

# 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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## The Catholic Record.

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### A SIMPLER CATECHISM.

We are glad to learn that many pastors all over the country are in favor of a simpler catechism. They appear to be unanimous in the opinion that Butler's Catechism is beyond the capacity of young children, and that something should be done, and at once, to give us something more suitable. Now, let us hope they will persevere in the agitation until they have succeeded in procuring or drafting a simpler catechism.

We venture to say that the average Catholic does not possess an extensive knowledge of the doctrines of his religion. He has the faith, but he can not explain or defend it. We do not include those who have enjoyed the advantages of a college or convent training, but the ordinary boy and girl who are rushed through school and then into the world, to hear day after day in factory and work-room the common objections against Catholicity. There are, we admit, some amongst these who are very Apostles in word and deed, but they are few compared to the many who have a vague remembrance of Catechism, and take care not to revive its memory by instructive reading.

And what good service to truth might be rendered in our days by intelligent laymen! When infidelity is rampant and indifference is stealing away enthusiasm from Catholic hearts, and effacing the distinctive marks of the supernatural, there is need of men with a practical love of their religion. There is calumny to be rebuked, and he who knows and venerates his faith will not fail to challenge and to rebuke it. He may shock, by so doing, the tender susceptibilities of those who walk on tiptoe because we must be prudent, but he will be respected by all who respect courage and sincerity.

But how few are there who can do this with any degree of skill! Examine some of the graduates of our Sunday schools and you will find that, despite their testimonials for efficiency, etc., they have a slender store of knowledge. Things of pious belief and of faith are jumbled together, and become a dead weight without strength or life on the mind. Their religious training seems to have been done without order or system, and yet Catechism should be taught and studied in a scientific manner. If it is the science of sciences it should receive at least as much attention as those of an inferior order. In secular studies the books are graded according to the capacity of the student. He is admonished according to the advice of the "Angel of the Schools" to pass from the easy to the difficult. But some, if we may judge by the methods in vogue, imagine that the rules which regulate intellectual development may in catechetical study be disregarded, and that the open sesame to the treasure of Christian doctrine is the placing of a difficult catechism in the hands of children.

As soon as a child enters Sunday school he is forthwith plunged into a maze of big words and complicated sentences which have no meaning for him. He may memorize them at the cost of infinite drudgery, but there will be no assimilation, no thought, and no education. If we are assured time and again that any system of education which does not aim to stimulate the reasoning faculty is barren of fruit, why should not the same view be held with regard to the Catechism?

If we had a simple text-book for the young we would, we venture to say, give them an abiding love for Christian doctrine, instead of making them look upon it as something to be got through somehow during school-days and to be left alone during the remainder of their lives.

### NOTES BY THE WAY.

In the beginning, the world was so made, said Cicero, that certain signs came before certain events. He would probably repeat the words if he lived now and observed the antics of the anti-Catholic newspapers. They have bade farewell to calumny and are hastening to the pleasant pastures of truth and charity. And so we surmise there must be a general election at hand. The windy politician will tell

us how much he admires us—and his utterances will be considered a great compliment by some idiotic editors.

One would imagine from the howl of exultation with which they greet a word of approval from a Protestant source that the Church was some kind of a scheme dependent for existence on boom and advertising. If they would caution their readers against being hoodwinked by the ordinary politician who sells what he seems to give, and base their opinions on something better than greed and partizanship, they would feel little inclination for the burning of incense before their Protestant friends.

The Westminster has a glowing tribute to the New Catechism that is to be for 80,000,000 of Evangelical Christians "the expressive symbol of spiritual and theological unity." Who is going to give an authoritative explanation of the Catechism? Will the dicta of the Moderator be accepted unreservedly by the Evangelicals? If so what becomes of the principle of private judgment? Will they trust the unraveling of questions that concern their eternity to men who have had but human prudence and human learning to guide them in the composition of the New Catechism?

It may please the Evangelicals and may give them much information concerning various regulations, but it will never band them together, because no book can be a principle of authority. It may contain the by-laws of our friends and be a very storehouse of things doctrinal, but it will be always a book as powerless to command obedience as the latest novel. Still the desire for union is a hopeful sign. They have too many evidences of the disorder and disunion that are drying up the waters of Christianity in wayward souls not to long for the time when there will be one fold.

The Catechism, too, may have a chastening effect on the pulpit comedian. "The dim light of Churches, the softly playing organ, the chanting voices," says an author, "have often melted my spirit into an attitude of worship—all to be dashed with ice-water when a large whiskered Jack-in-the-Pulpit would pop up and deliver a homily on some sensational subject." No sensible Christian can ever hope to have the scheme of unity brought to realization unless on the lines laid down by the Builder of Christianity. This is forgotten by the good people who are foisting their petty schemes on the public, either by Catechism or tire-some harangues. The unity which was to be forever a distinctive mark of the Church of Christ was effected when He appointed a Teacher to protect and to guide all those who wished to come to the truth. They who are dreaming of unity which is generally a mutual toleration, are like little children astray in a tangled thicket and too engrossed with their childish play to strive to go home.

We came upon an old fable some time ago. There was a rich king, years since, who lived in a magnificent palace. He had troops of servants and much gold and silver. And behold each day he distributed alms to all those who sought them. Now there was much fighting amongst the recipients of the king's bounty. But one man stood afar off, for he disliked the clamor, and he got nothing. When he did he was condemned to hell for his indifference and sloth.

The moral is evident.

We receive much gratuitous advice from individuals who are very seldom connected with any organization that aims to advance Catholic interests. They are eagle-eyed in their discernment of every shortcoming in our societies, etc. But why not help us in a practical way? We do not want eloquence, but assistance. Instead of censuring our young men, because they have not the kind of refinement that goes with money and well groomed appearance, they should have their names inscribed on the roster of the society and give its members an object lesson of how things should be.

They could well learn a lesson from the members of the Y. M. C. A. Instead of giving them the platitudes of the garrulous Smiles as to how "to get on" they should give them the benefit of their education and bestow on them from time to time a word of encourage-

ment, and help them to better themselves. You will never do this if you are down on your knees before the idol of "Caste," and imagine that because you give a little money to charitable objects you are doing your duty as a Christian.

It seems to us that "sensationalism" is not confined to the secular journals. It is the deadly sin of some papers which pose as exponents of Catholic thought. They do not chronicle the nauseating details of the police court, but they do chronicle things which are as repellent to good taste and unbecoming the dignity of an editor as the salacious narratives which are to be found in the columns of the secular journal. They are possessed by the devil of curiosity—one of the meanest of imps. A Bishop cannot move from his residence but they have something to say about it. He cannot go to Rome, but the wisecracks inform us that he has been called thither on account of a heterodox view. When he makes a pronouncement on a public question the editor treats it betimes as a teacher does the essay of a pupil, and takes care to add some sapient remarks by way of appendix. And so they go hurriedly on, seeing trouble where there is none, espousing this or that question with all the fury and language of a "ward healer," and, imagining, too, they are ripe products of journalistic development.

### WOMEN AND HIGHER EDUCATION.

Extracts From Bishop Spaulding's Washington Address.

In reply to doubts and objections it is enough to say that the adversaries of the highest intellectual culture for women either do not understand what education is or do not believe in its divine efficacy. Education is simply the process whereby the powers which constitute a human being are strengthened, developed and brought into action. If these endowments are good education is good, and the best is best, whether for man or woman. What interests the one must interest the other: what benefits the one must benefit the other. Women not less than men need strong and open minds, the capacity to form definite ideas and sound judgments to derive conclusions logically from premises, to weigh evidence and to estimate the value of proof. They, more than men, even, may be helped if they are permitted to live in the high serene world which the study of philosophy, poetry, history and science will throw open to them: for they, more than men, probably dwell in the present, are too much dominated by the senses, and a better education, by enabling them to live more in the past and the future, will tranquilize, deepen and purify their whole being.

The best intellectual culture can have no tendency to make man or woman coarse or flippant or irreverent. On the contrary, it is favorable to the making of a gentleman or lady. An open, flexible and enlightened mind wins its way in all companies more surely than they whose attractiveness lies in mere accomplishments or in tricks of dress and behavior. Beauty itself, to which a very real value belongs—of features and above all beauty of expression, the luminous mind soft fusing the countenance with a spiritual glow and radiance, is heightened by intellectual culture. The more we learn to live in the serene air of delightful studies the longer do we retain the freshness and charm of youth. The more adaptable also do we become, the more capable of high and ennobling companionship.

The educational ideal is human perfection—perfect manhood. Given the right kind of man and woman, and whatever duties are to be performed, whatever functions are to be fulfilled, will be well performed and well fulfilled. Woman's sphere lies wherever she can live nobly and do useful work. The career open to ability applies to her not less than to man. We may not put legal nor social restriction on the spiritual growth of one or the other. It is good to have a strong and enlightened mind—therefore, it is good for woman to have such a mind. It is always good to know a thing, therefore it is good for woman to know whatever she is capable of knowing. To be a human being many sided and well rounded is to be like God—therefore it is good that woman be developed on many sides in harmony and completeness.

Any one can make a morning offering: no Christian should begin a day without it. It consists in giving the day's prayers, work and sufferings to God, in union with Christ. If I can offer these for myself, I can offer them for others; as I can benefit others by so offering them, I can in turn derive benefit from the offerings others make for me.

### ONLY ONE CHURCH, SAYS DR. DE COSTA.

Christ Founded It, and All Modern Ones Are Spurious, He Declares.

New York, January 30.—Yesterday witnessed another remarkable addition to the recent pulpits utterances of Rev. Dr. De Costa, of the Protestant Episcopal Church of St. John the Evangelist, which have been attracting national attention. He spoke on Jeremiah v, 10—"Take away her battlements, for they are not the Lord's."

The history of Jerusalem, he said, was the history of two thousand years of siege and defense. The highest, the holiest courage shone resplendent on her walls. Yet those walls were not always God's walls, and in the day of the great reformer Jeremiah they symbolized moral and spiritual decay. No longer a sure defense, the Chaldeans were to come and batter them down.

"The present age," he continued, "is continually calling for something new, and men stand forward confident of their ability to invent new religions. Hence we are offered scientific religion, musical religion, ritualistic religion, sensational religion, institutional religion, soulless religion, churchless and creedless religion. Christianity, however, is an unchangeable, ancient religion, the same to day as in the beginning. The multitude of sects in the land largely represents that wild desire for change and novelty that has characterized the last two centuries. These sectarian walls are not God's walls. These walls are built one over against another. The plans of the builders are hostile to one another. Yet God, if you understand Him aright, does not establish walls opposed to one another. God is not the God of confusion.

### ONE GOD AND ONE RELIGION.

"As there is only one God, so there can be only one religion of God. Though every baptized person is a member of the Catholic Church, the sects, flying at one another's throats, cannot be of God. If we desire to know whether walls are God's we must honestly inquire respecting their foundations, and see if they stand upon the foundation of the prophets and apostles. A religion must show antiquity. Whatever is new in religion is false. Whatever is novel is un-Catholic. It is idle for the sectarian to say that the denomination to which he belongs is, as some boast, a hundred years old. The question is not whether it is a hundred, but whether it is eighteen hundred years old.

To point to the one hundred, two hundred, or even to the three hundred mark on a post reformer religious organization is as idle as to indicate the one, two or three hundred mark neatly engraved upon a counterfeit bank note. We must prove the origin of our religion, even as we show that the bank note is a genuine issue of the Treasury.

### CHRIST FOUNDED ONLY ONE CHURCH.

"No individual has the right to coin a single dollar. Nor has any man nor any hundred thousand men the power to create a Church. It is a right that Christ Himself exercised once for all 'On this rock I build my Church,' not 'Churches.' He has never delegated the right to create another Church to any human being.

All Church authority proceeds from Christ and His apostles and their followers. Sectarianism in America is simply beside itself. Its walls are not God's walls. Its battlements are not the Lord's. There is but one Lord, one faith, one baptism and one Church. And this is why pseudo-Churches all over our great land are rapidly and deservedly falling to the ground. 'Except the branch abide in the vine it must die.'

### A VOICE IN PRAISE.

One Fair-Minded Preacher Heard From.

Rev. Herbert S. Bigelow, pastor of the Congregational church in Cincinnati, deserves to go on record for his fairness, as he is one of the few who can see and praise virtue in a Spanish priest, whom it is now the fashion to decry. To be sure, the priest in question, Las Casas, has been dead many decades; but Mr. Bigelow does not overlook the debt of gratitude owing to him in the name of humanity, and especially by the natives of the countries which Spain discovered and colonized in this hemisphere. In a lecture delivered last Sunday night at his church, Mr. Bigelow deprecated the prevalent American Protestant hatred of Spanish Catholicism, and said:

"I am glad to hold up to you the life of Las Casas, a life which John Fiske declares to be 'in many respects the most beautiful and sublime life in the annals of Christianity since the apostolic age.' I am doubly glad to introduce him to you, because he was both a Catholic and a Spaniard."

After describing how the system of slavery originated in the West Indies, and how the traffic in human life was carried on under the pretext of converting the Indians to Christianity, the speaker, continuing said:

"But the Spaniard is not the only one who has glossed over his evil deeds by the semblance of religion.

From that day he never ceased to labor for these miserable people. He crossed the ocean fourteen times in their behalf. I doubt if the hardships of the Apostle Paul were to be compared to those fifty years of storm, tossed about as he was, either by the tempests of the deep or by the still more angry passions of the men whose right to hold slaves he denied. He was the most hated man in the sixteenth century.

"When I hear bigoted Protestants ranting against Catholics I am pleased to remember that Protestant ministers in New England were proving from Holy Writ that slavery was a divine institution a century after the Pope had declared against it. And when I see Americans going into ecstasies of rage over Spanish oppression I like to recall the fact that Spain had abolished slavery from her dominions a hundred years before the blood of Brown and Lovejoy had aroused the American conscience to act with like humanity."

In the course of his lecture Mr. Bigelow described the economic ideas of the Spaniards as follows: "The discovery of a new continent created a vast demand for labor. But the Spaniards could not work, for they were gentle men. Moreover the untutored savage had not yet arrived at that stage of civilization which the workers in our own mines enjoy.

### CHRISTIAN SCIENCE.

The question of Christian Science, in its present stage, is one to be fought out between the "peculiar people" and the physicians. Mrs. Eddy proclaims a new evangel, and appeals to the miracles she has worked in support of her doctrine. The medicine men have risen to the occasion, and offer to supply her with a hospital full of patients afflicted with consumption, carious bones, and cancer; pledging themselves to be her willing followers if she can cure even one of these patients, and promising to defray all the expense of the experiment. They say—and very reasonably—that so long as Mrs. Eddy's self-heralded wonders rest upon her unsupported declaration, persons not afflicted with hysteria will refuse to believe in them. They agree, however, with an English editor, that Christian scientists may be very useful in hysterical cases where the white of one eye and the green of another suffice for a cure.—Ave Maria.

### DEAD-HEADS IN THE CHURCH.

From the Ohio State Journal.

I heard a good story yesterday that comes from Sylvania, a little town in the northern part of the State. Among the members of the Methodist Church at that place is an old railroad conductor, who has been retired from the business for ten years or more. During the morning service at his church not many Sundays ago the old railroad was called upon by the minister to assist in taking up the collection—one of the stewards who usually helped in that work being absent.

The retired railroader started down the aisle with the contribution basket and passed it around like an old hand at the business. Everything passed off smoothly until he came to a good old brother who had nodded himself fast asleep, and just as he was about to pass by him he was suddenly overcome by the force of habit acquired in his railroad days. Giving the sleeping brother a dig on the shoulder with the basket, he burst out:

"Ticket, please!"

### LATIN vs. ANGLO SAXON.

Ave Maria.

While the wisecracks were casting about for explanations of the superiority of the Anglo Saxon over the effete Latin, the Catholic Citizen published the names of three new celebrities who are now causing the white light of ability to be focussed on their work. The names are those of James Tissot, a Frenchman who painted the life of Christ; Edmond Rostand, another Frenchman who wrote "Cyrano de Bergerac," the best play produced this century; and Lorenzo Perosi, a young Italian priest who has proved himself a musical genius. Reynolds's News paper, which is both Anglo Saxon and non Catholic, contributes this precious paragraph to the discussion of the relative merit of Saxon and Latin:

No subject has exercised pen, pencil or voice more than the birth of Christ. But here comes in a curious fact—that while the Protestant communities have never ceased to dwell upon the virtues and teachings of this marvellous personality, it has been the Roman Catholic Church which has embellished the theme in the most striking manner. Our own National Gallery and hundreds of picture galleries abroad are filled with religious pictures of priceless value. The overwhelming majority have been painted by Roman Catholic artists. The sublime churches—poems and pictures in stone—that decorate Europe, including our own cathedrals and abbeys, have been the work of Roman Catholic architects, who have been mostly monks. The vast bulk of sacred music, including the best pieces used in Protestant services, have been composed by Roman Catholics. Now, if people really believed in their religion, they would give the best to God. Yet in England we find buildings, erected for secular purposes, exceed in magnificence those devoted to the service of God; and the Protestant communities have not built a single sacred edifice, with the exception of St. Paul's Cathedral, which comes within a hundred thousand miles of the great

Roman Catholic structures, such as Westminster Abbey, the cathedrals of Peterborough, Norwich, Salisbury, Lincoln and so on. Indeed, not only is this the case, but further—modern church buildings are the most glibly, unsightly, repulsive lumps of stone and mortar that the dullness of mankind has ever conceived. These are facts.

### THE STORY OF A CONVERSION.

A convert to the Catholic Church relates a very beautiful incident which occurred recently in a mountainous district in Virginia. Rev. W. Gaston Payne was visiting his scattered flock and conducting missions in the small towns. These missions were attended principally by Protestants. At the conclusion of the sermon one evening, a stalwart mountaineer who had been a soldier came up and spoke to the missionary as follows:

"One day I went into the chapel of a military post and saw there a beautiful image, almost life size, of Christ on the Cross. I had read about the Crucifixion, but I never felt it before. To this day I remember that crucifix, and I don't believe anybody who ever saw it could forget it. Afterward I was taken to an hospital and there nursed by the Sisters of Charity, who didn't know anything about me except that I was, far from home and friends and was sick and suffering. They nursed me until, I got well and then wrote to my people about me and did everything my own mother would do for me. Father, I believe any Church that can make women like them is the true one, and I am ready to join the Catholic Church now if you think I am prepared for it."

The next morning he and his wife, together with another Protestant, returned to the bosom of their only true Mother, in the midst of a little company of friends who had assembled to witness the administration of the rite of baptism.—Baltimore Mirror.

### ON HIS DEATH-BED.

It was There That the Late General Buell Formally Became a Catholic.

Writing in the Catholic Columbian, R. C. Gleaner makes some interesting revelations concerning the late General Don Carlos Buell. At the time of the general's death the impression was given that he had been a Catholic for many years. "The writer so thought with many others," says Mr. Gleaner, "but for the sake of making a correct record it is well to give some information recently obtained. The presence of the general at Catholic Church services and his conduct at Mass naturally led observers to the conclusion that he had formally entered the Church, but in fact he did not until on his death-bed. Father Melody, of Louisville, who had the happiness of administering the blessings of the Church to the old warrior, writes that in 1851 General Buell married Mrs. Margaret Mason, widow of General Mason, who was Governor of California during the gold excitement. There were no children by this union. Mrs. Buell had three children by her first marriage. One of them died when quite young and the remaining two soon after their mother's marriage to General Buell became Catholics. Mrs. Buell was baptized in the Church almost twenty four years ago—dying almost seventeen years ago. Father Melody was pastor at Litchfield, Ky., and the general's place was in his mission, and he now and then visited the family and said Mass for them in their own house. The general attended Mass regularly and carried and said the beads for years. Father Melody says: 'I attribute the general's conversion to the prayers and good example of the members of his family, and especially the example of the only survivor of it, Miss N. Mason.' He sent for the priest in the early part of last November and asked for and received baptism and the sacraments of the Church, and a few days later was visited by Bishop McCloskey, of Louisville, and received Confirmation."

### THE CHURCH MUST BE MAINTAINED.

The Catholic Church must be maintained in full efficiency in Cuba, Porto Rico and the Philippines, says the New York Times. It is the Church of the people, the Church in which they have been brought up, the only Church that can reach, influence and restrain them. Many of them, of course, are of no Church—simply pagans—but the very considerable number who are of the Roman faith exercise a wholesome and regenerating influence on the whole mass. The Cubans and Filipinos without a Church, uninfluenced and unbefriended by the prelates and given over to irreligion, would be distinctly more difficult to govern. They would advance toward good citizenship slowly if at all. The moral and political future of the islands would be darker, and we should find it hard to prevent a progressive degradation and relapse toward savagery. It is very much for our interest that the Catholic Church establishment shall be maintained in a fit condition to continue and increase its saving labors.

Charity is a fruitful virtue; it is the root from whence all other virtues spring; they live by it, itself is the fulfilling of the law.