

Canada Bank of Lake good savings... Volume XXXIII... LONDON, ONTARIO, SATURDAY, JANUARY 28, 1911... 1684

The Catholic Review

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

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[Lines from "Saul"]

Oh, the wild joys of living! The leaping from rock to rock— The strong rind of bougls from the fir-tree— The cool silver shock Of the plunge in a pool's living water— The hunt of the bear, And the sultriness showing the lion is couched in his lair, And the meal—the rich dates—yellowed over with gold— The leaping of the pitcher; the full draught of wine, And the sleep in the dried river-channel where burroughs tell That a labor was sent to go warbling so softly and well.

Arrianism. Descending from the sixteenth century, deep into the abyss of the twentieth century, we find rationalism trying to pervert the life of Christ to deny that He had authority from God to teach in His Name. In this twentieth century men have grown to hate the Church of Christ. Men are not only denying what Christianity has done for humanity but are trying to undo Christ's work. They hate Christ and the Church with diabolical fury and with all the power they possess to command their and their malign influences are determined on destruction.

ideas. Scripture lessons were so arranged as to place certain statements in high light and leave others in obscurity. Again and again it has been found that the Church has authority from God to teach in His Name. In this twentieth century men have grown to hate the Church of Christ. Men are not only denying what Christianity has done for humanity but are trying to undo Christ's work. They hate Christ and the Church with diabolical fury and with all the power they possess to command their and their malign influences are determined on destruction.

they are now understood, cannot be harmonized with the true 'origins' of the Christian religion; they must also strongly condemn the assumption of a dual and opposed, contradictory character by any Christian man, viz., that of the historian or critic and of the believer. The study of logic was almost totally neglected and scholastic philosophy sneered out of court. If you asked a Protestant of the last generation what he knew about the Schoolmen, in all likelihood he would tell you they were people who held long discussions about the number of angels who could stand on the point of a needle. All the "obiter dicta" of the Middle Ages were carefully gathered and presented as the characteristic of Catholic thought. The men who did these things showed wonderful dexterity and patient research, but their work was simplified by the use of the term "Catholic thought." The men who did these things showed wonderful dexterity and patient research, but their work was simplified by the use of the term "Catholic thought."

PROTESTANT SUPERSTITIONS CONCERNING THE IMMACULATE CONCEPTION, BENEDICTION OF THE BLESSED SACRAMENT. The unveiling, on Thanksgiving day, of a monument to Orestis A. Brownson, situated about half way between Grant's tomb and the Soldiers' and Sailors' Monument, below Riverside Drive, New York, was a just and timely recognition of one of the brightest philosophic intellects America has yet produced. No one can read the 125 volumes of his works without being convinced of this fact.

practice among the early Christians of taking some of the blessed rice to their homes to keep there, in commemoration of the beautiful ceremony witnessed in the church, and as a protection to their homes, through the risen Saviour in whose honor they preserve it so carefully. Thus, once more, we see how prejudice and preconceived theories may blind men, otherwise bright and alert in their daily occupations, and lead them in absurd, superstitious and errors as to the simplest practice of the Catholic ritual. And, if you question their accuracy, they will assure you that they see all this with their own eyes! As we have stated, they may see the same thing on any holy Saturday (the day before the feast of the Resurrection), in any city in the United States.

CATHOLIC NOTES. During the sixteen years of mission work among non-Catholics, Father Kress of Cleveland, O., has received into the Church 2,600 persons an average of 162 a year. The actual crib or manger in which Christ was laid after birth in the stable at Bethlehem, was according to an old tradition, brought from Bethlehem in the seventh century, and is now preserved in St. Mary Major, in Rome. In Portugal a great Catholic protest, signed by over 200,000 Catholics disapproving of the anti-religious policy of the government, was addressed to the government. It will probably grow to 600,000 signatures.

How good is man's life, the mere living; how fit to employ All the heart and the soul and the senses for ever in joy! I believe it! 'tis God, God that gives, 'tis I breathe out this breath, as I open these arms to the air. From they will stream the worlds, life and nature, they dread Sabaotah: I will?—The mere atoms Sabaotah: and why am I told? To look that, even that in the face too? Why is it I dare? Think but lightly of such impotence? What should my despair? This—'tis not what man does which exalts him, but what Man would do!

There is a characteristic of the methods used by Lutherans and their followers, which I think has been overlooked generally by scholars. It is the employment of ridicule as a weapon. It is a sad fact that multitudes who are not affected by argument will be convinced by this kind of abuse. The use of ridicule on the part of the Lutherans was laughed out of England. There are in the vernacular various expressions, now almost entirely forgotten, which were used to describe the Lutherans. It will be sufficient just now to instance one: "Hocus-pocus." This was an expression used to sneer at the Mass. It refers to the words of consecration, the words Christ used at the Last Supper: "Hoc est enim corpus meum." The men who professed such unbounded veneration for the Eucharist, were not slow to make a joke of His words the night before He died. The English language is filled with phrases like this, designed to ridicule the Eucharist.

THE BISHOP OF SCRANTON URGES ORGANIZATION THAT CHURCH IN AMERICA MAY NOT SUFFER AS IN EUROPE. At the close of a lengthy sermon preached in St. Peter's cathedral New Year's day, Right Rev. M. J. Hoban, D. D., Bishop of Scranton, stated that the duty of Catholics in the United States was to organize so that should the exigency arise they would be able to speak as one man for Christ. The right reverend Bishop spoke on the gospel of the day, saying in part: "The prophetic words spoken by Simon were fulfilled not long after they were uttered. When the Wise Men came to Herod and were sent by that monarch to Bethlehem for a malign purpose, Herod, the chief priests, the scribes and the Pharisees who were his advisers, voluntarily placed themselves within the range of a portion of the prophecy and within a period of two years, the time is rather indefinite, all the men children under two years of age had been put to death. They had rejected Christ and according to Simon's prophecy were great and noble men whom the Child was to be the ruler. If these men had been true children of Israel, true children of God, they would have accompanied the Wise Men and with them would have knelt in adoration. But they knew not the time of this Visitation and as a consequence they lost God's grace. This also befall our Lord's relatives and neighbors, who not only ignored Him as a heavenly messenger, but sought to take His life by throwing Him over a cliff. So, too, in Capernaum, our Lord preached everywhere, along the lake side, only to find that He was rejected by His people.

TRANSLATION OF THE OATH. The translation of the oath reads: "I accept and firmly embrace everything that has been defined by the unerring magisterium of the church, whatever has been declared and promulgated, especially those doctrines which are directed against present-day errors. In the first place I profess that God, the beginning and end of all things, can, by the natural light of reason, be known and even demonstrated through those things which have been created, namely, the visible works of nature, as a cause through their effects. I hold and admit that the external arguments of revelation, namely, divine works, especially miracles and prophecies, are more sure signs of a Christian religion divinely established, and I hold these same things to be true for all ages and men, even of our own time, and that they are strictly conformable to reason. I firmly believe that the church, the custodian and teacher of the revealed Word, through the very historic Christ when He lived among us, was proximately and directly instituted, and this same church was continued upon Peter, the Prince of the Apostolic See, and his successors to last forever. Sincerely, I sincerely accept the doctrine of faith in its entirety, as it has been transmitted to our times by orthodox preachers; and, moreover, I entirely reject the heretical doctrine of the evolution of dogmas of those who transfer the meaning of those dogmas from one sense to another, differing entirely from that held previously by the Church. FAITH DEFIED

THE IMMACULATE CONCEPTION. On the 8th of December, the Catholic Church throughout the entire world celebrated the Feast of the Immaculate Conception. The doctrine of the Immaculate Conception (usually called the "dogma") was first taught by the non-Catholics with the doctrine of the virgin birth of Christ, though a stumbling block to some, simply means that, by a special grace of the Almighty, the Virgin who was to be the Mother of His Son was preserved from the taint of Adam's sin, to fit her the better for the exalted dignity of divine maternity. She was to be, in the words of the poet, "Tainted nature's solitary blossom."

TEACH THE CHILDREN IN THE HOME. A Protestant writer, commenting on the change that has been wrought in non-Catholic homes of recent years, says: "Some good mothers live for their children most devotedly, but think only or chiefly of earthly things. They watch over them tenderly in sickness, they toil and deny themselves to have their children clothed in a fitting way. They do not teach them the will of God. They do not fulfill the ancient exhortations to talk with their children of the divine law when sitting in their homes and when walking by the way, when they come in and when they go out. There are homes in which children grow up without ever hearing a prayer from their fathers or mothers, or receiving any instruction whatever concerning spiritual matters."

Cardinal Gibbons, though well beyond the three score and ten mark, preaches regularly in his cathedral in Baltimore the first Sunday of each month. He preaches not only to his congregation there, but his words are anxiously read next day by millions throughout the land. The Rev. J. H. Steel, minister of the Protestant Episcopal church at Crom, in County Fermanagh, Ireland, for twenty-two years, and chaplain to the Earl of Erne, the Grand Master of the Orange-men, has been received into the Catholic Church and has gone to Rome to study for the priesthood. A Catholic mission on an American warship, the first service of its kind ever held in Uncle Sam's navy, was given recently on board the U. S. S. "Albatross," at Vallejo, Cal., and it proved a great success. The Rev. Father Newell, O. P., conducted the mission, and during the three and a half days that it lasted, brought many a penitent soul back to the Sacraments.

PRIMITIVE CHRISTIANITY. For more than three hundred years it has been held as an axiom by millions of people in the English-speaking and Teutonic nations, that the religion revealed by Luther, Calvin and Zwingle was a return to the pure religion of Apostolic times. Since it was considered an axiom, few thought of examining into its basis. If any Catholic ventured to defend his faith, he was overwhelmed with scornful abuse and a variety of nasty adjectives which Protestant early found a more potent weapon against their foe than logical argument. The Catholic Church was accused of having debased Christianity to a degree, and upon the original stem various parasitic growths of doctrine. The fact that St. Peter had ever resided in the Eternal City was ridiculed as a clumsy priestly fabrication to give to the Pope the sanctity of the Papacy. Church history as written by this school was not the result of study into original sources but the careful elimination of suspicious narratives. The criterion was quite different. Any statement that was against the Church was held to be true ipso facto. No writer was admitted as a witness to past times except the avowed enemies of the Truth. From thousands of pulpits and in thousands of books this campaign was carried on ceaselessly. A veritable literature of misrepresentation was created to become the commonplace of the millions. In endless iteration books were printed speaking of the "idolatry of the Mass," "the adoration of the virgin," "indulgences to commit sin," and "absolution obtained by money." The successor of St. Peter was identified as "the man of sin," "Anti-christ" and "the Scourge of God." All the panoply of the Apocalyptic was used to discredit and defame Catholic doctrine. We are sometimes surprised at the ineradicable prejudices of non-Catholics. The wonder is that they are not greater. For many generations little Protestant boys and girls were taught all this gibberish. From their tender years such nonsense was drilled into them by elders who never dreamed of doubting its truth. They came to maturity and married, raised families and died without ever hearing one word spoken or written in favor of the Catholic side of the question. History, literature, power in the State, all were absolutely in the hands of Protestants who made the most of their opportunity. Cardinal Newman's sermon on "The Second Spring" paints graphically the situation in England before the Tractarian movement. The Church was discredited, silenced and driven out, and her enemies were paramount. It seems incredible that sane and honest folk could read their Bibles even in the Protestant version and fail to see the blazing evidence of their error. But they had been taught to read their texts in a certain way, so that this evidence all went for naught. Every essential text had been deliberately given a meaning that suited Evangelical

THE PAPAL OATH TAKEN AGAINST MODERNISM UNIVERSALLY BY THE PRIESTS OF THE CHURCH. Before Jan. 1 every Catholic priest, professor and student, seminarian in the world took an oath to forsake what is known as "modernism"—namely, the present-day beliefs which tend to disprove, by means of modern science, miracles, wonder workings and the like as narrated in the Bible. Pope Pius X. some weeks ago issued what is known as a Motu Proprio—a guide to Catholics, especially priests, concerning modernism. He had previously issued an encyclical, entitled "Pasce Domini Gregis," warning Catholics against those who taught that there was no God, but that all miracles were simply the workings of natural forces. PEACE OF CHURCH THREATENED. In his Motu Proprio the Pope declared that there still existed a malicious group of men throughout the world who, by their writings and teachings, threatened the peace of the Church. These attacks, Pius X. pointed out, were calculated to take the less wary of the Catholic clergyman and teachers unaware. Therefore he repeated in the Motu Proprio his former warnings and required that every priest and teacher read his former encyclical and also take an oath enunciating the spirit of the Motu Proprio. "All the errors of modernism in theology, in history and in philosophy are snuffed up and formally rejected in this comprehensive and quotable encyclical," says an authoritative Catholic paper. "Specially to be noted is the attitude required of those who followed the so-called 'historical method' of theology; they must repudiate the error which asserts that the faith propounded by the Church may be in conflict with history and that Catholic dogmas, in the sense in which

A Brave Superior. Grand Rapids, Mich., Jan. 18.—Falling into line at the sounding of the fire alarm, a hundred and fifty children ranging in age from five to fifteen, marched from St. Joseph's orphan asylum to-night and escaped uninjured from the flames which totally destroyed the main building and dormitory at an estimated loss of \$75,000. After the children had left the building, Sister Marcolena, the superior, made her way through the smoke to make sure none had been missed. On the fourth floor she found a postulant in bed, too ill to walk. Lifting her bodily, Sister Marcolena carried her to safety. Rushing back into the burning building, the sister found it carried out six year old Margaret Ryberg, an orphan, who also was too ill to save herself. A third trip to the fourth floor satisfied Sister Marcolena that all the inmates had been saved. Then she collapsed and had to be attended by a physician.

MIRACULOUS OCCURRENCES. Cardinal Newman once told how a non-Catholic attended the service commonly called Benediction in a Catholic church in England, and afterwards gave a minute description of how the priest, when he held up the Sacred Host, managed to manipulate secretly a small flask of oil in the Church, and where the children are taught the truths of their religion, so that they grow up loyal Catholics having a reason for the faith that is in them.—Sacred Heart Review.

A TOUCHING RITE. I need hardly observe to you, my brethren, that when the hosts of the Blessed Sacrament are one of the simplest rites of the Church, writes Cardinal Newman. The priests enter and kneel down; one of them unlocks the tabernacle, takes out the Blessed Sacrament, inserts it upright in a monstrance of precious metal and sets it in a conspicuous place above the altar, in the midst of lights for all to see. The people then begin to sing meanwhile the priest twice offers incense to the King of Heaven, before whom he is kneeling. Then he takes the monstrance in his hands and turning to the people blesses them with the Most Holy in the form of a cross, while the bell is sounded to call attention to the ceremony. It is our Lord's solemn Benediction of His people as when He lifted up His hands over the children, or when He blessed His chosen ones when He ascended from Mt. Olivet. As sons might come before a parent before going to bed at night, so once or twice a week the great Catholic family comes before the Eternal Father, after the bustle and the bustle of the day, and He smiles upon them and sheds upon them the light of His countenance. It is a full accomplishment of what the priest invoked upon the Israelites: "The Lord bless thee and keep thee, the Lord show His face to thee and have mercy on thee. The Lord turn His countenance to thee and give thee peace."

As a sequel to the consecration of the Anglican vicars of the Churches of St. Bartholomew and the Annunciation, Brighton, England, seventy converts were confirmed St. Joseph's, Brighton, by the Bishop of Southwark on December 22. In an address the Bishop said that the converts had made great sacrifices, giving up things they loved and friends dear to them because they saw that the Catholic Church was the same grace, earnest people who were still outside the true fold.

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