

The Catholic Record.

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

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HIGHER CHRISTIANITY AND QUEBEC.

In The Presbyterian, (Nov. 8.) we have an article entitled, "Progress in Quebec." The editor speaks of the good reports of mission work among our French-fellow citizens and echoing the words of the colporteur, says:

"Quebec can be lifted to a higher Christianity and a truer citizenship if the Presbyterian church in Canada realizes its opportunity."

His call to arms is couched in decorous language and we recommend it to the Protestant ministers who use words of war, and occasionally, words which ill befit lips which should be wedded to charity and truth.

We did not know that Christianity was divided into lower and higher. That citizenship was of two grades—true and truer—was also hidden from us. But the scholarship that shines in the saccotum of our friend should not blind him to the facts that some Protestant writers are of the opinion that the Christianity which he concedes to us has produced good fruit.

For example, Mr. Lecky, (History of Rationalism, Vol. II.) says:

"The Catholic Church was the very heart of Christendom. . . Catholicism laid the very foundations of modern civilization."

The Church, says Canon Farrar in Hulsean Lecture for 1870, was the one mighty witness for light in our age of darkness; for order, in an age of lawlessness, for personal holiness, in an epoch of licentious rage. We might adduce other testimonies of similar import from Protestant writers but they would have no meaning to those who prefer fiction to fact.

The Christianity of Quebec is high enough for the Rev. Dr. Kerr who tells the readers of the Baltimore Sun that "The Roman Catholic Church is very powerful in the Province of Quebec and nearly all of the French are found within its pale." I find a great reverence for law and for the Sabbath day. The churches are filled at both services on Sunday, the evening service being as well attended as that of the morning.

Some time ago Mr. Murdoch Mac Kinnon wrote from Ottawa to the Presbyterian Witness, (Halifax), a protest against the work of the French Evangelization Board in the Province of Quebec. They, (the Catholics), he said, "are doing their part, and a very good part it is of the Master's work in the world. It ought to put us to shame how they tolerate our French Evangelization work among their people."

True, it may be admitted more special light is needed in Quebec and other Roman Catholic districts, just as it is needed probably in many a Protestant district over this Dominion. But how and by whom should this work of enlightening Roman settlements be done? Surely by their own clergy and not by rural sects which would only lead to jealousies and strife as it does wherever attempted. We all admit, at least we cannot deny, that the Roman Catholic is a Christian society and have now, as they always had, even in the darkest times, the witness of the Spirit of God in their work. How, then, can we hope for the approval and co-operation of the same spirit in breaking up his own work in the Roman Catholic settlements and recasting it according to our Protestant shibboleths. To this broad-minded Presbyterian gentleman Quebec's Christianity is high enough.

"Quebec," says the Presbyterian, "can be lifted to a higher Christianity if the Presbyterian church in Canada realizes its opportunity." Onnitting comment on the assumption of higher Christianity, may we venture to ask the editor to submit to the public his plan for the lifting of Quebec. Our demand, because we are Canadians, interested in everything that can develop our civilization, is well within the limits of propriety.

If he says that his plan is the preaching of sounder views of revelation we answer him in the words of Dr. Schaff, whose Protestantism is as orthodox as his own, that the Catholic Church "stands like an immemorable rock bearing witness to the fundamental truths and facts of our holy religion."

In a lecture on "Ethical and Social Reactions of Religious Systems," the positivist, Frederick Harrison, refers to Catholicity as the most permanent form of Christianity compared to which

"all the other forms are more or less perversions or transitional and morbid, and sterile offshoots."

The great Unitarian, Channing, reviewing the deeds of Catholic missionaries asks: "Do not these teach that in the Roman Church the Spirit of God has found a home." (Works of W. E. Channing, P. 275.) John Wesley says: "What wonder is it that we have so many converts to Popery and so few to Protestantism when the former are sure to want nothing and the latter almost to starve." We commend these testimonies to the editors of The Presbyterian.

If he says that his plan is that of the colporteur we answer in the words of Anthony Froude, an avowed hater of the Catholic Church, "that to send hawkers over the world loaded with copies of this book (the Bible) scattering it in all places among all persons—not teaching them to understand it; not standing like Moses between that heavenly light and them . . . is the most culpable folly for man to be guilty."—(The Nemesis of Faith p. 63.)

If he says his plan is to send into Quebec well trained and zealous missionaries we ask him to read the following extract from an article on "The Great Missionary Failure," in the Fortnightly Review, October 1888, by Dr. Isaac Taylor, Protestant Canon of York:

"General Gordon, a zealous Puritan Protestant, if ever there was one, found none but the Roman Catholics who came up to his ideal of the absolute self-devotion of the apostolic missionary. . . Hence these priests succeed as they do serve to succeed while the professional Protestant missionary fails."

We do not know what the editor means by lifting Quebec to truer citizenship; but we do know that in point of social purity and moral growth, Quebec need not fear comparison with any section of Canada. As to tolerance which springs from Christian charity, when was Ontario within speaking distance of Quebec. Judging civilization by the kind of man a country turns out, is Quebec so lowly that she must be lifted by the Presbyterian? We think not. And any fair-minded Canadian knows that in everything which beautifies and ennobles life, French Canadians are in the forefront. In oratory, literature, in the preservation of historical records, in observance of the laws of fraternal love, Quebec has done more than any other province of Canada; and yet with Protestants to of repute admitting that "the Gospel as taught by the Catholic Church is sufficient to save souls and Catholic missionaries are competent to take care of their own." The Presbyterian must talk of "higher Christianity" for Quebec.

And while preachers malign the faith which the French Canadian believes is entitled to respect, Quebec, patient and tolerant, wonders at these outbursts of Catholic phobia.

THE OLD CALUMNY.

What is the real attitude of the Roman Catholic Church toward the Bible? The editor of The Churchman says in a recent issue of his paper that he is not quite satisfied with the answer given to this question by an individual who bears false witness against the faith which he once professed and preached. In an address at the Winona Bible conference last summer, he made some assertions which were not in accord with either historic accuracy or Christian truth.

"He asserts," says The Churchman, "that the Roman Hierarchy does not want the laity to possess or to read the Bible." Pope Leo XIII, granted on Dec. 13, in 1898, indulgences to the faithful of both sexes who read daily an approved edition of the Holy Gospel.

The Third Plenary Council of Baltimore reminds Catholics that the most highly valued treasure of every family library and the most frequently and lovingly made use of, should be the Holy Scriptures. Hence the assertion that the Roman hierarchy does not want the laity to read or possess the Bible is a foul calumny. He asserts that the Roman Catholic hierarchy does not want priests to be readers of the Bible.

The Winona Bible Conference must have been startled by this vulgar mendacity. Catholics know that in all seminaries in the Church, Holy Scripture enters largely into every treatise of theology and is made the chief source of religious instruction. The priest is obliged in conscience to read each day the Breviary

which is principally composed of Holy Scriptures. The Church was in the world before the first Christian penman had begun his task. She has the Bible. With divine authority she drew up the canon of Scripture: she preserved it during the centuries; she champions it to day against infidelity. Her children are exhorted to read it. In a word, the Church is the witness and interpreter of the Bible. With St. Augustine we say: "I, for part, would not believe the Gospel unless the authority of the Catholic Church moved me to it."

HOW THE PROTESTANT REFORMATION WAS BROUGHT ABOUT.

Written for the Press by Rev. Charles C. Conroy, S. J.

THE REFORMATION IN SWEDEN. Few American readers are familiar with the events which brought about the Reformation in Sweden; and yet it is a very interesting chapter in history. There is in it a striking absence of even the pretext of abuses to be reformed. The people generally were pious Catholics, the pastors faithful and devout in the discharge of their sacred duties, the religious male and female, led lives of fervor and charity, which endeared them to God and man. The Bishops in particular gave the good example of every Christian virtue. Sins there were, of course; but few, if any gross scandals are recorded. Here still more than any where else, Lutheranism was imposed upon an unwilling population by a cruel tyrant with the aid of a foreign army.

The tyrant was Gustaf Wasa, who had begun his public career as the deliverer of his country from the foreign and unbearable yoke of Christian II, of Denmark. This signal service to his native land gained him the boundless love and confidence of his grateful fellow countrymen. They had bravely flocked to his standard at the time of common oppression and when the victory was achieved an liberty secured, they enthusiastically offered him and pressed upon his apparent reluctance, the kingly crown of rescued Sweden. This was in 1523.

Before allowing himself to be crowned by the Catholic hierarchy, who would have made him swear fidelity to the Church, he planned and executed a religious revolution as thorough as his civil revolution had been. For during the tyrannous rule of Christian II, he had spent some months in Germany, and he had there become enamored by the Protestant plan, suggested by Luther, of vesting the spiritual power in the temporal ruler and allowing him to appropriate the riches of the Church. This plan he undertook to adopt for Sweden.

For this purpose, carefully concealed at first, he needed an obsequious parliament and a body of foreign heretical troops. The troops he could easily hire, and the religious treasures would readily furnish the money to pay them; and circumstances were exceptionally favorable for a total reorganization of the Parliament. For in 1521 the Danish monarch Christian II, on occasion of his being crowned as King of Sweden had invited the leading nobles and bishops to a banquet and during it made a general butchery of his guests. This "Bloody Bath," as it is called in Swedish history, had left the government disorganized. So Wasa managed to have new senators chosen from among his friends, and he appointed bishops of his own choice; still even of these bishops some proved to be in time of trial faithful to their sacred trust.

His further plan of action, to make himself spiritual head of the realm and master of all the ecclesiastical property, was skillfully devised and vigorously carried out. The Lutheran doctrine was the means, not the end, intended by the monarch. But it was a necessary means for as long as Sweden remained sound in doctrine, his most violent measures could have no effect. For this purpose he invited to his court some learned Lutherans, in particular two brothers, Olaus and Lawrence Petri; and, to give them credit with the people, he treated them with the utmost reverence. Olaus was allowed publicly to defend Lutheranism in presence of the diet, and was appointed preacher in the cathedral of Stockholm, while his brother Lawrence was made to teach theology at Upsala. The former declaimed boldly against "the errors of Popery," he later instilled the poison of heresy into the young theologians.

Was next required the Church to pay his foreign troops out of the revenues of the clergy. He removed an obnoxious bishop, and forced the chapter to depose the archbishop and to choose another, John Magnus by name, whom he selected to fill the vacancy thus created. This was a prelude of gentle character, whom he expected to make his plant tool. But soon after, finding him unyielding in his fidelity to duty, he publicly mocked and insulted him, and banished him from Sweden. The good man died at last in poverty in a hospital at Rome.

Two recently deposed bishops, Knut and Sannarwider, true Catholics—also he would not have discarded them—were accused of stirring up a revolt of the faithful. The King appeared himself as the principal accuser, and of course they were condemned. We will let a Lutheran historian of Sweden, Anders Fryxell, describe the scene of their execution; it is a specimen page of the record of cruelty, which disgraced the reign of Wasa, even according to so devoted a patriot and pronounced a Lutheran. He writes:

"The seditious (?) were forced to make a degrading entry into St. Olofholm, riding backwards on two half starved horses, dressed in ragged pail, Master Knut wearing a bark mitre on his head, Peter Sannarwader a crown of straw and a wooden sword by his side. Crowds of people in disguise followed them mocking and teasing the unfortunates. The procession passed through some of the principal streets of the town, and stopped at last on the great square, where they were led through the whipping post, and made to drink wine, the executioner, hooded and derided by the mob all the while. Shortly after this ungenerous treatment, they were both conducted to the place of execution, beheaded and impaled; Peter Sannarwader in Upsala, 18th of February, 1527, and Master Knut three days later in Stockholm. The fame of these proceedings spread like wild fire through the kingdom. Gustaf had ordered the ignorant mob to decrease the reverence of the people for their bishops; but was interpreted as an ungenerous victor's mockery over the vanquished; and the execution itself excited still greater displeasure. Such an attempt against such men was extraordinary, nay, unheard of. The priests represented the criminals as the fallen defenders of the clerical freedom; the friends of the Stures as innocent victims of their devotion to the family; and the Roman Catholics as martyrs to the true faith, sacrificed by the hand of a heretic and godless king."

The foreign mercenaries were the chief means by which Wasa was enabled to accomplish his wicked designs. He played them off on all occasions, whether to exploit his people, and especially the clergy, out of their money, or to threaten them into servile compliance with his will. The same Lutheran historian, Fryxell, writes: "At the meeting held at Westena in 1521, it was determined that the foreign cavalry should be quartered in the cloister; at the meeting of Stockholm (1525), that the tithes of that year should be employed to pay off the foreign soldiers. The priests opposed it, but the King clearly proved that these expenses were necessary, and the nobility, citizens, and peasants, glad at not having to pay themselves, were well satisfied that the priests should do it. This bait Gustaf often employed to get the people on his side against the prelates of Rome."

At last, in 1527, the king convened a diet at Westenas, at which he struck the final blow. He caused the Lutherans and Catholics to discuss the Reformation doctrines before him and the whole assembly, terrorizing the Catholic champions and putting them down as a disadvantage. Before the meeting began the Bishops held a secret session in the Cathedral, and there pledged themselves to one another, to stand firmly by the ancient faith and union with the Holy See; but they were so overawed by the dangers awaiting them that they buried the parchment recording their agreement under a stone, where it was not procured till in later years.

At the diet the law was reluctantly passed which the tyrant dictated, abolishing the Catholic religion, and establishing Lutheranism in its stead and consecrating to the king all the ecclesiastical property. Again Fryxell says:

"The diet of Westenas did not last long; scarcely eight days passed ere it was closed; but never at any diet has more been executed; never have any resolutions brought about a more complete change. The whole tremendous power of Popery in all its members was crushed. Deprived of their riches, their privileges, their great consideration, they (the clergy), were open to the continued and often unjust exactions of the crown, and the nobility, the attacks of the Lutheran priests, and left without power to protect themselves from the encroachments of enemies on every side. The crown of Sweden, which before had been utterly impoverished and unable to pay half its expenses, became rich at once."

The king now appointed the Protestant Lawrence Petri to be Archbishop of Upsala; by witty promises that the Pope would sanction the appointment, he induced four bishops, his former apprentices, to perform the consecration. Bishop Spalding makes the following important statement on this subject: "The consecration having been duly performed by bishops having undoubtedly the episcopal character themselves, though uncanonical and unlawful, was certainly valid; and thus the present Swedish Lutheran bishops, unless the rite of consecration has since been materially altered, are invested with the episcopal character, though, being severed from the communion of the Church, they have not canonical jurisdiction or any lawful authority whatever."

Soon after the consecration of the Archbishop he was publicly married in his cathedral. Then, as Fryxell says, "a general murmur was heard; the ignorant (?) populace threatened to kill the foreign heretic and the apostate king." Innovation after innovation was introduced; the people could stand it no longer; insurrections arose, were repressed, and sprung up again. But the foreign troops were well armed and well disciplined, and the skillful tyrant forced the rebels after much rising to deliver their leaders into his hands; and so new combinations to shake off the yoke of the foreign religion became impossible. Gustaf actually violated the sacredness of the altar, and the soundest laymen died off, and the Reformation remained in undisputed possession.

THE CURSE OF GAMBLING.

REV. FATHER McPHAIL, IN AN ADDRESS TO MEN SPOKE STRONGLY AGAINST THE EVIL.

St. Thomas Times, Nov. 15. Holy Angel's Church was well filled last night with men. Rev. Father McPhail said he was pleased to see so many of them attending the mission regularly and faithfully, and he was especially pleased to see the large number before him last evening, as his sermon was directed more to the men than the women. Quoting the text, "Watch ye and pray that ye enter not into temptation," the speaker spoke strongly against the great number of gambling dives that exist everywhere, and the prevalence of the gambling habit among the men. A persistent gambler, he said, is always found to be an idler, a loafer and without ambition. What little judgment a man shows, when his works hard all week or all month, and as soon as pay day comes goes to the dens and delivers his earnings to the sharks. A gambling man never moulds for himself a successful career, and he makes his own life miserable.

"Now, men, be men," continued the speaker. "Show that your ambition is higher than to become a confirmed gambler. If you have indulged in this vice in the past, now is the time to stop it, but you will never be able to do so unless you avoid the proximate occasion of it. You must stop frequenting the places where gambling exists, and in order to do this you must pray."

What is prayer? Prayer is simply conversing with God, praising or thanking Him, expressing our love or asking favors of Him. To pray it is not necessary to know any special form of prayer; neither is it necessary to know how to read. It is only necessary to give an humble expression of the heart. Christ Himself says we should always pray. How can we always pray? We can do so by offering to God all our thoughts, words and actions, and by keeping ourselves in the state of grace. It is not necessary to pray in any special place. Of course, the Church of God is the house of prayer, but we can pray on the street, in the workshop, or any place. We should pray as the poor publican did, who simply smote upon his breast and said, "Lord, be merciful to me, a sinner." One moment of sincere prayer will help us to overcome temptation.

Father McPhail gave an admirable address on the Lord's Prayer, taking it clause by clause and applying it to the moral and spiritual lives of his hearers. The Reverend Father's address was a clear explanation of the duty of prayer and its importance. "God has a right to our prayers; everything belongs to Him," was the thought impressed. Pray in temptation and especially on Sundays—not necessarily the whole day, but more than on the ordinary day—it is a day of refreshment for both body and soul. The Church has legislated regarding Sundays as holy days. She obliges all to hear Mass at a minimum, but the spirit of the Church is that the faithful also attend vespers and benediction, which are offices of prayer and praise; and they abstain from servile works, except those of necessity and mercy, and that they pass the remainder of the day in rest and innocent recreation.

Let the evangelist come. Let the rebels continue. We need them, and if they do no good they certainly can do no harm. While I haven't much faith in wholesale conversions, yet out of all who profess to have been converted, there may be one who really repents and sticks to it; and that's worth while.

I am not an atheist (as some have seemed to think). I am not a Roman Catholic, but was reared in the strictest kind of Protestant atmosphere, but I want to say right here that if all the denominations of Protestantism were as faithful and zealous to their religion and their Church as are our Roman Catholic brethren, there would be more genuine Christians and less church people for revenue only. The Redeemerist priests, Father McPhail and Father Holland, of Montreal, are conducting a mission at the Church of the Holy Angels. They have services at 10 o'clock in the morning, and at various hours during the day and evening. And the people are there to do homage at the altar of their belief. How many Protestants are there in St. Thomas who would turn out of their cosy beds at 4 o'clock these cold, dark mornings, to prepare to go to their churches to implore pardon for past transgressions or render devotion and thanks to the Supreme Giver of all good things? Mighty, mighty few, and many of them cannot manage to get there once a week at 11 o'clock in the morning. I'm not what you would call a persistent church-goer myself, but I'm not making any loud professions. At the same time, my belief is that the Protestant religion will never be so firmly grounded and ingrained in the lives and characters of its followers as that of the Roman Catholic belief among its adherents, till Protestants take hold of their religion with the same zeal and devotion to duty as animates every worshipper in the fold of Roman Catholicism.—"Onlooker" in St. Thomas Times.

The Lord is far more tender than a mother. And we know how tender a mother is, and how readily she forgives her child's shortcomings. Did any reproof ever move us so much as our mother's kindness?

There is a great difference between a wish and a dogged resolution, between desiring to do a thing and determining to do it.

THE PRESS AND THE CORRECTION OF CALUMNIES.

Writes the London Tablet:

Quite a little flutter of excitement was caused in the South of England, when a few days ago The Sussex Daily News announced with great wealth of romantic detail, the escape of a nun from a Brighton Convent. The next day The Daily Chronicle "went one better," and stated positively that the place the nun had succeeded in escaping from was the Convent of the Sacred Heart. The solicitors of the Convent, Messrs Witham and Roskill, at once wrote a letter—with the result that the following apology appeared in the Chronicle of Saturday: "We regret that in our issue of Thursday we stated that the well known Convent of the Sacred Heart, Brighton, was the scene of the romance surrounding the flight of a young nun to her parents. This was a mistake for which we express our sincere regret." Then Mr. Connelly, who seems throughout to have acted with admirable promptitude, took The Sussex Daily News in hand. This paper had mentioned no names, but Mr. Connelly was able to assure the editor that the Superior of all the convents in or near Brighton authorized him to state that the allegation was absolutely without foundation as far as their convents were concerned. In the next issue of The Sussex Daily News appeared the following: "It has been generally assumed that the institution in which Miss A. was received, and from which she was taken by her friends, was associated with the Roman Catholic communion; but that is not the case, and has not been stated in the columns." Not stated, it is true, but so clearly implied that ninety nine readers out of a hundred took it for granted. However, The Chronicle has now denied that it was the Convent of the Sacred Heart, and The Sussex Daily News affirms that it was not a Catholic Convent at all, so we need ask no more.

Simultaneously with this incident in Sussex, Eng., was the publication of a worse slander in the daily press. The Rev. D. J. Stafford, D. D., rector of St. Patrick's church, that city, sent the appended letter to The Post:

A PRESS DISPATCH DENIED. "Editor Post: In your issue of today you print under big headlines, 'Priest Flees with Girl,' a story which touches a man I happen to know—Rev. Virgilio Caronne, pastor of the Santa Maria Maddalena Church, Rome. This statement is, I know, false. While in Rome a year ago this summer I officiated at his church, and he was then planning a trip to America. He is a member of the immigration committee of Rome, and is coming to New York on that business. Father Caronne promised last summer a year ago to visit me in Washington, and I have on my desk a letter dated Genoa, Sept. 12, 1906, saying that he had started from Rome on his trip, and was coming to pay me the promised visit. This does not look like a sudden disappearance, nor afford any ground for the salacious detail of the dispatch of this morning. The thing is evidently false, and I ask you, in justice, to print this as prominently as you did the dispatch itself.

"Yours faithfully," "D. J. STAFFORD."

It was published, but in an inconspicuous place and with the colorless heading above; The Post thus making very imperfect reparation.

The Rome correspondent of the Irish Catholic says regarding the latter affair: Padre Virgilio Caronne, of the Cammilitini, parish priest of Santa Maria Maddalena, resigned his cure in order to go to the United States to minister among Italian immigrants and lay the foundations of a house of his order. Forthwith a daily paper of Rome had the audacity to spin a story about his having eloped, and, of course, so spicy a tale was not lost to the French and English newspapers.

Unfortunately, the story was hardly out of Rome before a lawyer's letter came with one from the procurator-general of the Cammilitini to deny it, but by that time it was appearing in foreign newspapers, and it is proverbially impossible to overtake a lie.

The story is false in toto. But this is not all. Its working up for the press is radically untrue to the facts, and would be a misrepresentation even if the story were true. Thus, the ground-work of the suppositions is that the Maddalena of Rome is a fashionable church like its more famous sister at Paris.

But, less famous, this of Rome is also less fashionable. First of all, it is in the old Rome, and the old Rome has no fashionable quarters. In the present case there is as always a noble residence or two, by way of exception, but the quarter is populated by bourgeois of the bourgeois, lower middle class people. So the siege laid to Padre Caronne's professional box is an invention of the nastiest and totally wrong.

The only true thing in the working up of the story is that the priest was much loved by parishioners, shabby, genteel and all. So even the detail about his saying Mass with his spurs on, when called from his duties as "officiale di complemento" on the Piazza d'Armi is a picturesque little lie in a tissue of lies.

St. Paul enumerates joy among the first of the fruits of the Holy Ghost. It is doing no injury to the mortified character of high sanctity to say that joy is one of the most important elements in the spiritul life. It is the atmosphere of heroic virtues.