

# The Catholic Record.

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

VOLUME XXII.

LONDON, ONTARIO, SATURDAY, MARCH 3, 1900.

NO. 1,115.

## The Catholic Record.

London, Saturday, March 3, 1900.

### WANT OF UNITY AMONGST THE SECTS.

Bishop Clifford (Episcopal) bemoans the lack of unity among the various sects, and assigns it as the chief cause of their failure with the heathen. No doubt it has a certain effect, but the Bishop must furnish a more adequate reason for it than the one given. And so he wants unity! We are to blame for the sad state of affairs! We have been too stiff with Dissenters. We must have more fatherly love and all that kind of thing you know! With a little charity and forbearance, we Episcopalians will march cheek by jowl with Dissenters into the blessed haven of unity.

Why doesn't he try Dr. Arnold's scheme "that all sects should be united by Act of Parliament with the Church of England, on the principle of retaining all their distinctive errors and absurdities." It would work better, we woen, than the brotherly love business. However, we wish the Bishop well. We could not help thinking as we read his address that John Ruskin must have seen something similar when he said that the English liturgy was evidently drawn up with the amiable intention of making religion as pleasant as possible to a people desirous of saving their souls with no degree of personal inconvenience.

### JOTTINGS.

Some time ago we saw a series of articles on the subject "Is Society Deteriorating," from the pens of "society leaders" and the sundry other females who troop through the country lamenting in strident tones the woes of the poor down-trodden women. It is consoling to see them, despite their many social duties, outlining the duties and sphere of their sex. It betokens an interest in the poorer classes—the seamstresses who make their luxurious robes and who are rewarded with princely munificence. Are they waking up to a knowledge of their mission.

Without attempting to answer the question, we may advise them to give an attentive perusal to the sermon of Cardinal Gibbons on "The Christian Woman." It is brimful of sound advice, whose following will bring peace and comfort to the aching brains of the fair ones who have been laboring with that social problem. They may not view the sermon with marked favor; but they will, in their desire to break the chains that for ages have bound woman to the mean and sordid things of life, and to uplift her into the serene atmosphere of equalitarianism, not allow personal prejudice to prevent them from profiting by its wisdom. The Cardinal has no pity on the females who stomp the country presumably for woman's rights, but to our mind to gratify a sickly vanity or through morbid excitement. He regards "women and society leaders, in the higher walks of life, as the worst enemies of the female sex. They rob woman of all that is amiable and gentle, tender and attractive. They rob her of her innate grace of character, and give her nothing in return but masculine boldness and brazen effrontery. They are habitually preaching about woman's rights and prerogatives, and have not a word to say about her duties and responsibilities. They withdraw her from those sacred obligations which belong to her sex and fill her with ambition to usurp positions for which neither God nor nature ever intended her."

The women who are truly Catholic will never merit a rebuke such as came from the lips of the Cardinal of Baltimore. They know their position, and they know also that the masculine woman is lacking in the graces that are the peculiar ornament of womanhood. The strong woman is not the lady whose life's horizon is bounded by social pleasure or she who longs to be man's competitor in the professional and commercial world, but the maiden and mother who are gentle and tactful, content to influence in and through the home, and strong with the strength that wells up from the hearts that are pure.

Protestants indeed deplore the low tone of morality, the scanty respect that

is paid to the marriage bond; but they should, whilst fastening the blame on disordered passions, remember that it was all sanctioned by the early Reformers, who despised virginity and celibacy and taught by precept and example that modesty and purity were as valuable as they were impracticable. Luther's sermon on "Marriage" is a standing insult to every Protestant matron. That their doctrine became the prolific matter of every species of debauchery is vouched for by history and attested to by Luther himself, who declared that "as soon as our Gospel began decency and modesty were done away with and everybody wished to be perfectly free to do whatever he liked." The new religion, championed by apostates and libertines, could not but have a message of shame for womanhood.

If the name of wife is held to day in honor it is because the Catholic Church has been the protecting angel of the fireside and the uncompromising foe of everyone and everything that menaced the stability of the marriage bond.

Our Protestant friends showed recently a laudable zeal in their campaign against Mormon Roberts. Still what is the difference, practically speaking, between Mormonism and divorce? A Mormon may have three or four wives at the same time, and a Protestant may have twenty, provided he marries one after another and keeps but one at a time. He may have twenty women living in different sections of the country who rejoiced at one time in the title of wife, and still enjoy the respect of his fellows; but the Mormon is hounded down and execrated. He should be, and justly so; but we fail to see why the believer in divorce is not as potent a factor in the degradation of woman as the Mormon.

One subject that calls forth the hysterical eloquence of the average woman's righter is the superiority of the womanhood of this generation to that of all others. No doubt there are women in our age who are the very salt of the earth, but those who are familiar to the reading public—from the women who marry titles and fill the earth with the noise of their merry-makings, to the forward, shameless maids and matrons who run after celebrities, naval heroes and pianists preferred—warrant us in believing that the much vaunted superiority is far from being unquestioned and unquestionable.

Our friend the editor of the Presbyterian Review was certainly in optimistic vein when he outlined the brilliant future that awaits Protestantism after she has met and vanquished the forces of Rationalism. Despite the prophecy, we are, to say the least, in a dubious state of mind, because Rationalists have a thorough contempt for the sects. Mr. Lecky says—and he ought to know—that "amid all those semi-religious revolutions which have unheeded the faith of thousands, and have so profoundly altered the relations of Catholicism and Society, Protestant churches have made no advance and have exercised no perceptible influence. Whatever is lost by Catholicism is gained by rationalism; whenever the spirit of rationalism recedes the spirit of Catholicism then advances. Draper asserts that Catholicism has a unity, a compactness, a power which Protestant denominations do not possess; and Mallock calls the Catholic Church the only historical religion that can conceivably adapt itself to the wants of the present day without virtually ceasing to be itself: "It is the only religion that can keep its identity without losing its life, and keep its life without losing its identity; that can enlarge its teachings without changing them; that can be always the same and yet be always developing." The editor will see that these distinguished individuals do not apprehend any difficulty from Protestantism.

His remarks on freedom of thought, etc., are an echo of bye-gone polemics. Drs. Briggs and McGiffart probably found that freedom of thought is, according to Presbyterian standards, a very variable quantity. One thing that does not reflect any credit on the intelligence of our friends is to assert that revelation is beyond the ken of reason, and then to appoint reason as represented by the moderator and

council as its judge. If this be not mental slavery, what is it?

The Rev. Dr. Minot Savage gave, in a recent discourse on Abraham Lincoln, a pretty specimen of what a ministerial hotbed can do in a pulpit. He declared there is no man mentioned in the Bible, with the exception of Christ, who can be compared to Lincoln, either for greatness or goodness. His reason for such a sweeping assertion shows a profound knowledge of theology.

And since God is ultimately the author of all "Scripture and the Creator of all grand characters, may we not find a sermon in some of his higher and finer, because later creations."

He could not get above things earthy even when speaking of the Creator! And yet he has "Rev." before his name! On what grounds must he and his kind be given reverence? A man with a God made out of his own fantastic imaginings and conceits, with a creed as flimsy as his theological acquirements, and with an audacity that is the peculiar prerogative of children and fools, takes advantage of a patriotic occasion to befall things for which he knows nothing. And yet he is allowed to be the spiritual guide of sane-minded men and women! It is no wonder that flippancy and irreverence in the pulpit are uprooting religion from the hearts of the unthinking.

In the days of Voltaire the polished epigram was the favorite weapon in dealing with Christianity; but in our days the brutal utterance, the reckless assertion, are the favorite instruments of attack.

What more flagrant violation of good taste could anyone be guilty of than the address of Savage when he undertook to unburden himself about Lincoln's place in the world beyond the grave. His assertion that, according to the doctrines of the Vatican, Lincoln is in hell, is on a par with the rest of his ignorant and idiotic deliverance. He might have, and with interest to his auditors, touched upon Lincoln's claims to the gratitude of his countrymen; but that would bring him no notoriety. It is a notoriety indeed, that is avoided by men who have any pretensions to respectability and truth.

Individuals of the Savage type have a monopoly of it. They like to have their names on the lips of the crowd—the thousands from whom they take everything and to whom they give nothing in return; to see themselves dubbed by newspaper scribes as independent thinkers; but deep down in their souls they must feel they are humbugs—unable even to dress a lie in decent clothing.

### FASHIONABLE LENT AND REAL LENT.

The fashionable world now takes official cognizance of Lent. It is a time when the overstrained and almost worn out votaries of pleasure retire for repairs, so to speak.

An unadvised protracted round of social gaieties is hard on young health and beauty; and cruel in its effect on matured charms. Hence the world begins to find its gain in the ordinance of the Church. Balls, large dinner parties, and theatres are for the time being "bad form." Social leaders set the example of a mild interest in works of charity, and occasional week day church going; and intellectual pursuits fill up the time left by the *masseuse*.

There was a day when this changed attitude of the world would have meant little to any but the smallest fraction of American Catholics.

To-day, with their intellectual advance, and still more with the acquisition of wealth by many of them, it means a great deal.

It fortifies weak and snobbish Catholics, as might also would, in a decorous conformity of exterior behavior to the spirit of the Church during the season of penance; and in so far forth, it is a good thing.

But Lent for a true Catholic cannot be chiefly a season of abstinence from social dissipation in the hope of a large hygienic return.

Self-denial as to worldly pleasures there must be, with much other self-denial. The dance and the play are foregone, and there is fasting and abstinence according to strength and condition; but there must be earnest prayer and soul-searching withal; and to join in the special public services which are ordained for the season, is doubtless much more in the mind of the Church, than to multiply private devotions.

There are some Catholics who having a most un-Catholic dislike to mingling with the plain people in the offices of religion. Could these do a better

thing during Lent than to overcome their snobbishness and add the force of their example to the counsel of the Church?

For the almsdeeds which are good with fasting and prayer, abundant occasions are provided, or the poor we have always with us. We are met at the opening of Lent with the opportunity to help the Negro and Indian missions of our own land; and surely the appeal which these should make to the hearts of American Catholics.

For the rest, it is doubtless better, in Lent, as indeed at all times, to do good to the poor and afflicted in person rather than by deputy. The heart-rending and even repulsive features of true charitable endeavor, so often and so humbly heard which had grown hard and proud amid the uninterrupted refinements of gentle living.

"Remember, man, that thou art but dust, and unto dust thou shalt return." Is the grave salutation of the Church to her children on Ash Wednesday morning; and it is the keynote of a real Lent.—Boston Pilot.

### NON-CATHOLIC MISSIONARY WORK.

Special to the CATHOLIC RECORD.

There is a movement on foot among the converts of the country to organize into an association for the purpose of propagating the Catholic faith by personal example, by social intercourse, by the establishment of Catholic libraries, by the circulation and distribution of Catholic literature and by financial maintenance of Missions to non-Catholics.

While this movement is largely made up of converts to the Church who feel a bond of sympathy among themselves, still there are associated with them a very large number of Catholics who were born in the faith and whose hearts are filled with an apostolic desire of sharing with the many outside the Church the certainties and realities that they themselves enjoy.

This movement has crystallized leagues in Chicago and Philadelphia. In Philadelphia the leading spirit is Miss Eleanor C. Donnelly. In Chicago there is quiet a coterie of bright converts who have already met and adopted a constitution under the Secretaryship of Stephen Merrill. The plan is to have the league a national one in the form of a federation of local leagues, each one the centre of missionary effort in the town or city in which it is located. The movement is entirely spontaneous in its growth, and more than anything else it indicates the depth and extent of the missionary feeling.

In the articles of incorporation of the Catholic Missionary Union provision is made to affiliate into itself such an organization, for the certificate of incorporation reads that "the particular object for which the corporation is to be formed is to procure the services of clergymen and laymen of the Roman Catholic Church to teach and preach as missionaries of their faith," and by-laws adopted at one of the earlier meetings provides that "Besides the Directors there shall be associated members." The directors of the Catholic Missionary Union are Archbishop Corrigan, Archbishop Ryan, Father Deshon, Father Dyer, Father Taylor, Father Elliott and Father Doyle.

A most successful mission for non-Catholics has been ended in Jacksonville, Ill., at which an inquiry class of one hundred and fifty was started. Thirty-three converts were received into the Church.

At Pittsburg, Pa., a mission for non-Catholics was recently given in the Church of St. Paul, and a large amount of literature was distributed. An original idea was embodied in the establishment here of a perpetual mission for non-Catholics which will consist of specially appropriate services, with sermon or instruction every Sunday afternoon at 3 o'clock. This is in addition to the inquiry class, which ought thus to be materially recruited.

The Paulist Fathers have just completed a mission in Nashville, Tennessee, where they completely captured the town, in spite of a counter attraction in the shape of a course of lectures by the Rev. Doctor Rainsford of New York. Eight converts were received into the Church, and the leading papers accorded the unprecedented tribute of over two columns of space daily to report the mission exercises. Word is brought that the only talk heard on the streets and in the stores is concerning the doctrines of the Catholic Church.

The fair-mindedness of those with whom we are called to share our Faith is well exemplified in the following letter of inquiry received from Maine:

"Gentlemen: I am anxious to learn more about Catholicism. Will you recommend some book from which I can learn the true belief of the Catholics, what they have done and are doing towards making the world better, what powers are given to the priests, what instructions to the laity and whether or not they are prohibited to read portions of their whole system of belief and work. Although I am favorably inclined towards Catholicism, I wish to get at the true inwardness of the matter, so that in a talk which I intend to give late in summer or early

in the fall to a local society I can state matters correctly and on the best of authority. I wish to get my information as quickly as possible and have it accurate."

Nor is New England alone in its anxiety to receive the truth. The following sentence from a Tennessee friend of the Missionary Union shows the same interest:

"I have greatly wished while reading of your great mission in New York, that we might have the like in this Southern city, 'university town,' so full of Methodists and Presbyterians."

To show how willingly non-Catholics to-day may be reconciled to the Church, and how the broad spirit of toleration which has grown so encouragingly among us may prepare their hearts for the devotion and practicalities of the Faith, the following incident reported from Baltimore will prove interesting. A boy of twelve was sent to the Catholic parish school, for his parents, who were refined and well to do people and non-Catholics, preferred that their son should have the advantages of a religious atmosphere during his most impressionable years. Accordingly the child studied the catechism with his companions, and within a year both he and his parents were baptized and earnest Catholics.

At a non-Catholic mission in Lancaster, Pa., the subject of "Marriage and Divorce" was ably handled, and elicited warm sentiments of appreciation and sympathy from local residents outside the Church. The Catholic position on this subject is a welcome surprise to many who have hitherto associated her views with the calumnies and innuendoes of travelling lecturers. Those who overlook the logical sequence of foul living upon false belief will often gladly accept the truth when recommended by an earnest priest for what they know to be noble and pure in daily actions.

### COMMEMORATIVE CRUCIFIXES.

An Excellent Plan for Rendering Homage to Our Divine Redeemer.—Set up Crucifixes Everywhere.

New York Freeman's Journal.

During the Holy Year of Jubilee and at the commencement of the twentieth century the Church Universal, led by the venerable Vicar of Christ, will render special solemn homage to Our Divine Redeemer in various ways throughout the world, says Mr. Dudley Baxter, in the London Catholic Times. Foremost among these will be the erection of commemorative crucifixes and crosses in loving memory of the awful Sacrifice of Calvary, when in bitter agony and mysterious desolation the Lord Jesus Christ shed His Precious Blood for our redemption.

Now, there are many methods in which the Christian Symbol might be specially honored, and may not these be summed up under the following heads?

I. The erection of large crucifixes and crosses in some prominent position inside churches, more especially by the restoration of the Holy Road.

II. The setting up of crucifixes and crosses outside churches, viz., on their exterior walls; also particularly by the restoration of the churchyard cross, and, if possible, of the village or the wayside crucifixes or crosses.

III. The hanging of crucifixes and crosses upon the walls of our houses and wearing them on our persons.

The last method here advocated needs no discussion, but the first two suggestions perhaps should be given some further explanation.

### THE "ROAD, MARY, AND JOHN."

With regard to the crucifixes placed inside churches, there can surely be no question that the old position at the junction of nave and chancel is the place of honor par excellence in the traditional usage of Catholic ecclesiastical decoration. Until the unhappy Reformation period the "Road, Mary, and John"—that is to say, the Crucifix, with statues of Our Lady and St. John the Evangelist on either side of it, usually placed upon a rood screen—was a universal feature in every Church, whether cathedral, conventual or parochial, throughout the land.

For instance, the last Catholic Archbishop of Canterbury, the saintly and distinguished Cardinal Pole, in his interesting Visitation Articles, insists upon its due restoration everywhere in his archdiocese. There is no necessity to recall here the prevalent absence of this beautiful feature in our English churches to-day; alas! there have even been nineteenth century and Catholic iconoclasts, and while many Anglicans are trying to introduce the Rood-screen with its figures in their places of religious worship, contrary to their ecclesiastical law, we Catholics could erect it in ours, but unfortunately fall to do so. Most certainly the exaggerated massive form of its day except in certain Anglican cathedrals and larger churches, once our own, were it now supports an organ as a rule. But the usual type of Rood screen, with its light and open structure, does not hide the altar at all, while it forms a becoming partition and a wise entrance guard, as it were, to the chancel, and so to the sanctuary enshrining the Body of Christ in the

tabernacle. Again, the use of a loft or gallery above the screen is not likely ever to be revived among us, and if the Rood screen is considered unsuitable to any particular church, then, as in old days, too, either the Rood or crucifix might hang from the roof or it might be placed upon a beam stretching across the chancel arch, and with the figures of "Our Lady Saint Marie" and of St. John, the beloved Apostle, on either side. In this case no screen is necessary at all, and at the same time the Crucifix is accorded a position at once the most central, the most dignified and the most suitable in the building—a position, too, which is something more than one of architectural beauty, for it comes by Catholic instinct and as a beloved heritage from the past Ages of Faith.

### THE RESTORATION OF THE CHURCHYARD CROSS.

Secondly, the crucifix might, with profit, too, to those outside of the Fold, be placed upon the exterior walls of our churches in some prominent position, e. g., under the eaves of the roof, or above porches and doorways. And in this connection I would especially desire to advocate the restoration of the dear old Churchyard Cross in Catholic burying grounds. I have seen a most beautiful design prepared for the Catholic Art Society, which would indeed form a welcome addition to God's Acre, and which this excellent Society would gladly execute to order. The crucifix is placed under a small lych-roof and upon foundation steps, with two angels kissing the wounded feet. A favorite form of this cross in Catholic days in our native country was that of a stone shaft, placed upon a flight of stone "kneeling" steps, surmounted by a (relied head or "tabernacle" upon its two larger sides were engraved the crucifix or "the Rood, Mary and John," and Our Lady with the Infant Jesus in her arms. St. Peter, St. Andrew, etc., or the patron saints of the church, and other adornments were represented on the two smaller sides.

More ancient still are the simple crosses, often beautifully carved, which may yet be seen in Ireland, in Cornwall and in parts of Scotland—e. g., at historic Iona.

How touching it is to find in many a Continental land—for instance, in Italy, on heights, in valleys and villages, and by the roadside—plain wooden crosses, with perhaps only a date inscribed or the quaint Passion crosses, curiously adorned with the instruments of the Passion. How consoling to see the wayside crucifixes, protected by a little roof or cover, in Catholic countries, calling all those who pass by to a remembrance of God's love for man.

### PERMANENT MEMORIALS OF OUR FAITH.

Every Catholic landowner can erect a wayside cross or crucifix on his or her property, if so desired and if means allow, and for one do not believe any Protestant would nowadays attempt to dishonor the same. Anyhow, the slight risk of some possible affront is more than counterbalanced by the certainty of beneficial result, whether it be only a simple cross or the more realistic crucifix. It is also within the legal power of every pastor and his flock, provided the cost can be defrayed, to restore both the Churchyard Cross and the Holy Rood.

Thus these commemorative crucifixes and crosses would be bequeathed to future generations as permanent memorials of the loving faith of us Catholics in the eventful years of grace 1900-1901, as monuments of reparation for the iconoclastic outrages of our forefathers, and as mute testimonies of how the Church at the commencement of a new era so full of promise for her future, with solemn and affectionate homage, devoutly remembered the Redemption purchased with the Precious Blood on the Cross of Calvary, now nearly nineteen centuries ago—glorious through the ages:

Vexilla Regis prodeunt:  
Falgat crucis mysterium,  
Qua vita mortem perdidit,  
Et morie vitam protulit.  
O Crucis ave, sedes unice!  
A. D. XXXI. Regnavit & Regno Deus.  
A. D. MDCCC. Alleluia!

### A SNOB REBUKED.

A medical expert witness at the Moineux trial in New York, presided over by Recorder Geff, undertook to illustrate the difference between two kinds of germs by saying:

"Now the difference between streptococcus and Klebs-Loeffler is this: You take an Irishman there digging a hole."

"Why an Irishman?" demanded the recorder.

"Well," said the witness, "it doesn't make any difference. You can use any nationality, but I just said—"

"By why an Irishman?" demanded the recorder.

Then it probably dawned upon the dull mind of the witness that he was only displaying his narrow ill-breeding by using the word Irishman in that offensive sense. Recorder Geff, who happens to be a thoroughly patriotic Irish gentleman, as he is a good American, very properly rebuked the little snob of the test tube and the microscope scales, delicate enough almost to weigh his own soul.—The Pilot.