

The Catholic Record.

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

VOLUME XXVIII.

LONDON, ONTARIO, SATURDAY, FEBRUARY 24, 1906

1427

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THE SOCIAL PROBLEM.

In the February number of the Messenger Father Mass, S. J., has an article entitled "Professor Peabody and the Social Question." He limns the character of Christ, and points out that it must meet our present "Social Question," by means of the character that is formed by an imitation of Christ, and by obedience to His principles.

Willingness to grow after the example of Christ, courage to do all things in Him Who strengthens us, determination to follow the leadership of Christ, are the roots from which spring righteousness, love and life.

The fruits of the Christian character are peace—that is, perfect balance of equilibrium between the life of the body, of the mind, of the emotions. It is simple and direct and dowered with the kindness that unlocks hearts. The social consequences of the Christian character Christ appears to have summarized in three paradoxes: 1. The first is the paradox of self sacrifice, which inculcates that we shall find life by losing it. The second paradox is that of service: "Whoever will be great among you, let him be your minister; and whoever will be chief among you, let him be your servant." The third paradox is idealism. "Life is more than meat."

"Will the Christian character solve the Social Problem of today?" asks Father Mass. "One must confess that with the spread of the Christian character the conditions of modern life will no longer remain prohibitive of morality: the precepts of chastity will no longer be mocking words to the dwellers in one-room tenements; even when children are hungry and work is slack, the patience of the day laborer will withstand its strain. The workman will no longer be a tool, and the employer a mere taskmaster; the ruler will no longer be a tyrant, and the subject be a mere slave. And why has not Christianity produced these results before? Simply because the modern time has not allowed Christianity to cope with the problem, because the Christian character has not been formed."

With oppression of the poor, and the operations of the high finance which evades the penitentiary, and the shameless servility to the wealthy, and life-destroying pursuit of wealth—with all our academic dissertations on present-day evils, and our reluctance to do aught that may remedy them, we can agree with Carlyle, that "the beginning and the end of what is the matter with society is that we have forgotten God."

The Messenger has also articles on Don Quixote and "Our Italian Greek Catholics."

SOCIAL ACTIVITY.

Writing in the Catholic World for February on "The Social Activity of French Catholics," Max Turmann, LL.D., assures us there are very good reasons why the Catholics of France should be cheerful amid all the anxious cares of the present moment.

The outsider, however, may be pardoned for envying the French Catholics who refuse to be depressed at the sight of M. Fallieres as President of the Republic. And with Catholic journalists at war with one another, and senators hostile to the Church safe again in their seats, it is difficult to see any reason for cheerfulness.

Some people, says the writer, are astonished and even angered when they cannot reap the harvest almost as soon as the seed is sown. As Mr. George Goyan wrote recently:

"We know the good that we want to do, but not always the good that is done. If here and there some result seems slight and rather discouraging, tell your friends that sometimes things turn out well without our knowing it till we get to heaven."

The work done by the Catholic Young Men's Association and Le Solon is described in detail.

LIFE AND MONEY.

In an article on Life and Money, Dr. Kerby says that "much of the modern discontent which is formulated by labor unions and socialists is directed towards income conditions. Yet the equally vital question of spending money is neglected when much in the way of reform might be accomplished by right judgment in expenditure. Right discipline of wants is part of life, hence it is interior and vital. One's attitude

to money is a commentary on one's whole philosophy of life. Some spend what they gain and so display lack of foresight and wisdom, others spend income according to the class to which they belong or aspire to, and reap ostentation and foolish mockery or greatest distress. Fathers and husbands will work and sacrifice and scrimp in private that children and wives be noticed. They keep out of debt at the expense of much struggle and worry—others are debared by no ethical self-control in their attempts to live in a manner not warranted by income. Their right to live as they wish appears stronger than creditors' right to justice. There are those who, in attempting to maintain a standard beyond their means, resort to cheating, gambling and deception in order to procure needed money.

This whole course of conduct bears directly and constantly upon income, for through income we are enabled to procure what we desire. The fixing of this standard of life takes us far away from consideration of our real essential need of food, drink, recreation and shelter, and places a burden on income which the latter can if at all bear only with difficulty.

THE SAINTS.

Rev. Dr. Fox continues his review of Father Delchaye's work on the Saints. He tells us that the learned Bollandist's labors enhance the value of the Lives of the Saints by separating the genuine from the false; by authorizing us to distinguish the inspiring records of the wonders that the Holy Spirit has wrought in frail, sinful humanity from the mere vapors of the popular imagination or the insipid inventions of some tasteless scribe. He bids us to not confound the saint with the story; to conclude that because the latter will not in its entirety or some of its parts stand the light of criticism, the credit of the saint is in jeopardy. Another thing to be remembered is that many narratives were intended by their authors to be a vehicle for moral and spiritual lessons.

The author also bids us remember that this work of knowing the true from the false is one way of answering those who contend that Catholicism cannot face the light of modern research. This need becomes more imperative from the fact that some who would not for worlds willingly cooperate with the opponents of Catholicism in shaking the faith of the laity, unintentionally do play into their hands. They, as far as it is in their power to do so, rashly pledge the Church's authority for beliefs that are clothed with no such dignity. They declare that this or that claim of a place or relic or some alleged fact has been confirmed by the Pope or is taught by all theologians and therefore *de fide*.

A CAUTION.

In this connection it may be well to quote the following words from Bishop Hedley's latest work: We can learn two important lessons on this subject from the so-called scientific spirit. One is not to force our own pious opinions upon others and the second is to cultivate greater caution than our forefathers, considering the age in which we live. As to the second it may be said without fear of falling in spiritual learning, that in these days piety is intended to be more hard-headed than it formerly was. To be cautious is not to be less pious; it is only to be on the side of not allowing your piety to spread itself over too much ground.

"THE CATHOLIC IS THE BEST RELIGION TO DIE IN."

(Truth, quoted by The Lamp, Anglican.) A most striking fact in testimony of the truth of Catholic faith is that a Catholic never leaves the Catholic Church on his deathbed, or when the certainty of immediate death stares him in the face. And on the contrary, the reader will find that very many Protestants and others when about to face the judgment seat of God, when the shackles of this world have fallen from them, embrace Catholicism and become members of the Catholic Church. The reader will be astonished if he will but note in the execution of criminals how many turn to the Catholic Church in their last hour; how many sick at our hospitals do likewise, and how often the Priest is called in to attend the deathbeds of non-Catholics. It has been said that other religions are better to live in but the Catholic religion is better to die in. What is this but saying that the Catholic religion is the true religion? Even Philip Melancthon, one of the chief of the great Reformers, advised his dear mother to die in the Catholic religion, not Protestantism.

ARCHBISHOP GLENNAN ON THE CONFSSIONAL.

"Perhaps there is no doctrine or practice of the Catholic Church that has met with more opposition, criticism and denunciation than that which is popularly known as the confessional—'going to confession.'"

"Its critics have invariably declared it is unscriptural—as a subterfuge of human rights, and as a cause rather than a cure for crime. The horrors of the confessional are even now being made the stock-in-trade of the country critic whose repertoire of speeches is perhaps exhausted; while indefatigable book agents sell, to the people who know no better, the lurid stories which purport minds have seen fit to work into the history of the confessional."

"Now it would be well for us in a matter of so much importance to know just what the Catholic view of it is, so that we may not mislead the intelligent non-Catholic, who sometimes is driven to inquire concerning this particular Catholic teaching."

"In the first place, 'going to confession,' 'telling your sins to a priest,' etc., does not in Catholic theology stand alone as an individual doctrine. It is only a part of a sacrament—the sacrament called penance, and this sacrament includes with the mere confession of sin on the part of the penitent also the contrition or sorrow for sin, and the abolition from sin on the part of the person so authorized by our Blessed Saviour."

"Again in Catholic theology sorrow for sin, or contrition, is of far more importance and is far more essential to the forgiveness of sin than the mere act of confessing the sin committed—so that those who would attack the Catholic practice of confessing sin, ought in justice also to oppose its necessary concomitant, viz., that true, heartfelt sorrow for sin which our faith absolutely demands, and without which the confession itself is not only useless, but sinful."

CONTRITION ESSENTIAL.

"I notice, however, that all attacks on the sacrament of penance carefully eliminate any mention of this most essential feature, contrition, and proceed to attack confession as if it were merely a mechanical act, and a mere machine contrived by priests for the sake of making a show of confession, and they say first of all it is unscriptural."

"Unscriptural—yet Christ says (Matthew xvi., 19) speaking to St. Peter: 'Whosoever thou shalt bind upon earth shall be bound also in heaven, and whosoever thou shalt loose upon earth it shall be loosed also in heaven,' and our blessed Saviour repeats the same words to His disciples in St. Matthew, chapter xviii., verse 18."

"Some may think this commission too general—proving, as it were, too much—but when we turn to St. John, chapter xx., verse 21, the Saviour's words are much plainer and His commission much more definite. He surrounds it with all the dignity and solemnity of a consecration, and sets it in, perhaps the most solemn words ever spoken to the apostles. Speaking to them, He says: 'As the Father hath sent me, I also send you.' When He had said this, He breathed on them and He said to them: 'Receive ye the Holy Ghost, Whose sins you shall forgive they are forgiven them, and Whose sins you shall retain they are retained.'

"Now, you can see in these words such a definite commission, so clear an expression of a power conferred, so surrounded with ceremony, that they must be strange reasoners who deny the scriptural foundations for the confessional, for if the apostles had the power to forgive sins in Christ's name, the people who would ask that forgiveness need not necessarily confess the sins they would ask forgiveness for; so that confession became a necessary corollary of the divine commission."

THE SACRAMENT.

"And so it has been a sacrament of the church from the beginning, a sacrament established by our blessed Lord—not by priests nor through superstitious agencies. Some may object that there is no documentary proof clearly confirming its practice in the early ages, but there is certainly no proof against it. And if we carefully study the law of the church's life, we can readily see that a practice such as auricular confession by its very nature could not be introduced in the later years of the church's development. Confession of sin, we all admit, is a difficult, distasteful, and, humanly speaking, a very disagreeable performance. Now the church's discipline has all along the line relaxed somewhat from its pristine vigor. Our fasts today are not as severe; our austerities are not as liberal; our faith not as heroic as in the first ages of the church, and the entire trend of Catholic discipline has been all through the years to a more merciful interpretation of law and a greater reasonableness of service."

"With such a trend evidenced all through our history, would it not be next to impossible for any human agency in the church to create and popularize that which of itself is so unpopular? A people, pious or otherwise, would naturally revolt against such an innovation. So that only a divine mandate and constant practice from the beginning would be able to account for the existence of this universal practice among Catholic people."

"THE SAVIOR'S WORDS." "And this is the belief of Catholic people to-day, holding to the Saviour's words and accepting the means He has left us for the remission of sins."

"Now, when we consider the sacrament in this light we see how it not only exists by a divine mandate, but

how admirably it fits into the economy of salvation. In that economy morality is not a mere veneer on life, a garment to be worn in pleasant weather; not a mere external observance, wherein prudence is the chief feature and the police court the institution most to be avoided. No! Morality stands for our whole life expression, for the soul that is in us working outward, so that the moral law should envelop our whole being."

"Hence, our blessed Lord tells us we must enter our own hearts—must in that inner kingdom of the soul set up His kingdom there and obey His law. He gives us a mentor to guide us—the conscience that each one possesses, and that mentor ceaselessly admonishes, or reproaches, holds up the law of right action and condemns us if we transgress it."

"And over against it our Blessed Lord has set a court of conscience, to which the penitent goes, with an accusing conscience to admit his guilt, to express his sorrow and to ask forgiveness of the merciful Saviour, and absolution from His minister, who speaks to the soul the forgiveness of the Master."

"The sacrament of penance, therefore, externalizes the court of conscience, and gives to us a safe form of moral law, as well as means for reaching the Saviour's mercy. What its influence is and has been in the uplifting and maintaining of the moral law in the souls of men, God alone knows. Millions, countless millions, throughout the ages, have through its faithful observance been led to the heights of sanctity. The Catholic who neglects not this sacrament, who prepares penitently and conscientiously for its reception, knows that he is made thereby a better man, while the Catholic who falls must feel with each succeeding day he is dragging a lengthening chain of guilt around him."

"Human nature is weak, and compares, I know, are odious, yet in these days of reckoning, investigations and upheavals, I doubt whether you will have many who frequent the sacrament of penance to list among the criminals."

"The sacrament of penance is not the way to the penitentiary."—St. Louis Western Watchman, Feb 8th.

ONE FACT OF ITSELF CONVINCING

LETTER FROM A CONVERT.

For the CATHOLIC RECORD. Since my arrival at that period of life at which I was able to distinguish between palpable truth and equally self-evident untruth; since the time at which I was capable of comprehending an indisputable fact, there was one truth in connection with holy church, the potency in itself of which was wholly sufficient for me—quite enough to cause my conversion, or, more strictly, my becoming an active professed adherent of holy church; for even when outside the fold I never held any personal views radically antagonistic to the church, and had no previously conceived religious notions to controvert, therefore my becoming a Catholic was more of the nature of a rush-hour decision of conscience than of Protestantism."

The one simple truth I have in mind is the fact of the divine foundation of holy church, in contradistinction to all other church and sect beginnings; the mere historical fact of its priority reckoned from the time of Christ's visible presence on earth."

How any logical person can discount this fact, which is beyond controversy, to such a degree as to conscientiously and sincerely embrace another "faith"—a church or sect conceived by some one who was either mentally deficient or unbalanced, or through some earthly aim, is quite beyond my understanding."

How any thinking person, other than an infidel and agnostic, who has the least shred of belief in Christ, can compare, as it were, a Luther, a Calvin, a Knox, a Wesley, Henry VIII., or whoever may have been the particular founders of their sect, favorably with Christ, the Divine Founder (which they virtually do by embracing church or creed other than that of His foundation) is quite past my comprehension. If for no other reason, the fact of the priority of the Catholic church, i.e., its existence for centuries previous to the inception of their churches, would make any claim to divine foundation for their sect simply preposterous. No, they do not do this. Nevertheless, the fact of their being outside the fold of the Catholic church, the Apostolic church, is a fact of their founder, in preference to the instruction of Christ, given by His visible self, to the church of His foundation hundreds of years before the birth of their heresies."

Sincere Protestantism is nothing more than an unauthorized, a human, an individual, a pulpit expounding of the gospel, rather than the gospel as expounded by Christ Himself."

Quite recently a very staunch adherent of Methodism approached me for the purpose of argument. Among other statements the Methodist made one to the effect that Catholicism was good and pure for the first few centuries of its existence, and really admitted its apostolic foundation, but went on to say that abuses and excesses of the clergy corrupted it thereafter."

Without pointing out the fact that a personally impious Pope, for instance, did not condemn the Apostolic church, and after the Methodist assured me of his belief in the impossibility of Christ to sin, he was asked how could Christ through the apostle establish a church of error? The argument abruptly terminated."

In conclusion, I again say, it has always been a source of wonder to me how educated non Catholics overcome

holy church's divine foundation—its priority. F. J. DEWILLE, 167 E. Hunter Street, Hamilton.

THE INNER LIGHT.

A famous lady who once reigned in Paris society was so plain when she was a girl that her mother one day said, after gazing at her for a long time with a distressed expression, "My poor child, I fear it will be very hard for you to win love in this world, indeed even to make friends!"

It was from that hour that the success of this woman, known to the world as Mme. de Cleve, dated. For a little time she took the matter sorely to heart. Then humbly, but sweetly and untriflingly, she began to be kind—kind to the pauper children of her native village, to the servants of her household, even to the birds that hopped about the garden walks. Nothing so distressed her as not to be able to render a service. As the years wore on, her good will to save every one made her the idol of the great city which was eventually her home. Although her complexion was sallow, her eyes small and sunken, yet she held in devotion to her some of the most noted men of her time. Her lifelong unselfishness and interest in others made her, it is said irresistible, and young and old forgot the plainness of her features in the liveliness of her life.

GAELIC LEAGUE ECHOES.

JOHN FLEMING.

Sunday next, the 25th inst., will be the eleventh anniversary of the death of John Fleming, the greatest Irish scholar of his day, and a man of whom every Gaelic, and particularly those who live and flourish, should feel proud. To-day, when men are eager to honor the memory of those who worked for the old tongue in dark and evil days, when the fight seemed hopeless and men believed that the language was—

"Surely, surely sinking into silent death at last, but mid the memories and relics of the past."

—to those who now rejoice at the new lease of life it has taken, a few particulars regarding the life and labors of John Fleming will be of interest. John Fleming was born in the parish of Clonea, County Waterford, in the year 1814. He received his early education at a kind of school which was kept by an old school schoolmaster at Kill, about twelve miles from Waterford City. After leaving this school with what education that was to be had there, and with what was to be picked up from the "poor scholars," he was appointed teacher of the first National school established in Rathgormac, which position he held until the year 1881, when he resigned and proceeded to Dublin at the request of some members of the Society for the Prevention of the Irish Language, which had been founded a year or two previously. During his time in Rathgormac he became connected with every movement established for the preservation of the Irish language. He was a member of the Ossianic Society, and the Keating Society founded in Dungarvan in the sixties consisted of John Fleming, William Williams and Father Meany. "Dr. Keating's Catechism," published under the auspices of the Keating Society for use in the diocese of Waterford and Lismore, was prepared for the press by John Fleming and William Williams of Dungarvan. The same society also prepared for publication Keating's "Eclair sgiath an Airfinn" and other works, but for the want of adequate support they were never published. He gave considerable help to Dr. Joyce in the preparation of his grammar, and most of the work in preparation of Keating's "Three Shafts of Death" for which Dr. Atkinson received most of the credit, was done by John Fleming. His Irish life of Domnedna Ruidh is admittedly his best piece of original Irish. His first engagement in Dublin was at the Royal University of Ireland, where he was employed collecting and arranging words for the dictionary which the University authorities intended to issue. In the year 1884 he was appointed editor of the Gaelic Journal, which position he held until 1891, when failing health and the infirmities of old age compelled him to resign the post. During the seven years he acted as editor of the Gaelic Journal he had frequently to write or otherwise provide the entire matter. He died in Dublin on January 28th, 1895, and was buried in Glasnevin. His memory is still held in reverence amongst the old people of Clonea Rathgormac, and the adjoining districts, and the writer recently met several persons in and around Carrickbeg and Coolnamuck who knew him personally. Dr. O'Hickey of Maynooth, who received his first lessons in Irish from John Fleming, writes thus of him:

"A better man, more sterling Christian, a man of simpler and more robust faith than John Fleming I have never known. The language of our race never had a more ardent, fearless, outspoken, uncompromising champion, nor has the Irish language movement ever had within its ranks a more earnest, persevering, and indomitable worker. For twenty years I enjoyed his friendship, his entire confidence, and to his inspiration, example and unflinching I owe far more than I can adequately acknowledge or repay. To considerations of health, comfort and future he was quite indifferent; to secure that a real, earnest, organized effort should be made to save the language of the Gael and to pass it on to future ages was his own thought, his one and only ambition. What joy it would give to the heart of John Flem-

ing were he alive to-day to witness the triumph of his and his companions labors and see the future of the Irish language secured beyond any doubt or danger. Let us hope that the people of Clonea and Rathgormac will ere long take steps to erect a fitting memorial to perpetuate the memory of their illustrious fellow parishioner, John Fleming—Waterford, Ireland, Star, Jan. 27. The John Fleming referred to is an uncle of the Rev. J. P. Fleming, P. P., of Chesterville, Ont.

FULL-BLOODED INDIAN PRIEST STUDYING AT THE APOSTOLIC MISSION HOUSE.

An interesting addition to the colony of missionary priests at the Apostolic Mission House on the grounds of the Catholic University of America arrived recently in the person of Rev. Albert Neghanquet, an Indian priest, said to be the only full-blooded Indian Catholic clergyman to be educated and raised to the priesthood in this country. He entered the priesthood with the avowed purpose of engaging in missionary work among his people and in order to perfect himself in this line of ecclesiastical endeavor has been enrolled among the student priests at the Apostolic mission house.

Father Neghanquet (the English for which is "Scattered Clouds") is a full-blood member of the famous Potawatamic Indians, and comes of a fine family. He is said to have a brilliant mind, and took an advanced position among his classmates while preparing for the priesthood. Throughout he was accorded every educational advantage, and that he improved the opportunities the youthful age at which he was ordained to the priesthood gives eloquent testimony. He is stated to be highly regarded by his people and also by a large number of his clerical friends.

Father Neghanquet was born on the Potawatamic reservation near St. Mary's, Kan., about twenty eight years ago, but in his youth the tribe removed to Indian Territory, now Oklahoma territory. His family being civilized and ambitious, took considerable pains with his education, the principal part of which was secured on the tribal reservation in Oklahoma at the Sacred Heart Abbey under the charge of the Benedictines. In his early life Father Albert, as he is more familiarly called, chose the priesthood as his life-work. For his theology he studied in Rome, at the College of the Propaganda, and on his return to this country began his labors among the Indians. But in his desire to do most efficient work among his own people he is now availing himself of the excellent training afforded by the Mission House.

It is said to be a fact that there are a large number of priests in this country through whose veins there courses more or less Indian blood. A number of such cases might be stated. Rev. Wm. H. Ketcham, director of the bureau of Roman Catholic Indian Missions, has some Indian blood in his make-up. In Mexico, for instance, the circumstance is said to be quite common. Besides the Archbishop of Mexico there are said to be a hundred or more priests in that country of pure Indian blood. But Father Albert Neghanquet is claimed to be the only full-blooded Indian priest in this country.

CATHOLIC NOTES.

The Rev. Father Hays, an English priest now in Australia, administered one day recently the total abstinence pledge to six thousand young New Zealanders.

The Paris Figaro states that Cardinal Richard, the Archbishop of that city, owing to age and ill health, sent in his resignation to the Holy Father. His Holiness wrote a most kindly letter refusing to accept it. The Cardinal is to have a vigorous episcopal assistant.

The youngest member of the Australian hierarchy, and, indeed, possibly the youngest Bishop in the world, is Right Rev. James Dubig, who has been appointed to the See of Rockhampton, Queensland. He is a native of Broadford, County Limerick, Ireland, where he was born in the year 1871.

Ground has been broken in Washington for the new residence of the U. S. Apostolic Delegate, which is to be situated on Baltimore street, in a fashionable section of the city. The home will cost \$100,000, and is to be finished in October.

The Vatican has been informed that Princess Ena of Battenberg, who is to marry King Alfonso of Spain, will formally adopt the Catholic faith in a short time, and that the ceremony of her adoption into the Church will take place at Lourdes. Her visit to Rome has been postponed until after formal announcement of the betrothal is made. It is understood that the Spanish Ambassador at the Vatican has already officially notified the Pope.

The parish priests, who are taking up the census of Catholics in the Cincinnati parishes, are surprised at the results. They are discovering quite a number of families who had drifted so long away from the practice of the Catholic religion that they were not even known as nominal Catholics. Many of these are now being brought back to the true faith. It has also developed that at least 60 per cent. Of the population of Cincinnati is Catholic.

During a long life I have proved that not one kind word ever spoken, not one kind deed ever done, but sooner or later returns to bless the giver.—Lord Shaftesbury.