under the impression that the magazine was not inclined to give us fair play. His communication, however, removes that impression, and we are, consequently, well pleased to regard him as a gentleman who seeks to keep the pages of his publication unspiced by aught that can render them obnoxious to any class of readers.

### THE FRIARS IN THE PHILIPPINES.

There is a Catholic journal over the border that seems to lean towards the views of the Taft Commission now operating at Manila. The editor would fain believe that all the accusations against the Friars are founded on fact. We venture to say that he has at hand but vague generalities—the hearsay reports circulated by the secular press—and yet bases his condemnation upon this untrustworthy evidence.

We know that Archbishop Chapelle's report contains no allusion to the charges, but we have sufficient information to convince us that the journal-ist who aligns himself with the defamers of the Friars has a very uncertain knowledge of his responsibility. At any rate, he is essaying a novel role for a Catholic editor, just as he did when he endeavored to discourage and discredit the scheme for the Federation of Societies in the United States, by asserting, despite the oft-repeated declaration of Bishop McPaul to the contrary, that it was intended for political ends.

### NON-CATHOLIC MISSIONARY WORK.

Our exchanges have glowing reports of the success of the missions to non-Catholics in the United States. When are we to have a similar move in Canada? Some of the clergy of the Antigonish diocese have, we believe, made a beginning, but other centres are silent on the matter. There are hundreds of Protestants here who would give us a fair hearing, and, given that, we are bound to do some measure of good. A dispassionate presentation of Catholicity may induce them to take up its study, or, at least, to give them a suspicion that it is not the grotesque absurdity limned by too many controversialists. The time is opportune. "Men are full of religious enquiry. The preachings of the preachers are running as dry as a summer watercourse, long lengths of sand and gravel, but very little of the stream that flowed from the right hand of the Temple," and we shall be glad when the accents of a zealous mission-ary band are heard in our towns and cities.

### FRANCE AND THE RELIGIOUS ORDERS.

The Bill for the expulsion of the Religious Orders has been passed by the French Chamber. "M. Waideck Rousseau is sick." So flashes the cable and scribbles all over the country are hard at work turning out columns of copy of praise or condemnation. It is significant, however, that influential newspapers, as for example the London Times, affirm that it is impossible not to regret the turn which the ministry has given to its politics, for the measure will envenom and perpetuate more than any other the divisions which, at present, make of France two hostile camps.

As we said before, this determined attack not only upon the Church but upon the sacred rights of French parents to have their children protected from the corrupting influences of a secularized school system may be just the thing needed to rouse French Catholics from their mysterious

apathy. It is unthinkable that a nation that has given, and gives still, indubitable evidences of a sound Catholicity will allow itself to submit to a measure that seeks to deprive parents of their just rights by ordaining that children must be moulded and fashioned in godless schools.

M. Waideck Rousseau may well be sick. The fight is just beginning. He has with him, it is true, the Socialists who have hoodwinked him into committing this crime against liberty and humanity, but against him are the Frenchmen, they who are obedient children of the Church, and they also who, however they may have strayed from the fold, have still an abiding respect for the education as given in religious schools, and who dread nothing so much for their offspring as disbelief.

What is surprising is that one as intelligent as the Premier should have been duped so easily. His persecution of the Church might have been viewed with complacency by a certain section of Frenchmen, but his placing a disrupting hand upon the integrity of the family is calculated to bring in to play the fighting strength of the majority of his brother citizens. The atmosphere is surcharged with electricity and there may be a storm. We hope, however, that the day of the barricades has passed away forever. But should it dawn again we shall witness the recurrence of an old phenomenon, viz., that the men who are courageous enough to vomit forth, on public platforms and in legislative halls, blasphemies against God, are craven-tongued before men and are the first to flinch when menaced by some visible danger.

The Bill must pass the Senate before it can take effect. Should that body approve of it, the people can avert the threatening danger by a vigorous protest at the polls.

### CHURCH MUSIC AND ITS ABUSE.

Sometimes ago we published in our columns a few notes relative to Church music as rendered in past ages. We observed at the time that it was guarded diligently from secular influences, and that it was regarded, not as a test of vocal resources, but as a means of inciting the devotion of the faithful. We have undoubtedly the same compositions, the "melodies which should never be sung except on one's knees," but they seem not to suit the taste of the choir singer of our times. Too often we hear music that reminds us of the theatre and the "fanciful digressions and exaggerated bombastic flourishes" reproached by the ancient. Perchance a soprano making a hotch potch of the "Kyrie" or "Gloria," divesting them of all semblance to prayer, is pleasing to those who are on the quest for what they term "fine music," but to the average Catholic, who goes to church to worship God, it is disfiguring to the last degree. To our mind it is abominable, and more than once have we wished that the vocalist referred to as "gifted" (in the daily prints), who warbles anything that her artistic fancy or an indulgent organist may suggest, would cease her mutilation of sacred canticles, her trilling and musical pyrotechnics—in short, would renounce the glory of the choir for the retirement of the pew.

In some churches there is a quartette that does bewildering work in the "Amen" and "dona nobis pacem." The prayer for peace becomes as they render it a medley of sounds and disjointed words, without sense and without reverence, instead of a solemn appeal to God. We prefer not to dilate on the rendition of the "Amen" except to say that we have often seen the celebrant of the Mass kept waiting until the quartette had sung itsundry times, and in different styles—to show, presumably, that their lungs were in good condition.

Whilst cherishing the hope that the Gregorian—the chant of the Church—may again be heard to the exclusion of all other, still, in some quarters at least, its adoption may safely be numbered among the blessings of the future. But we have a right to demand that singers shall refrain from mutilating sacred words or from fitting them to music that is "frivolous, full of insolent grandeur, noisy, abounding in insipid repetitions" distracting to the

congregation and unbecoming the house of God.

The Bishop of Newport says: "A singer in the Catholic church should be a devout Catholic, earnest and careful in behavior, striving to understand what is sung, and ready to take such pains in learning and preparation that the laws of the Church may be obeyed, full justice done to the music, and the faithful edified and drawn to God. Singing should never be made an occasion for gratifying vanity or displaying vocal resources."

Another abuse that obtains in some places in Canada is the publishing of the musical programme to be rendered on certain festivals. As a result we have our churches thronged with a nondescript gathering—Catholics and non-Catholics—who do not (and we write from personal observation) manifest an extraordinary amount of devotion. They appear to think they are assisting at some kind of a performance, and that the proper and only thing to do is to listen to and at times comment on the efforts of the musicians.

Ancient this matter we quote again what has already appeared in this paper: "Rectors of churches should not themselves publish in the papers, nor allow anyone else to do so, accounts favoring of the theatre, and criticisms as to the ability and style of the singers, just as is the practice in connection with the stage." (Fourth Provincial Synod of Westminster: On Church Music.)

### OUR BOYS.

Some time ago a Protestant minister averred that the best method for the increasing of Church membership was to get hold of the children. That is certainly good advice, though not practicable in some Protestant parishes, and reminds us of the saying of Cardinal Wiseman: "Give me the boys, and in twenty years England will be Catholic."

The work of saving the boys from the evil influences of the streets, and organizing them, is one that should commend itself to every zealous Christian. We do not know of any other cause that means so much for society and the Church. Get the boys when they leave school, steady them for a few years against the rush of bad example and principle, and we shall have young men earnest enough to take an interest in the affairs of their parish and Catholic enough to understand that a good life means a frequentation of the sacraments. We are told by a writer that there is a class of young men who go but seldom to Mass and never to the sacraments— young men who, as boys in the class-room or Sunday school, gave promise of unswerving fidelity to their religious duties; but the guardians of their souls lost sight of them for a few precious years, and when next they met them, were surprised to discover that so many of them had strayed away far from the fold.

Our experience leads us to believe that you can do anything with the ordinary boy. Tact and sympathy are the arguments he can always appreciate. Of course if you draft a code of iron cast rules, and expect him to live up to them, you will not be a shining success as an organizer; but if, making allowances for young human nature, you are content at first to go slowly, and raise your standards gradually, you will find that a "Club" will be looked upon favorably by the boys. We think the fact of the young loving organization is indisputable. In every centre we may observe them grouping themselves together into societies for athletics or casting in their fortunes with Protestant bodies.

It is all very well to give good advice, and to dissuade them from this latter course; but prohibitive injunctions are imperfectly understood and rarely heeded by those who want some outlet for the exuberant energy of youth. If we do not give them what they can get elsewhere we have ourselves to blame. To do it may demand money and self-sacrifice, but no one with any knowledge of his responsibility will permit that to outweigh the exercise of the brotherly love imperatively demanded of every Christian. We should see to it, therefore, that our charity is not a mere vague sentiment, but a living and working agency. "We must," as Archbishop Ireland says, "pray, and pray earnestly, but we must work, and work earnestly. We fall if we work and do not pray; and likewise we fall if we pray and do not work—if we are on our knees when we should be fleet of foot, if we are in the sanctuary when we should be in the highways and market places."

If, then, we attach any value to the interests of God's Kingdom on earth we shall throw off our listlessness and take care that the boy who is beset by temptations and subject to evil influences shall not be left to fight the battle unaided. And he wants help now. Will you suffer the world and the devil to form his character; or will you, in your love and sympathy and faith, uplift him on to a higher plane and implant in him the seeds of a Catholic manhood? Do not be repelled by his "cheekiness" or other unlovely quality. He is but a boy, but he has an immortal soul, and, may be, the germs of a noble nature that will blossom and yield a rich fruit- age.

There is no work like unto it from a practical standpoint, and our hope of having intelligent and enthusiastic Catholics in every section of this country depends upon the systematic and thorough organization of the young.

### THE GLAD SEASON.

Cardinal Gibbons' Easter Greeting to the Nation.

Cardinal Gibbons, through the New York Journal, sends the following Easter greeting to the nation: "The life of Christ, surrounded as it is with the grandest story of all time, should inspire a universal word of truth and eloquence. Especially at this season, when the Church beckons to all to join in with the gladness of tidings, should mankind hear the voice of love and kindness and work toward a splendid outpouring of faith and righteousness."

"Passion Week is a sad time, but who will begrudge happiness to a heart afflicted with care and sore with the sorrows of conscience? The glad season is upon us. We should rejoice in our sincerity. We should sing together in our faith." The same paper also publishes the following message written by the Cardinal recently in response to a request for a sentiment befitting the occasion: "The grace of God our Saviour hath appeared to all men, instructing us that, denying ungodliness, we should live soberly and justly and plently in this world, looking for the blessed hope and coming of our Saviour Jesus Christ."

### THE TWENTIETH CENTURY EASTER.

Cardinal Gibbons also writes the following article for the New York World: "On this first Easter morning of the twentieth century—a century full of promise for the spread of Christianity—it is well to recall the fact that religion is the essential basis of civil society. Religion is the bond that unites man with his Creator. I employ the term 'religion' here in its broadest and most comprehensive sense, as embodying the existence of God; His infinite power and knowledge; His providence over us; and recognition of a divine law; the moral freedom and responsibility of man; the distinction between good and evil; the duty of rendering God our homage to God and justice and charity to our neighbor; and finally, the existence of a future state of rewards and punishments."

I hold that religion is the only solid basis of society. If the social edifice rests not on this eternal and immutable foundation it will soon crumble to pieces. It would be as vain to attempt to establish society without religion as to erect a palace in the air or to hope to reap a crop from seed scattered on the ocean's surface. Religion is to society what cement is to the building; it makes all parts compact and solid; it binds together the diverse elements of the social body. He who destroys religion," says Pilo, "overthrows the foundations of human society."

The social body is composed of individuals who have constant relations with one another, and the very life and preservation of society demand that the members of the community discharge toward one another various and complex duties. WHAT DOES SOCIETY REQUIRE of your rulers and magistrates? What does it require of you? It demands of your rulers that they dispense justice with an even hand. It demands of you that you be loyal to your country, zealous in her defence, faithful in the observance of her laws, conscientious in the payment of imposts and taxes for her maintenance and support. It demands of the married couple conjugal fidelity, of parents provident vigilance, of children filial love. In a word, it demands that you "render to all men their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor," and that you "render to Caesar the things that are Caesar's and to God the things that are God's."

How can these social virtues be practised without sufficient motives? These motives must be strong and powerful, because you have passions and self-interest to overcome. They must be universal, because they are binding on all members of society. They must be permanent, because they apply to all times and places. What motives, religion apart, are forcible enough to compel legislators,

and magistrates to be equitable and impartial in their decisions? What guarantee have we that they will not be biased by prejudice and self-interest?

The civil power cannot enter the hidden recesses of the soul and quell the tumults raging there. It cannot invade the domestic circle to expel the intemperance and lewdness that enervate and debase both mind and body. It cannot suppress these base customs, which poison the social atmosphere with their foul breath and breed hatred, resentment and death. You might as well expect to preserve a tree from decay by lopping off a few withered branches while allowing the worms to gnaw at the roots as to preserve the social tree from moral corruption by preventing some external crimes while leaving the heart to be worm-eaten by vice.

If the civil sword, even by the aid of religion, can scarcely restrain public disorders, how futile would be the attempt to do so without the co-operation of moral and religious influence? If either the vengeance of the civil power, nor the hope of emoluments, nor the esteem of our fellow-men, nor the natural love of justice, nor the influence of education and culture, nor all these motives combined can suffice to maintain peace and order in society, where shall we find an adequate incentive to exact of us a loyal obedience to the laws of the country? The incentive is found only in religious principles.

### RELIGION THE ONLY SAFEGUARD.

Religion, I maintain, is the only sure and solid basis of society. Convince me of the existence of a divine legislator, the supreme source of all law, by whom "kings reign and lawgivers decree just things"; convince me of the truth of the apostolic declaration that "there is no power but from God, and that those that are, are ordained of God, and that therefore he who resisteth the power resisteth the ordinance of God"; convince me that there is a Providence who seeth my thoughts as well as my actions; that there is an incorruptible Judge who cannot be bought with bribes nor blinded by deceit, who has no respect of persons, who will render to every man according to his works, who will punish transgressions and reward virtue in the life to come; convince me that I am endowed with free will and the power of observing or violating the laws of the country, and then you place before me a monitor who impels me to virtue without regard to earthly emoluments or human applause, and who restrains me from vice without regard to civil penalties; you set before my conscience a living witness, who pursues me in darkness and in light and in the sanctuary of home as well as in the arena of public life.

### SPECIAL TO THE CATHOLIC RECORD.

### NON-CATHOLIC MISSIONARY WORK.

The Easter number of The Missionary is just out, and the story it presents of the hopes and successes of the mission work to non-Catholics is very interesting. On the first page the Catholic Missionary Union makes a profession of its principles. It says that it believes that there is a brilliant future before the Catholic Church in this country if we are true to our standards. It believes that the progress of the Church in this country must be with equal step—all the dioceses advancing together. The stronger dioceses must aid the weaker, and the weaker must avail themselves of the resources of the stronger. It believes that the hope of the South and the West, from a social as well as from a religious point of view, lies in the development of the Catholic Church within their borders.

It believes that if a broad-gauged sympathy for the struggling Bishops and priests in the necessitous parts of the country were awakened among all the Catholic people the character of the Catholic religious life would be elevated and the zeal of the Catholic people for the progress of the Church would be quickened. And then it makes the statement that through this channel \$13,000 have been expended during the past four years. During these years the work of conversions has gone forward by leaps and bounds. From the most unusual sources the announcement of conversions comes to us. By private letter it has just been announced that Dr. Mary J. Putnam, an eminent doctor in Boston, has come into the Church. It was the edifying death-bed resignation of her daughter that the first time compelled the study of the doctrines of the Church.

The man engaged in missionary work sees so much of the directly supernatural—so many things that can be accounted for only by the direct grace of God, that he grows, after a time, to expect God to work for him almost as he expects the regularity of natural law. It is the field of non-Catholic mission work which is particularly rich in such experiences; for there, if one may say so, God's grace has a wider field in which to manifest itself.

A. R. DOYLE, Secretary Catholic Missionary Union.

### THE SECRET AND MYSTERIOUS INFLUENCE OF THE CATHOLIC RELIGION.

Why is it that non-Catholics almost universally look upon Catholics with a sort of suspicious and mysterious dread which sometimes amounts almost to fascination? It is, perhaps, partly to be accounted for by the old, hereditary prejudice in which they have been educated. But even where the grounds of that prejudice have been removed by the progress of light and knowledge, that strange feeling of dread, that well-nigh irresistible fascination still lingers. They are suspicious of the Church, of priests, of Catholic books and Catholic associates. They have a decided repugnance to discussing the subject of religion—they don't want to have their minds disturbed though they may not have any very definite faith. They seem to have an instinctive fear that if they should undertake to discuss the subject they would get the worst of it.

Parents seem to have a particular dread of having Catholic children fall into the hands of their children. They will allow them to read almost everything else under the heavens, but Catholic books must be avoided as if they were absolutely poisonous. The ancient prophecy in relation to the chosen people of God seems to be fulfilled in them: "The fear of you and the dread of you shall be upon all nations." Why is this?

The fact is that there is a very general, secret, impression prevalent among outsiders that after all, in spite of the prejudices in which they have all been reared, there is a strong probability that they have been mistaken in a good many things, at least, and possibly if they should take the trouble to look into the matter they would find that the old, original Church has the best claim to be the true Church. This impression is undoubtedly confirmed by the manifest failure of Protestantism. The inevitable conclusion must be that if Protestantism, with all its high claims, is a failure, if there is anything true in Christianity at all, it must be in the Catholic Church, and Luther and Henry VIII. and their followers made a great mistake in cutting themselves off from the original Church.

Undoubtedly there is a great deal in this mysterious dread—this secret impression of something real, substantial and true in the venerable old Catholic Church. It would, evidently, be perfectly natural if Almighty God, Who founded the Church and promised to be with it to the end of the world, and through His Spirit, but does not force them, should be constantly making secret suggestions and mysterious spiritual impressions in favor of the truth and reality of that religion.

As has often been observed this is most powerfully felt by strangers in visiting a Catholic church. The whole air of the place seems to be pervaded by a real, mysterious Presence which at once inspires profound reverence and awe. There is, evidently, something there entirely different from anything they have ever experienced in any other church. It is not the effect of the architectural adornments, ecclesiastical arrangements of priestly vestments. The church may be very plain and unadorned; the ritual not elaborate, the priest's vestments very simple—the influence is the same, while there is nothing like it, in the most magnificently adorned Protestant churches or the most elaborate and ornate ritual, extending even to a close imitation of the Catholic. You may admire it there as a matter of taste and sentiment, but the deep sense of an awe-inspiring presence appealing to profane religious sentiments, which lies hidden deep in every human soul, is not there. The Real Presence resides in and appeals distinctly to the hearts and consciences of men only in the Catholic Church.

Yet they come and witness the Solemn Scene, are impressed by it. The still small voice whispers to them in mysterious accents indeed, yet sufficiently distinct to constitute an appeal, an attraction, an invitation to stay, to inquire further, to look into the matter and find out if after all that is not the true home of the soul where they ought to be and where their highest destinies, both in time and in eternity, can best be accomplished. Yet they go away, and that voice is silenced and drowned in the absorbing excitement of business and pleasures of this fleeting, transitory world.

Unfortunately men little realize the responsibility they incur by refusing to listen to these silent and mysterious appeals. It may finally prove that in doing so they rejected the kind and merciful solicitations of the Holy Spirit, Who desired to lead them gently into the way of truth and peace for the eternal salvation of their souls.—Catholic Columbian.

The Papacy is a great social necessity, universal moral power in the world, the bond of union and the principle of order in the midst of all, fixed by the hand of God in the midst of all society for the good of all society; revivifying wherever its authority is recognized, the natural as well as the Christian dignity of man, maintaining the rights and duties of individuals, classes and nations.

He who walks the path of humility has a short road to heaven; he has wings to bear him to Paradise; he is in the way of peace and perfect tranquility.—B. Henry Suso.