

The Catholic Record.

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

LONDON, ONTARIO, SATURDAY, JUNE 27, 1903

1288

VOLUME XXV.

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THE KING AND THE POPE.

The Protestant Alliance people have not recovered from their astonishment over the visit of His Majesty to Leo XIII. And what contributes to it is that no publicist of any note has alluded to their valorous attempt to save England from Rome. Now, suppose they keep quiet and endeavor to understand that men can differ without evincing contempt for the rules of social amenity. To these gentry we suppose

"A Pope upon the Tiber's brim
Plus or Parcel fat or thin,
The Scarlet Lady is to him,
And he is nothing more."

But English opinion was changed somewhat since Cardinal Wiseman was insulted and stoned in London's streets. Protestant historians of the present day have no scruple in describing the Reformation as the offspring of lust and greed. The belief also is gaining ground that the Church under whose auspices Englishmen gained their liberties is not the hideous monstrosity depicted by anti-Catholic fanatics.

Commenting on the King's visit, the Saturday Review, which is certainly not pro-Catholic, asks "Will King Edward's visit to the Pope result in the British legation to the Vatican? . . . The Vatican is a school of the subtlest and most intellectual of all the diplomacies, and contact with it could not fail to be of service to our secretaries. That, however, is less important than the fact that the Holy See is the finest source of information in the world, and it would be absurd that we should shut ourselves off from that source for fear of the prejudices of a few extremists."

ANOTHER ATTEMPT AT UNITY.

In a recent issue our esteemed contemporary, the Christian Guardian, informs us that the Methodists and Presbyterians in New Zealand desire to close up their ranks, and for this purpose have appointed committees to indicate the main lines of doctrine and polity on which negotiations for union may possibly proceed. Division did harm; it had an evil effect on the world, which did not see the spiritual accord really existing; it produced waste of men and of means, etc. It was not beyond their combined intelligence to devise a creed which should meet their practical needs.

But what authority have they to lay down a common creed and to enforce its teachings? And why bother about it when "other foundation no man can lay, but that which is laid." To talk of fashioning a common creed, is to put it mildly, somewhat irrational. For to assume the right to judge of the merits or demerits of Revelation—to accept some doctrines and to reject others is to distrust Revelation. When God speaks we are bound to accept His message in its entirety.

But with every desire to sympathize with them in their efforts for peace we may be pardoned for wondering just how, in case they do effect a union, they dream to maintain it. How long can it last? They may, of course, point to the Bible as their defence against further divisions. But if the Bible is made to father all kinds of creeds, what shall prevent it from being compelled to do the same after their reunion?

Again, the gentlemen who undertake to fashion this common creed may be very earnest and scholarly, but, however gifted, they are but fallible, and if fallible how can they with any show of reason ask men to believe in it? If they constitute themselves as judges in matters of faith, why cannot they on whom they wish to impress this creed, do the same? And if infallibility in the teaching authority, is as it is evident, an essential requisite to faith, we fail to see what good will be effected by this common creed.

Again, how are they to embody in that creed the truths which must be accepted under pain of condemnation? They have, let us say, the Bible, but nowhere on its pages from beginning to end do we see that it contains the whole Revelation of God. If they, to be brief, wish to formulate any practical scheme for reunion, it must have as a basis the unity appointed by Christ. If the Lord prayed for unity that should be continuous and universal and visible in such a way as to afford a proof of His own divine mission, it behooves earnest men, to seek where it may be found. To quote what Cardinal Gibbons wrote some years ago on the Reunion of Christendom:

"I cannot conceive any practical plan for the ecclesiastical union of all who bear the Christian name which does not recognize:

1. Some authority, living and acting, that can definitely say what is or is not divine revealed truth, since upon Christ's revelation His Church must be grounded.
2. The obligation, strict and essential, of receiving in its entirety Christian revelation, since Christ's work in giving a revelation would be, to say the least, useless, if each individual were left free to accept or reject that revelation, or any part of it, as his whim might dictate.
3. That since Christ left a revelation He must have left some authorized interpreter of it; otherwise it would be but a puzzle given to unaided ignorance, something which the "unlearned and unstable" might "wrest to their destruction."

4. That since the mission of Christ's Church is to "teach all nations to observe all things whatsoever He has commanded," there must be some teacher teaching in Christ's name, and "as one having authority" to guide his people unerringly in the way of truth.

A WORD TO THE WORKING MAN.

Clarence S. Darrow, who was the counsel of the Mines before the anthracite coal strike commission, said recently that a sufficient public opinion will preserve trade unionism. A strong enough hostile public opinion will destroy it. Trade unionism has fought its long battle and won its well-earned victories because it stood for something more than individual selfishness; because it really meant the upbuilding of the race. If it should lose its moral force and descend to pure selfishness it is bound to fall to pieces.

Whatever the force of public opinion, working men will do well to remove, so far as it may be in their power, the causes that make for turbulence and aimless disturbance of business. We have every sympathy with the laborer so long as he bears in mind the laws of equity and justice. Every right-minded Canadian believes in labor organization, and we have no hesitation in saying that in a fight against capitalistic tyranny it can count upon the support of intelligent public opinion. But if it ever resorts to iniquitous means for the furtherance of its aims—and if ever its ranks are filled with men who play for their own hand, and ignorantly, recklessly and selfishly precipitate industrial crises—that support will be withdrawn. A labor organization is, we take it, established to safeguard the rights of workingmen. But a workman is not an individual who has picked up the rudiments of some trade or other, and then claims, on the strength of a union card, the privilege of standing on an equality with the man who knows his business from A to Z, and it happens sometimes that these incapables who make their living by proxy are the first to advocate a strike and to crush by sheer force of numbers the conservative element of an organization. If an organization would weed out these storm breeders its worth would be greatly enhanced in the eyes of those who are its friends, and among those who are inclined to look unkindly upon it, it would begin to grow in prestige and influence. We may be mistaken in this, but we have noticed that members who are scratch masons or carpenters, etc., and whose lives betray no desire to uphold the dignity of labor are responsible for such extreme measures. At all events, with such people out, the fight for social betterment would be conducted with intelligence and means that would command the respect of the community.

Furthermore, and we say it in no captious spirit, workingmen cannot be too cautious in selecting their leaders. It goes without saying that they should be men of approved integrity and whose qualifications for the position are not merely a loose tongue and the ability to revamp antiquated talk about the trust and capitalist. He should be fully aware of his responsibility and hence deaf to the voice of the politician who seeks to use an organization, as well as to the voice of self-interest. And the members should never allow him to forget that responsibility. They should never permit him to imagine for an instant that he has a monopoly of the reasoning power of an organization, or to pose as a dictator. The tyranny of the "boss" is as damnable as the tyranny of the capitalist. Men, therefore, who are satisfied with present conditions, or if dissatisfied have reason to believe their wrongs will be redressed in the near future, should lose no time in getting rid of a leader who for reasons known to himself only, or through enthusiasm that is not associated with common sense, desires to bring on a fight.

THE BIBLE'S TRUE CHAMPION.

The Bible, which is daily becoming more discredited among the Protestant sects, is finding its stoutest defender in the Catholic Church. It was she who was its guardian and interpreter for centuries before Protestantism came into existence. In the twentieth century, as in the thirteenth when the art of printing was unknown, it is she who devotes herself to the work of preserving intact the written word of God and transmitting it to coming generations. It is a repetition in another form of the laborious work of the monks in the ante printing press era, who spent years of their lives in slowly transcribing word by word, the New as well as the Old Testament. These Bibles which are now preserved in European libraries as priceless works of art, attest the amount of labor the monks embodied in the splendid copies of the Bible that have come down to us through the ages. Each of them is a crushing refutation of the lie that the Church is opposed to the Bible. That lie, however, now receives no credence from persons of education, whose their religious convictions may be. In the near future even unlearned Protestants, if the anti-Bible crusade now in full swing among the Protestant sects continue, will be forced to recognize the service the Catholic Church is rendering by guarding the Bible against the attacks which it has been subjected to ever since the so-called "higher criticism" began the work of discrediting it.

It was not long ago that Leo XIII. appointed the Biblical Commission, to which has been assigned the duty of examining the questions the "higher criticism" deals with. As the Biblical Commission is made up of the greatest biblical scholars in the world its decisions will carry with them great weight. The commission is about to submit to the Holy See an important proposition, the character of which is set forth in the following cable dispatch:

"Rome, June 15.—The Biblical Commission, appointed by the Pope, which numbers among its members some of the greatest biblical scholars of various countries, is about to submit to the Pontiff an important proposition providing for the creation of a Superior Institute of Biblical Studies. The most learned professors will be gathered under the institute to direct the studies of students who will devote themselves entirely to this branch of learning, with the object of forming an authoritative organization ready to give weighty opinion on Biblical questions."

"The seat of the institution has not yet been decided upon, but the majority of the commissioners are in favor of Rome, as giving more power and prestige to the organization. The organ of the institute will be La Revue Biblique, it will be published in Paris, but is to be edited by the Dominican Fathers at Jerusalem, who will be transferred to Rome. The programme of the institute will include the revision of the Bible."

"Before definitely deciding on the location of the institute, the Pope desires that a meeting of the entire Biblical Commission be held. . . . We have here another example of history repeating itself. The Church's solicitude for the preservation and transmission of the Scriptures which caused the setting apart of certain rooms in monasteries for the making of copies of the Holy Scripture manuscripts under the supervision of the monks. The permanent duty of a great institution for biblical studies which is to be the direction of the greatest biblical scholars."

In this way the Catholic Church sets herself to the task of defending the Bible against the attacks of its enemies. In the twentieth century she adopts the methods suitable for the times, just as in the early centuries she employed the conditions then prevailing. In our days the Superior Institute of Biblical Studies will take the place of the scriptorium in monasteries, in which generation after generation of pious and learned monks worked with unflagging zeal to keep the written Word of God from being lost to mankind.

The printing press supplanted the scriptorium. There is now no danger of their ever being an insufficient number of Bibles to supply the demand for them. The great danger is that the Bible will cease to be for many the book it was before the advent of the "higher criticism," the effect of which is to empty the book of books of all the divine sanction which made it so precious to countless generations of men and women.

The Catholic Church, which, for nineteen hundred years, has so carefully guarded the Scriptures, does not view with indifference the modern attacks upon them. Gifted with eternal youth, she is as capable of repelling such attacks with the same vigor as she displayed centuries ago. The Protestant sects which, shamelessly and falsely accused her of being the enemy of the Bible do not manifest a similar respect determination in opposing real enemies of the Bible. It is the Catholic Church, and not Protestantism, which today is the stoutest champion of the written word of God.—N. Y. Freeman's Journal.

Be at peace with all your brethren; let your love for them suffer no alteration; maintain an inexhaustible fund of goodness, patience and gentleness. Let us have a large, generous heart, full of goodness and thoughtfulness for others.

NON-CATHOLIC MISSIONS.

Father Price in The Missionary.

As you know, our Southern country people are extremely conservative and much opposed to changes, good or bad. In the country here they have had the habit for generations of going to church just once a month. This custom entails a priest to attend from four to eight stations a month, as he can preach in one station in the morning and another in the evening. Leaving our mission house at Nazareth on Friday or Saturday afternoon, we take, strapped to our back, a soldier's common knapsack in which we have packed the outfit for the Holy Sacrifice of the Mass. Our pockets are stuffed with catechisms, tracts, and other mission literature. Where the circumstances make it possible we always walk, as this enables us to enter into conversation with those whom we meet on the road. If we were in a buggy or on horseback we would lose these conversations, and our mission work would suffer much thereby. Every one in the South in the country is supposed to salute and talk to his passing neighbor, or he is looked on as poor, proud and unneighborly. "Oh, I'm evening! How are you?" "Pretty well, thank you. Going this way?" "Let's talk a little. My name is ——" "What's yours?" "My name is ——" "Of course you know I'm a Catholic. What are you — a Baptist?" "Yes, that's my religion." "Well, I'll tell you why I'm a Catholic," etc., and so on. The conversation strikes directly at religious matters. We always invariably interest him in the Catholic Church, give him some literature, and we are glad to invite us to his house and come to our mission station.

Arrived at the mission station we give the Saturday night and Sunday morning services, and they consist chiefly of instruction and preaching and "talking." On these poor, simple country folk rhetoric and style are wasted. Simple, earnest, heartfelt, scriptural, plain, direct, catechetical instructions, are what is needed. If the sermon is not an hour long, well they don't think much of you. Sometimes the crowds are small, sometimes they are comparatively large, but there is always a crowd, and the reader will remember that it is a purely Protestant country, except during the week-days we have made our way from house to house searching out and trying to bring under instruction those who may be well disposed. In their own way these people are very religious. They all have Bibles. Invited into their houses, we begin to talk religion almost immediately. We take their Protestant Bibles and their tables, and explain to them how they came by the Bible — that it was the Catholic Church from which they received it. We explain the difference between the Catholic Bible and the Protestant Bible, and show them how the Protestant Bible was formed by cutting out eight or nine books from the Catholic Bible. We explain the Catholic religion from their own Bibles. And religion from their own Bibles. And talk! — they will talk religion for hours and hours. They will rise at 11 and 12 o'clock at night — sometimes when they have to rise at 4 the next morning.

In these house-to-house visitations our principal duty is to talk religion, and we are supposed to talk it all the time, and we do it. The reader will bear in mind that whilst in North Carolina there are people as well educated and refined as he can find in any other portion of the country, the people upon whom we are doing this class of station mission country work are not of that description. They are comparatively poor people, and for the most part uneducated; but they are natural, intelligent, very religious, comparatively pure in their lives, and very conservative and true.

Most of them own their little farms, on which they raise a small amount of corn, cotton, tobacco, and a few vegetables. They are independent, but live in a very unbecomingly and on rather poor diet, consisting mostly of corn bread, fat meat, and greens. Some of them can read and some of them can't. North Carolina is one of the most illiterate States in the Union. But they are naturally intelligent. These people need only an education to bring them out. Some of the most distinguished names found in New York City and in Washington come from this very back country of North Carolina. They are religious, believing firmly in the Bible. One has only to prove to them clearly that the Bible contains such and such a doctrine, and he will at least obtain their respect and conviction. Their lives are comparatively pure, kept away from temptations. Many have scarcely a venial sin to tell of, and the priest often finds it difficult to get sufficient matter for absolution. Their children will often grow up with their baptismal innocence unguilted by any mortal sin. And they are so good, so true, so honest, so pure as you can find in any portion of the country. Many of them will carry out their religious heroically. I have mentioned with these country converts in North Carolina for years, and I never saw any people carry out the laws of the Church better than they — the hearing of Mass, the fasts of the Church, and the various commandments. I might give an instance.

One of the good Mission Fathers received on a certain country mission a poor woman and her three daughters into the Church. She was only a poor farm hand and able to read a little. Two of her daughters could not read a word. From the moment that woman became a Catholic she began instructing those children, so that in a short time

they knew the catechism by heart, and could repeat every word of it — not only repeat it word for word, but could give an intelligent answer to every question. I saw that woman during the course of years, once every month walk with her young children twelve miles in all sorts of weather to meet the priest when he came to the mission, and they all came fasting to receive the sacraments, and they could not receive the sacraments and break their fast till between 12 o'clock and 1 during the day. I saw one of her daughters faint in the confession house at Nazareth on Friday or Saturday afternoon, we take, strapped to our back, a soldier's common knapsack in which we have packed the outfit for the Holy Sacrifice of the Mass. Our pockets are stuffed with catechisms, tracts, and other mission literature. Where the circumstances make it possible we always walk, as this enables us to enter into conversation with those whom we meet on the road. If we were in a buggy or on horseback we would lose these conversations, and our mission work would suffer much thereby. Every one in the South in the country is supposed to salute and talk to his passing neighbor, or he is looked on as poor, proud and unneighborly. "Oh, I'm evening! How are you?" "Pretty well, thank you. Going this way?" "Let's talk a little. My name is ——" "What's yours?" "My name is ——" "Of course you know I'm a Catholic. What are you — a Baptist?" "Yes, that's my religion." "Well, I'll tell you why I'm a Catholic," etc., and so on. The conversation strikes directly at religious matters. We always invariably interest him in the Catholic Church, give him some literature, and we are glad to invite us to his house and come to our mission station.

First: Our stations are growing in number and we see our work telling on the people. We are building up a Catholic congregation in every place that we put a station.
Secondly: We had fifty-five baptisms last year. This under the difficulties which surround our work, which is only in its incipiency, is not thought bad.
Thirdly: One of our great consolations is to know that if it were not for our work the souls that are being saved would be lost. Priests in many other works cannot say that. If they personally did not do the work others would take their place. But in our work, if we do not do the work those souls are lost. To know that we are the means of salvation to a certain number of souls, and that God will be glorified by those souls only through us, is a great consolation.
Of late we have been much engaged in getting ready for the dedication of our Central Mission Church at Nazareth. Our preparations had to be very hurried, as Right Rev. Bishop Haid, who was to dedicate the church, was obliged to leave for his *ad limina* visit to the Holy Father on May 23, and we were not aware of the fact until it was too late for anything but a hurried preparation to be made for the dedication. As it was, however, it was a glorious occasion. It was an epoch in our history, and filled all our hearts with gladness.

MGR. FALCONIO IN CALIFORNIA.

The Evening Bee, Sacramento, Cal., May 16. The Vesper service at the cathedral last night was the most elaborate the Catholic congregation had witnessed in years, and was rendered the more memorable by the presence of the Apostolic Legate, Monsignor Diomedo Falconio, and the dedication of a magnificent golden lamp which is to burn always over the altar.

The great edifice was filled with parishioners and others who were attracted by the announcement that the representative of Pope Leo XIII. would address the people. The service was of an order to appeal strongly to the sentiment of those who witnessed it. The gospel was read by Rev. Father Quinn, the cathedral rector, who afterward stepped to the center of the chancel and addressed the Legate. Referring to the Monsignor as the head of the Franciscan Fathers, the rector mentioned him that he had explored the territory which had been explored by the old Mission Fathers, members of the Franciscan brotherhood. These brave pioneers had left their footprints indelibly upon the sands of the Golden State; they were the first torch-bearers of civilization on these shores. The city of Los Angeles, where Monsignor Falconio had dedicated a great church, was of his creation; and from the same Franciscan Fathers gained its name and its first lessons in civilization and the religion of Christ. Father Quinn said the Monsignor had seen a great valley, a great river, and a great good city, which derived their name from the Blessed Sacrament; and the head of the Franciscan brotherhood was now before the altar of a Church christened in the name of the Blessed Sacrament, and reared to the glory of the religion preached by the good Mission Fathers. Father Quinn said there was one favor which his people still asked from the visitor. They were grateful to him for having come to visit them, and speak with them. They now desired that he should bless the altar lamp which had been inscribed in honor of his visit. This lamp was to burn ever at the altar, and Father Quinn prayed that its light should be as bright and beautiful as that of Monsignor Falconio when he shall cease his labors and seek the reward of heaven.

After blessing the altar lamp, Monsignor Falconio addressed the priests and the congregation as follows: "I wish to thank your good Bishop, his priests and you, kind people, for this demonstration of faith and mark of your great reverence for our Holy Father, offered to me, his representative. Your lovely State, with its Italian skies and the fruits and flowers of my native land, has won my love and charmed me beyond expression. The zeal, earnestness and self-sacrificing spirit of its Bishops and priests have delighted me, and will, when the Holy Father hears my report, give him much consolation and joy."

The Popes of Rome conquered the proud Emperors and won the reverence of the ancient Nations. By the power of Christ they brought gospel light into pagan lands, and by force of love welded peoples of conflicting natures, instincts, habits and language into the one grand Christian Church from which all divine inspiration and true Christian belief flow, for the purification of the restless stream of hu-

manity as it ever onward rushes to eternity.

"Christ as willed when He said: 'Thou art Peter and upon this rock I will build my Church and the gates of hell shall not prevail against it.' The Popes, the ever enduring rock, have withstood all storms, and Leo to-day, not less than Peter, firmly sustains the Church of Christ. Empires rise and fall, but Peter's rock is neither moved nor shattered. As the Father sent Me, I send you' said our Lord, and the world now knows that these words were not vain: for men have been made better, nations have been blessed and the whole earth changed by the faithful labors of the Roman Pontiffs. You therefore justly reverence and love our Holy Father, Leo, because through him the beneficent designs of God have been made manifest in a most glorious way during his reign of more than twenty-five years."

"May God keep you strong in the Catholic faith! May Christ watch over your Bishop and his noble priests: of May all stand firm on the rock of Peter, fearing not shipwreck, and may the blessing of Leo, Christ's Vicar on earth, rest upon you, your children and their children! May peace and prosperity rest forever on your fair city and may it ever be worthy of the Blessed Sacrament!"

ST. ELIZABETH OF PORTUGAL.

STRENGTH IN THE HOLY SACRIFICE OF THE ALTAR.

JULY 8.

"Thou hast prepared a table before me against them that afflict me," said the Psalmist; and St. John Chrysostom beautifully brings forward the idea of help from the Blessed Eucharist. "But thou," he writes, "when thou seest the priest offering the Sacrifice, consider not the priest who is ministering, but the hand of God invisibly outstretched."

It was in the Holy Sacrifice of the Altar that St. Elizabeth daily found strength to bear suspicion and cruelty with sweetness; and by that same Holy Sacrifice her innocence was proved. What succor do we forfeit by neglect of daily Mass!

A slander affecting Elizabeth and one of her pages made the king determine to slay him; and he told a lime-burner to cast into his kiln the first page who should arrive with a royal message. On the day fixed the page was sent; but the boy, who was in the habit of hearing Mass daily, stopped on his way to do so. The king, in suspense, sent a second page, the very originator of the calumny, who, coming first to the kiln, was at once cast into the furnace and burnt. Shortly after, the first page arrived from the church, and took back to the king the lime-burner's reply that his orders had been fulfilled. Thus hearing Mass saved the page's life, furnished proof of the queen's innocence and wrought the king's conversion.

Elizabeth was born in 1271. She was the daughter of Pedro III. of Arragon, being named after her aunt, St. Elizabeth of Hungary. At twelve years of age she was given in marriage to Denis, king of Portugal, and from a holy child became a saintly wife. She heard Mass daily and recited the Divine Office; but her devotions were arranged with such prudence that they interfered with no duty of her state. She prepared for her frequent Communion by severe austerities, fasting three times a week, and by heroic works of charity. She was called on several times to make peace between her husband and her son Alfonso, who had taken up arms against him. Her husband tried her much, both by his unfounded jealousy and by his infidelity to herself. But God made known her innocence by a miracle; and her patience and the wonderful sweetness with which she even cherished the children of her rivals completely won him from his evil ways and he became a devoted husband and a truly Christian king.

Elizabeth built many charitable institutions and religious houses, among others a convent of Poor Clares. After her husband's death she wished to enter her order; but being dissuaded by her people, who could not do without her, she took the habit of the Third Order of St. Francis and spent the rest of her life in redoubled austerities and almsgiving.

She died at the age of sixty-five, while in the act of making peace between her children. Her memory is commemorated by the Church on July 8.

A CASE OF RATTAN.

The following communication and the appended advertisement explain themselves, says the Boston Pilot:

June 6, 1903.
Editor Pilot:—These people receive thousands of dollars worth of Catholic business. Why do they discriminate? This appears in this day's Morning Herald.

Your respectfully,
"A READER OF THE PILOT."
ADVERTISEMENT.
WANTED: Protestant boy, living with parents, for general office work; must have references and be a good penman. Apply 174 Portland St., HEYWOOD BROS. & WAKEFIELD CO. Mr. P. B. FISKE.

The Wakefield Rattan Company, or its successor under the above title, must have good reasons for not wishing to have its counting-room defiled by the presence of a Catholic or a Jew or any other than a strict "Protestant."

We trust that it has no such prejudice against non-Protestants as customers; because a great many Catholic and Hebrew persons might otherwise stray into their shop and give unwitting pain by the intrusion.

THE CATHOLIC RECORD OFFICE
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