

# The Catholic Record.

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

LONDON, ONTARIO, SATURDAY, JUNE 6, 1903

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### FALSE CATHOLICS.

Here is an extract only too true from a recent sermon of Bishop Spalding: "There is only one argument against our religion. It is that so many of those who profess it 'say one thing and do another.' Oh, the damnable nature of it, the ignominy of it—that those who profess to our belief will go to our churches and worship at our altars and then go from them to practice corrupt politics, to lead degrading and sensual lives, 'saying one thing and doing another,' professing Christianity and adhering to the moral code of Christianity, and living a life at variance with their professions. The scandal, the weakness of the Catholic Church to-day is this damnable 'saying of one thing and doing another.'"

### ROCKFELLER IN MEXICO.

Mexico has had another visitation. This time it was Jno. D. Rockefeller, jr., who had a look at that country and saw the Mexicans worshipping not "the God that is known to us but an invention of man." Awfully nice of him! But he should hearken to the advice of a compatriot of his—Josh Billings by name—

"Young man, set down and keep still—you will have plenty of chances yet to make a phool or yourself before you die."

And while the young gentleman was making this discovery the up-to-date students of the University of Chicago were singing an up-to-date song in honor of his respected father,

"Praise John from whom oil blessings flow; Praise him oil creators here below; Praise him above ye heavenly host; Praise William some, but John the most."

N. B. This University can teach anything save what is contrary to the economic theories of J. Rockefeller, sr.

### EDUCATION WITHOUT RELIGION.

Here and there are indications that non-Catholic educators of note are not so sure of their position as they were a short time ago. Their enthusiasm is diminishing, and the benevolent picture of the new order of things is getting blurred. Even they who championed the school without religion, and during the years believed in it despite the relentless argument of facts, are not loath to admit this now. They are beginning to wake up to the fact that human knowledge and human reason are poor weapons against the passion and pride of man. They are realizing that pretentious programmes, up-to-date methods born of unreasoning contempt for the past, inexperience and false psychology are not necessarily sources of educational vitality. And they are beginning to suspect that the system which ministered, and not without success, to the tenth century can do as much for this generation or at least might be called into requisition to take education out of the hole into which its ever-zealous defenders have contrived to put it.

Says the Brooklyn Eagle of June 1, 1902: "We have multitudes of youths and grown men and women who have no more intelligent sense of what is right or wrong than had so many Greeks of the time of Alcibiades. The great Roman Catholic Church is unquestionably right in the contention that the whole system as it now exists is morally a negation. The great company of educators and the whole American community need to be sternly warned that if morality cannot be specifically taught in the public schools without admitting religious dogma, then religious dogma may have to be taught in them. For righteousness is essential to a people's very existence, and righteousness does not come by nature any more than reading or writing does. We are within measurable distance of the time when society may for its own sake go on its knees to any factor which can be warranted to make education compatible with and inseparable from morality, letting that factor do it on its own terms and teach there-with whatever it lists."

And Rev. D. E. T. Wolf, Professor at Gettysburg Theological Seminary said, before the Evangelical Alliance. "Moral training has for the most part been cast out of our Public Schools. Every faculty, except the highest and noblest, is exercised and invigorated; but the crowning faculty—that which is designed to animate and govern all others—is contemptuously ignored; and, unless its education can be secured, our young men and women will be graduated from our schools as moral imbeciles. This country is facing a grave social problem.—The Philadelphia Press, December 4, 1901.

Passing over views of similar import from men more or less distinguished, we have no hesitation in saying that the services of Catholic educators will find meet recognition at no distant day, and they who are wilfully blind will regard their institutions as the foster-

ers of good citizenship, in a word the truest friends of the State. Thoughtful men have reason to be thankful that some schools hold in reverence the teaching of the past—that no man can be the client of science who does not love justice and truth; but there is no truth or justice without the light of the knowledge of God.

A sign of the uncertainty to which we have referred is the significant admission of the President of Columbia College, N. Y., that discipline is lax in that institution and its students, to put it briefly, are as yet in the kindergarten stage so far as self-control is concerned. And this President, Dr. Butler, acclaimed not long since. Rousseau taught that the student should have a contempt for authority, and indulge his desires untowardly.

Evidently Dr. Butler does not wish his official pronouncements to be taken seriously.

### FREE LIBRARY HABITUÉS.

Just now we are making a specialty of statistics of the literary diet, relished by the average habitué of the free library. From what we can learn, it runs mostly to salads and to things saccharine because we heard one elderly person remark that such a book was too sweet for anything. Light confections meet with favor. Elibles of a substantial kind are, we presume, kept in cold storage for those who may require them. The people for whom these institutions are established rarely visit them, but they have the pleasure of contributing to their maintenance, and incidentally of lessening the expenses of the book-loving public. So what boots a dollar—the material—when it goes to uphold the spiritual. They can revel in the joy of being able to throw open the institution—their "only own."

It is an unique spectacle, the throng that circles around the literary free lunch counter. Our country cousins should never miss it. And if they can remember half of the remarks of the sweet young and old things who want the latest red and purple creation or the latest tearful soulful, quaintly philosophical tit-bit they will bless their stars they do not live in a town. They may when outside the limits venture the opinion that these people are dait. City folk think so, too, but they do not say so.

### CONDITION OF NON-CHRISTIANS.

ARCHBISHOP IRELAND ON THE "SHEEP WHICH ARE NOT OF THIS FOLD."

In an eloquent sermon at St. Patrick's Church, Washington, D. C., on Sunday morning Archbishop John Ireland, of St. Paul, who came there to attend the annual meeting of the Archbishops of the American hierarchy, warned his hearers concerning the spiritual condition of non-Christians. He declared that persons have no right to say that the pagan and the Indian who see God in the clouds and bear Him in the voice of the winds utter valueless sentiments when they utter such things. "The truth of this statement," the Archbishop said, "is obvious from the fact that the sheep which are not of this fold have a must I bring."

These also must I bring." Archbishop Ireland took his text from St. John x ii: "I am the Good Shepherd; the Good Shepherd giveth His life for His sheep."

The Archbishop expanded largely on humanity's need of assistance of a supernatural character. The consciousness of this need, he declared, is palpable and universal. Men feel themselves insufficient for the solution of life's problems and for the attainment of life's ends. The gospel of the Good Shepherd is an answer to the cry of the human heart, supplicating not only light and guidance, but also care of the most personal character of God.

Archbishop Ireland dwelt on the justice of God, urging to those infringing of its application that in a just and holiness of God require that infringement upon the moral law must be met with condign penalty. Viewing the history of God's relations with men, however, it was beyond question that His mercy is more manifest than any other of His works, which is con-

spicuous by the proper use and appreciation of this freedom and responsibility, and hence none lost save through their own fault. The Archbishop drew a distinction between the objective law of God and the subjective law of conscience, and, though admitting that the objective law was for all the forms of conduct, declared the law of conscience is the last standard of judgment for the individual soul. Although Christ declared that all are equal and that all must submit to the shepherds appointed as His executives, all are not to conclude that the outlying masses of humanity without the fold are lost to His grace, for that grace works in devious ways and has special application felt only by those who are the extraordinary objects of His solicitude.

### "THE PATH TO ROME."

Catholic Universe. Mention was made in these columns some weeks ago of a book describing a pilgrimage to Rome by Hilaire Belloc. Mr. Belloc made his pilgrimage in the old fashion—on foot, setting out from the town of Toul, in France, one evening in June, and ending in a straight path through the valley of the Moselle, and so to Italy and the City, in time to hear Mass at St. Peter's on the feast of St. Peter and St. Paul. He describes his pilgrimage in the pilgrim's spirit, with a quaint and engaging vigor and masculinity. His Catholicity, too, is of that candid and virile sort which may not altogether please some of his readers, but which, in its simplicity and fervidness, is refreshing after the wearisome conventionalities of most modern books.

Mr. Belloc is a Frenchman by birth and an Englishman by education. He is a graduate of Oxford University and though yet a young man, has written a *Life of Dante* and one of *Robespierre*, and also a book on the highways and byways of Paris. None of his readers, however, is distinguished by the qualities which constitute the attractiveness of "The Path to Rome." The following excerpts are a few of the thoughts by way:

The prime solution of ill-ease—I mean the forgetfulness of money. Note that pedants lose all proportion. They never can keep sane in a discussion. They will go wild on matters they are wholly unable to judge, such as of Paris or what not. Never do they use one of these three phrases which keep a man steady and balance his mind. I mean the words (1) "After all it is not my business," (2) "Tut! tut! You don't say so!" (3) "Credo in unum Deum Patrem Omnipotentem, Factorem omnium visibilium atque invisibilium," in which last there is a power of synthesis that can jam all their analytical dust-heap into a fine, tight, and compact body as would make them stare to see.

It is a matter often discussed why bakers are such excellent citizens and good men. For while it is admitted in every country that cobblers are argumentative and atheists, while it is public that barbers are garrulous and servile, that millers are cheats and swindlers, with every trade in the world having some bad quality attached to it—bakers alone are exempt, and every one takes it for granted that they are sterling. \* \* \*

The explanation is, that bakers are always up early in the morning and can watch their lives in lonely contemplation enjoying the early hours of Mass you do all that these ages where religion was concerned; there you have the sacred and separate Enclosure, the altar, the priest in his vestments, the set ritual, the ancient and hierarchic tongue, and all that your nature cries out for in the matter of worship.

I never yet knew a man determined to be lazy who had not ample opportunity to do so. A man can always find a chance for doing nothing as amply and as with as esthetic a satisfaction as the world allows.

All you that feel your slipping past you and that are desolate at the approach of age, be merry; it is not what it looks like from in front and from the side. There is a glory in all complexions, and all good endings are but shining transitions. There will come a sharp moment of revelation when you shall feel the effect of time.

The Catholic Church makes men. By which I do not mean boasters and swaggers, nor bullies and ignorant fools, who, finding themselves comfortable, think that their comfort will be a boon to others, and attempt (with singular unsuccess) to force it on the world; but men, human beings, capable of firmness and discipline and recognition; accepting death; tenacious. Of her effects the most gracious is the character of the Irish and of these Italians. Of such also some day she may make soldiers.

Have you ever noticed that all the Catholic Church does is thought beautiful and lovable until she comes out into the open, and then suddenly she is found by her enemies (which are seven capital sins, and the four sins hateful and grinding? So it is; and it is the fine irony of her present renovation that those who were forever lauding her pictures, and her saints,

and her architecture, as we praise things dead, they are the most angered by her appearance in this modern field all armed, just as she was, with works and arts and songs, sometimes superlative, often vulgar. Note you, she is still careless of art or songs, as she has always been. She lays her foundations in something other, which something other our moderns hate. Yet out of that something other came the art and song of the Middle Ages. And what art or songs have you? She is Europe and all our past.

### WHAT PROTESTANTS THINK OF CATHOLIC MISSIONS.

The Pilot. It is always of interest to hear what our non-Catholic friends think of us. Writing in 1858 of the Catholic missionaries laboring in India, a Rev. Mr. Mullens, a Protestant missionary in that country, has this to say: "I do not know that they dress simply, eat plainly and have few luxuries at home. I have seen a bishop living in a cave, and devoutly attending to the sick when friends and relatives had fled from fear." This reverend gentleman might also have told us about the hardships and privations our missionaries endure, and the many obstacles they have to encounter, owing in a great measure to the bigoted opposition of the civil authorities. In position of these unfavorable circumstances the Catholic Church is making good progress in India. Speaking about the faithful converts made by our missionaries in that country Rev. C. W. Le Bas, a non-Catholic, in his *Life of Dr. Middleton*, the first Protestant Bishop of Calcutta, says: "During one of his evening walks, the Bishop met with an instance which often strikes and lonely religion which retired Protestants so forcibly in Catholic countries,—one of the most pleasing peculiarities of the Romish worship. Being by the water-side, he came near to a small oratory . . . lighted by three small lamps suspended from the roof. In this little chapel an aged and solitary worshipper was so deeply engaged in prayer that he appeared insensible to the presence of strangers until his devotions were finished. The Bishop and his companion then learned from him that this lowly house of prayer had been constructed by himself together with four or five other native Christians, for the purpose of daily devotion; but that on Sunday he regularly attended the service of the (parish) church." Dr. Middleton referring afterwards to this event said: "It is curious that in every part of Asia you find the Church of Rome." If our reverend friend had stopped to think of it, he would have remembered that Christ said to His apostles on the first ascension: "Go into the whole world and preach the Gospel to every creature." This is what the Catholic Church has been doing for the last nineteen centuries; and her efforts have been crowned with success,—a fact which Dr. Middleton himself confirms when he says: "Protestants as we are, it were bigotry to deny that the Church of Rome, notwithstanding that she may have exaggerated her success, has done wonders in the East." Such testimony ought to be consoling to the members of the society for the Propagation of the Faith who contribute their mite to make such missionary work possible.

### INTELLIGENT IGNORANCE ABOUT THE CATHOLIC CHURCH.

Yes, we know not how better to designate it than by the term "intelligent ignorance," for it is ignorance on the part of otherwise intelligent men, who seem to think that they know all about it, while in fact they know nothing about it, having never taken interest enough in the subject to look into it. It is one of the most surprising intellectual developments of modern times, that while every other department of human knowledge is earnestly and even enthusiastically investigated, written about and freely discussed, the doctrines of the Catholic Church, and the nature and grounds of her claims upon our belief and obedience, are so completely ignored by many learned and intelligent men. This is the more remarkable because the Catholic Church has always occupied so conspicuous a place in the world's history, and has been so intimately associated, not only with every department of learning, but with all the interests and relations of life. Moreover, that same venerable old Church, having survived the persecutions of many ages, is now loomed up and coming to the front with pristine vigor, and with claims to the earnest attention of intelligent men which really cannot be reasonably disregarded.

### STEPS TOWARD CHRISTIAN REUNION.

PROTESTANT SCHOLARS BRAND THE REFORMATION AS A CALAMITY TO CHRISTIANITY.

From the Ave Maria. The terms in which many non-Catholic writers and speakers now refer to the so-called Reformation not only mark an epoch in the progress of historical scholarship, but manifest a disposition on the part of outsiders to hear the voice of the Church and to consider her claims on their allegiance. This disposition is not as yet strongly manifested; still it exists, and it is sure to grow. The truth on many subjects of the highest importance now so boldly proclaimed by not a few Protestant leaders will doubtless have much potency to encounter, but it must precede to encounter. It is a blessed thing that at long last descendants of the Reformers are found to characterize the great revolt of the sixteenth century as a calamity to Christendom.

Some years ago the learned "Atheist," reviewing an historical portrait of Luther, remarked: "That the ordinary account of the Reformation and Luther to be found in the works of a certain class of Protestant theologians is purely mythical is a fact undoubted by known to these historical students who have investigated the period at first hand; they sigh over Carlyle's 'Hero Worship' and laugh at Mr. Froude." Meantime the number of these historical students has so greatly increased that it is no longer necessary for Catholic controversialists to paint Luther as the reverse of an apostle; they have only to refer to the portrait of him presented by trustworthy Protestant historians.

Dr. James Gairdner's history of "The English Church from the Accession of Henry VIII. to the Death of Mary" (the Macmillan Company) is a work which no partisan scribbler can discredit; it is candid, scholarly, authoritative; and it will undoubtedly act as a check on the nonsense which was scattered broadcast in this country and England at the time of the Luther celebration. Dr. Gairdner contends that the Reformation was brought about

by "immoral and degrading agencies;" he paints "Bluff King Hal" in the blackest hues; Foxe, the Reformation martyrologist, is characterized as a falsifier of whom "the worst is not yet known;" and so on. Dr. Gairdner's work holds the truth about Protestantism for all who are prepared to receive it. In our own country the lectures of Dr. W. Hudson Shaw have been quite as destructive of the old-fashioned theories about the origins of the Reformation. \* \* \*

The time has come when all attempts to propagate the Luther myth must be abandoned. Hereafter only hopelessly prejudiced or crassly ignorant persons will be found to refer to the "glorious" Reformation, to quote discredited writers like Foxe or Froude, or to defend characters like Henry VIII. and Luther.

Now is the time to redouble prayers for the reunion of Christendom. We are already at the breaking of the dawn of that blessed day of which Our Lord prophesied when He said: "There shall be the time to circulate here." Now is the time to circulate such scholarly books as the one to which we have referred. Let here be no abuse of any modern Erasmus by extremists among ourselves. The Popes and Bishops and priests of the Middle Ages were not all saints; and though it is a fact that the world was no more going round in a circle then, it is also true that there was ignorance, superstition, and abuse of power, as well as greed, cruelty and profligacy, among those whose solemn obligation it was to spread the good odor of Christ and to safeguard the liberty of the children of God.

### SIXTY-EIGHT CONVERTS SINCE NEW YEAR'S.

The Missionary. Between the opening of the New Year and Lent not a great many missions were given by the New York Apostolate. The death of one pastor, the removal of another to another parish, and some uncompleted building operations in another parish caused the postponement of three missions, and consequently the record of work done is not as full as usual. However, we have not been altogether without some share in the great work of conversion.

First of all, we converted a pastor who, since the movement began, would not consent to have a non-Catholic mission as an addendum to the two Catholic missions we gave in his parish. He was afraid of rousing sectarian opposition. He finally consented to our pleading. The mission was given to the non-Catholics. Result: pastor enthusiastic and advising his neighboring confreres to "go and do likewise;" wants another mission within a year; won't take "no" for an answer; needs it, he says, to stiffen the faith of his own people as well as enlighten Protestants—a complete conversion, which resulted in one convert and aroused no feeling whatever, missions to non-Catholics were given in the churches of the Holy Innocents and Good Counsel, New York City. This was the second mission of the kind in Holy Innocents, and the zealous pastor has already pieced out his list of the third campaign. In both of these churches large audiences listened every night, and in both of these missions converts were made—seven in each church.

The great mission, however, was the Lenten mission at St. Bernard's, New York City. A four weeks' mission for Catholics was followed by the usual non-Catholic lectures for the week. It was overwhelped with enthusiasm. Three hundred Protestants were the smallest count for any night; we could not, by twenty questions, reach the bottom of the question box any night, and had to leave at least a hundred unanswered at the end. And the converts! Fifty-three of them before the mission ended, and fifty-three more will come in, in all probability, and would have come in had we been able to continue the lectures for another week; but Holy Week put a stop to our operations. I am sure the good pastor will have his hands full for the next couple of months with the class of inquiry which was formed the night after the close of the mission.

Sixty-eight converts since the opening of the New Year.

And it sometimes seems to me, to-day when the world is so hungry for love, when there is so much discord between class and class, so much that is loathsome and degrading in the world, that if we Catholics and we priests and those who write, those who represent the Catholic Church, we should represent the Catholic Church in the most beautiful, is the most tender, is the most generous in love, we might win the world to it sooner.—Rev. D. J. Stafford, D. D.

an inkling of the claims of the old historic Church, but they are afraid to enter upon a serious investigation, and so they deliberately shut their eyes to the light and voluntarily remain in darkness. In voluntary ignorance is had enough, but surely every reasonable person must admit that voluntary, deliberate ignorance on so very important a subject is not only in the highest degree unreasonable, but extremely dangerous to one's highest and best interests.—Sacred Heart Review.

### A PROTESTANT BISHOP'S TRIBUTE TO CATHOLIC TEACHING ORDERS.

From an unexpected quarter, says a Dublin correspondent, comes a remarkable tribute to the excellence of the Christian Brothers, the Presentation Brothers and other religious teaching orders. At the Protestant Synod the other day Dr. Archhall, Bishop of Killaloe, declared that these "admirable organizations" are giving a thoroughly sound education in every centre in Ireland where there are a sufficient number of Catholic children. Having spoken in the highest terms of the excellence of the teaching imparted by them, His Lordship asked how they acquired their great scholastic learning. They acquired it, he said, because the heads of these organizations had the power and wisdom and discretion to choose only those who had the faculty of teaching. These were trained with method and discipline as regards heart and head and manner and tone such as they in the Church of Ireland could not aspire to. These monastic institutions had gained power in education because the experience of the Catholic laity had taught them that the instruction given in them was far better than any education imparted elsewhere. The result was that Protestant parents were now sending their children to these monastic schools and colleges to be educated, and in this connection, he declared, he never knew of a single instance where a Catholic teacher could be accused of seeking to proselytize the Protestant pupils. It had come to this, that the members of the Church of Ireland who wished to give their children better education had to depend on the monastic institutions.

### NEW YEAR'S.

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