

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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A REMINDER.

Some of the speeches on the English Education Bill reminds us of D'Arcy McGee's words during the discussion of the school question in the Legislature of old Canada: He said:

"I have but one son, whom I dearly love—whose future I have deeply at heart. And if on one hand I could secure him all the knowledge our best universities could impart, without that of the 5 cent catechism, and on the other have him thoroughly instructed in the latter to the neglect of all the rest, I would give him the catechism and my blessing and think I had best equipped him for his future career."

So says every Catholic who knows that the system of education which entirely confines itself to secular matters is frowned upon by the Church, and who understands that a dread judgment awaits the parents whose indifference or neglect are responsible for the infidelity or immorality of their children.

CANADIAN NATIONALITY.

WILLIAM BRIGGS, TORONTO, ONT.
This book of 236 pages well-bound in cloth, printed on good paper, written by Frank Hatheway, St. John, N. B., should be in every Canadian home.

We are not disposed to agree with this statement of the publisher. While much can be said in praise of Wm. Hatheway's tribute to the Jesuits who "tailed here in the seventeenth century," the gentle St. Francis, of his diction in portraying the scenic beauties and natural resources of Canada, we cannot see our way clear to recommend his books to Canadian households. His desire to have any merit of his work ascribed to the influence of Ralph Waldo Emerson is, while complimentary to his modesty, no passport to favor. Emerson wrote beautiful prose of a kind. He lived in an "uncertain twilight." And to him the world was, it seems to us, "a dim, spacious, fragrant place about with golden lights." His maxims are good as far as they go; they may be useful to men who live in academic quiet, but they have little comfort for those who have to win their bread and keep unspotted from the world. He was averse to cant and severe in his strictures on Congregationalism. To him we may apply Cardinal Newman's appreciation of Cicero. "Cicero," says the Cardinal, "engages our affections by the integrity of his public conduct, the correctness of his private life, the generosity, placability and kindness of his heart. But what has he other than a gracious personality to offer to Canadians? Self-culture? Some of his prominent disciples found this unsatisfying. A bundle of maxims which many mean anything? And supposing that in them are embedded gems of wisdom, of what value are they to us if they shed no light on our destiny and are devoid of Christian hope."

Nor do we think that the emulation of Mr. Hatheway's heroes, Mazzini, Garibaldi, Cavour can contribute aught of worth to Canada. For Mazzini was a politician who allowed neither honor nor life to balk his designs; Garibaldi a glorified filibuster; and Cavour a man with the head of a statesman and the heart of a buccaneer. If Mr. Hatheway had had his imagination shackled by more information about these worthies, his shrewdness and obvious desire to add his little store to the fabric of our nationality would have been used to greater effect. The classing of Christ with Plato, Dante, etc., may be taken as an indubitable sign of Emerson's influence upon our author. Mr. Hatheway is not yet qualified to be a teacher of Canadians. We do not grow strong on words.

WORDS FROM A NON-CATHOLIC.

Writing in the Atlantic Monthly a few years ago Mr. Sedgwick put himself on record as follows:

"Rome alone has been able to put before the western world the ideal of a Church for humanity. It is not strange that many who think that some divine power stood behind the early Christian Church should believe that the same power guides and preserves the Church of Rome to-day."

Prof. H. Peck of Columbia College says that "when doctors of divinity devote their energies to nibbling away the foundations of historic faith, 'there is something reassuring in the contemplation of the one great Church that stands unshaken on the rock of its con-

victions, and that speaks to the wavering and troubled soul in the serene and lofty accents of divine authority." Frederic Harrison says that Catholicity is the most permanent form of Christianity, compared to which "all the other forms are more or less perverted or transitional and morbid and sterile offshoots."

Did not Carlyle confess to Anthony Froude that the Mass was the only genuine relic of religious worship left among us?

Says Matthew Arnold:
"If there is one thing specially native to religion it is peace and unity. Hence the original attraction toward unity in Rome, and hence the great charm for men's minds of that unity when once attained. I persist in thinking that Catholicism has from this superiority a great future before it; that it will endure while all Protestant sects dissolve and disappear."

And John Wesley—we commend his words to the colporteur:—

"What wonder is it that we have so many converts to Popery and so few to Protestantism, when the former are sure to want and the latter almost to starve."

OUR SHARE.

It is true that hostility to us arises oftentimes from misunderstanding of our principles—true, too, that bigotry is generated by misconceptions of the discipline and doctrines of the Church. It is also true that we may not plead innocent to the charge of contributing our share to fashioning of prejudice among non-Catholics. If we remember aright, Leo XIII. commended the prelates of the United States who had condemned the abuse of intoxicating liquors by Catholics as a scandal to non-Catholics and a great hindrance to the propagation of the true religion.

ON SUMMER SUNDAYS.

It is a common thing on Sundays in the hot weather to see young men and women hurrying out of church before Mass is half over. They are hastening away to catch a train or a boat, and they are robbing God of the few minutes He asks on Sunday in order that they may not be late for the fun and the frolic which they anticipate on their trips. Often alas! these trips end in disaster—distaster to body as to soul. It is hardly possible to take up a Monday morning paper without reading of deaths by drowning or in accidents on land. Many young men and women who have no time to give to God on Sunday morning are hurried into the presence of that same God before the sun goes down.

Let not Sunday be a day of forgetfulness of God and of our religious obligations. Those who work all the week long deserve some recreation on Sunday, but the recreation should never be disorderly or sinful, or such as to give scandal to others. It should never be such as to injure the individual soul or tend to debase and dishonor the Lord's day. And those who seek places of rest and recreation on Sunday should first of all attend Mass. This most important obligation no mere pleasure-seeking should keep us from fulfilling. God is our God and our Lord in summer as in winter. At all times of the year He expects from us homage and worship and humble prayer. His holy Church commands us to be present every Sunday, under the pain of mortal sin, at Mass—the same sacrifice which the Soul of God consummated on Mount Calvary. This is the supreme act of worship to Almighty God. We must attend Mass every Sunday, and we must attend all the Mass unless for some very good reason we do not do so. To rush in at the Gospel and out at the Communion—that is not attending Mass, that is not giving God the worship due Him. And when we thus slight Almighty God for the sake of our own pleasure the disrespect is all the more marked.

Let us then, no matter what the temptation, give freely to Almighty God the few minutes which the Church commands us on Sunday morning. Let us hear Mass fervently, offering God every thought, word and act during the day. Let us try to forget for a half hour the excursions and trips and other recreation which await us. Then, having stayed until Mass is ended, let us go wherever our inclination leads us, happy in the thought that we have begun the day well, that we have kept the Church's precept, that no matter what may happen during the succeeding hours our souls are unstained by the sin of missing Mass or of attending at Mass in a careless, distracted state of mind. Think what a consolation it must be to those who have lost their lives by accident on Sunday to know and feel in their last moments that on the last Sunday of their lives they attended Mass! And on the other hand consider the anguish of those whose last moments are darkened by the thought that before starting out on the fatal excursion they brought them to their death, they either missed Mass altogether, or at the most, only rushed in to church hurriedly and rushed out again before Mass was half over, their minds not fixed upon God and His worship but upon the pleasure which proved fatal ere the day was over.—Sacred Heart Review.

VOCATIONS TO THE PRIESTHOOD.

Ex Governor Rollins of New Hampshire in the course of a very practical paper, "What can a young man do?" cites the service of Religion as follows: "A largely neglected field of opportunity is the church. Not that it offers brilliant rewards pecuniarily, but it does give a man his hearing, his audience, his opportunity. If he has a message to deliver, the Church offers a field as wide as the world. On account of the mediocrity of many men in the ministry, the chance to excel is easy and wide open. In the early days the Church was esteemed the foremost of calling. Is it not possible to place it in the van once more?"

Mr. Rollins writes, says the Boston Pilot, from the non-Catholic standpoint, else he would not speak of "a message to deliver" and "a chance to excel" influencing the choice. Yet in "a field as wide as the world," Catholics are at least implied. The true Catholic aspirant for the priesthood has no personal message to deliver. Like Saint Paul, he seeks simply to preach Christ and Him crucified; and his emulation of his fellows is only in the matter of soul-saving.

His preparation is long, arduous and expensive. Whether as diocesan priest or priest of religious Order or Congregation he must face a life forever dissociated from domestic joys and full of sacrifices. The diocesan priest distinctly limits his personal freedom by his promise of obedience to his Bishop. The religious priest is at the disposal of his superior. The one, it is true, has a small salary, out of which he is expected to respond to countless demands of charity; the other has only his clothing and food and shelter. In poor settlements and on the foreign mission field both are equal in the practice of apostolic poverty. At all times and everywhere both are equally bound to their priesthood, which they can never abandon for a secular calling.

Yet while every Protestant denomination is bemoaning the falling off in candidates for the ministry, with its comparatively short preparation, its human comforts and freedom, the Catholic Church in the United States has many and good vocations, though speaking nationally, by no means sufficient for its needs.

The Catholic Church alone of all the larger religious denominations has, as our esteemed contemporary, the Catholic Union and Times of Buffalo points out, more official representatives of religion than church buildings. In two large Protestant bodies, the churches outnumber the ministers by nearly two to one.

Says the current Congregationalist, commenting on a recent plan for consolidating Presbyterian theological schools in the Dominion:
"The future of schools for educating candidates for the ministry is perplexing. The churches in Canada no less than those in the United States. These schools need more money and want more students. They require better and more complete equipment. But there is a conviction that the amount of money required to maintain schools which graduate respectively four, seven and sixteen students into the ministry this year could be spent to better advantage on one school, which would graduate twenty-seven students. It is not easy to induce men to give money to institutions which yield such inadequate results, nor does it awaken the enthusiasm of scholars to teach in such schools."

In Canada as a whole, the proportion of priests and ecclesiastical students to the total Catholic population is at least as good as in the United States. The predominantly Catholic Province of Quebec (French Canada) it is better. It must be added also that in both countries the flower of our young manhood are seeking the priesthood.

The last part of ex Governor Rollins' counsel has no application to Catholics. Our priesthood is still esteemed the noblest of callings; and for all that it involves many sacrifices, has even its own compensations in its wide influence and in the loyalty and affection of the people.

The supernatural calling with its severe tests, the ascetic life, the daily sacrifice of the altar, the Gospel message of the true priest will always hold the people.

Yet, gratifying as our record is, set side by side with that of the strongest of the non-Catholic bodies, more and more vocations are needed if the Church in America is to be worthy of its mission. But as nurseries for these needed vocations we must have the Christian home and the Christian school. Rare indeed is a vocation from the home whose atmosphere is worldliness and self-seeking. Few are the priests from those sections in which Catholic primary and intermediate schools are few or non-existent. The truly Christian mother, the Christian teacher, the prudent confessor, the frequent Sacraments foster and feed the budding vocation and keep the future priest unspotted from the world which he is destined to purify and uplift.

Catholics, therefore, have to grasp the whole plan of the Church with strength and breadth of vision—not think they can neglect one essential part, and make up by generous treatment of another.

There is nothing so precious as youthful innocence. And because of the manifold dangers which beset the young to day there is nothing easier lost. Hence there is nothing which should be of greater concern to parents than the work of safeguarding their children.

INVENTING A NEW NAME.

N. Y. Freeman's Journal.
An interesting correspondence has appeared in the London Tablet on the recent use of the word "Romans" by an English Protestant Bishop in referring to Catholic. Subjoined we reproduce some of the letters:

ROMANS.
Sir—I have thought that the "branch theory" was dead and buried. It seems from the letter of R. A. R. Bennett (M. A.) in your present issue, that it is still doing duty. He says that it hurts him to be called "Anglican." That must be an idiosyncrasy, for the Guardian, which represents the majority of Anglicans, is well known to advocate the title.

What is the position of Mr. R.? He calls himself Catholic. When asked if he is Roman Catholic, he would have replied: "No, I am an English Catholic or Anglo-Catholic." He must do so in the last analysis of his position; although probably he would say that he was simply a Catholic. He would have to draw a distinction between Roman Catholic and Anglo-Catholic.

But he does not seem to see that these terms do not correspond to one another. "Anglo" means national; "Roman" means of a city. Our legal appellation is "Roman Catholic," by which every educated person understands the Church throughout the world, with its centre of jurisdiction at the city of Rome. But as this explanation of "Roman" is redundant, just as it would be unnecessary to call oneself a citizen of London, the capital of England, therefore, we are known as simply Catholics. It is nothing new this usurpation of the word Catholic, as every one knows who reads the life of St. Augustine of Hippo.

"Anglo-Catholic," on the other hand, is a suicidal word. "Anglo" means, as we have seen, national; and Catholic means national. How a man can be "National-non-national" all at once, is for Mr. B. to decide.

The terms that would correspond to one another are Roman Catholic and Anglican Catholic; or Anglo-Catholic and Italian Catholic. If any of my old friends call me a "Roman"; "No, I reply, 'I am a Londoner.'" But Romans! Oh, sir, it is a dreadful middle!

QUONDAM ANGLICAN.
Sir—When a convert is received into the Church he says:

I acknowledge the Holy, Catholic, Apostolic, Roman Church for the mother and mistress of all churches; and I promise true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles and Vicar of Jesus Christ.

I copy this from the "Forma Reconventum." This, as it seems to me, is an acknowledgment that a Catholic is "Catholic and Roman." The greater including the less, the convert is a Catholic. As he cannot be a Catholic without being in communion with Rome to add or to prefix Roman seems to me superfluous. English High Churchmen and Ritualists speak of themselves as "Catholics" and consider themselves justified in so speaking by their profession of belief in "the Holy Catholic Church." Do they differentiate by adding "and Anglicans"? Some may do so, but as Anglicanism is only a form of Protestantism, this differentiation would be only a way of expressing the formula, "I am a Catholic and Protestant," which is absurd. When the Protestant Bishop of London spoke of Catholics as "Romans" it seems plain that his Lordship objected to giving us our rightful and everywhere intelligible and accepted title of "Catholics," because it would exclude his fellow churchmen of his own communion. So he hit upon a *vis media* and styled Catholics "Romans" and Protestants in communion with the English Church "Anglicans." But the Church to which the King or Queen of England must belong is the National Protestant Church, that is the Church of England as by law established; and this Church, speaking by the mouth of its Royal Head, at his coronation, solemnly denounces and repudiates the contradictory formula, "I am a Catholic and Protestant." To call us simply "Romans" is incorrect—it comes of ignorance or of malice. Catholics had better simply speak of themselves as "Catholics," and avoid any such trifling with so serious a matter as is implied when they speak of themselves lightly, and even apologetically, as "Holy Romans," or "Romans," or even as "Papists." I think, having made this protest, I may fairly sign myself so in this respect.

A "PROTESTANT CATHOLIC."

Sir—The really frantic struggles of some Anglicans to get hold of the name "Catholic" can be likened only to the successful speculator's thirst for a peerage. The strange thing is that they cannot see that the point is not one of theology but of ordinary courtesy. Were the Anglicans as orthodox as St. Thomas of Aquin himself, they would have no more right to call themselves "Catholics" than the parliamentary Unionist has a right to call himself a "Liberal," or he never so liberal in his politics.

A man is not entitled to take to himself what has become a proper name, because he possesses, or thinks he possesses, the qualities connoted by the same word as a common adjective. If everyone is a "Catholic" who thinks his own opinions to be catholic—why, bless my heart, there is not a man among us who is not already "Right Honorable," or "his Eminence," or "his Holiness" itself, or one or other of the titles which, taken as ordinary adjectives, so correctly describe the respective characteristics of each of us.

Proper names are acquired by usage, men!

There is strong argument for the belief that the simple, pious ejaculation, "Mercy, Jesus Mercy," has brought salvation to many erring souls. At any rate, it is an expression heaven reaching in its power and benediction to the blessed substitute, therefore, for the blasphemous speech of some Catholic men!

and have no necessary relation to the meaning of the word. Catholics have the exclusive right to that name by a longer usage than that of any other name existing.

Whether the Protestant gentlemen who are so eager to be labeled "Catholics" do or do not hold Catholic doctrine is wholly irrelevant to the point at issue, which is whether or not they are entitled by the ordinary custom of society, to be called "Catholics." The "Catholic Church" is a visible and voluntary society which has been known by that name throughout the world for some nineteen centuries. Like all other voluntary societies, it is entitled to decide upon the conditions of its membership. It has decided that Protestants are not members; so that is the end of the matter.

Possibly as these Protestant gentlemen allege, God Almighty sees the matter in a quite different light; possibly these gentlemen may constitute the elect, the spiritual Catholic Church. That is a theological question, quite foreign to the question before us: Who are entitled to be called "Catholics" by the usage of society?

If one hundred members of the Reform Club were to secede from that club or to be expelled therefrom and were to hire a house on the opposite side of Pall Mall, and were to declare that they were the "Reform Club, North," and that they together with the "Reform Club, South," over the way, constituted "the Reform Club"—well, we should laugh at them, no matter how thorough reformers they were.

By all acknowledged rules of courtesy and good manners—theology has nothing to do with the matter—the name "Catholic" belongs exclusively to those who had the exclusive use of it for nineteen centuries; and they themselves alone are entitled to decide who are and who are not members of their society.

Of course these Anglicans, or Protestants—it is difficult to find a name that won't offend one or other section of them—these members of the English Establishment, let us say, do not intend to be rude or offensive. But they are very much so, in fact, through sheer lack of perspicacity.

What would they think of our manner if we constantly alluded to them in public as "our friends the Anglican heretics"? And yet we should be doing exactly what they do when they call us "Romans." They claim to be a part of the Catholic Church; we claim to be the whole Catholic Church. To call us "Romans" is begging their own view of the question in ordinary parlance—always a rude and discourteous thing to do. For us to call them in ordinary parlance "heretics" would be begging our view of the question—equally rude and discourteous, but no more so.

I am yours obediently,
W. D. GAINSFORD.

Skendleby.

THE SCALA SANTA.

After the Cross, the crown of Thorns, the Spear of Longinus and the Holy Nails, the Scala Santa may be called the most precious relic in Rome. A few words about the Scala Santa, or Holy Stairs, will therefore not be out of place.

This stairs down which our Saviour is believed to have walked after Pilate had condemned Him to death was brought from the Roman Governor's house in Jerusalem to Rome about the year 236 by Empress Helena, mother of Constantine the Great. Since that date it has been held in reverence by the Catholic world. As no foot must touch the marble, each step is covered with wood, and appears being left over a few spots stained by the precious blood.

Since 850 each Pope has vied with his predecessor in conferring privileges upon those who ascend the sacred steps, so that one of the most beautiful sights in Rome is to see people of every class climbing the Scala Santa on their knees. "I have seen," says Mrs. Hemans, a Protestant, "the multitude, completely covered by the multitude, like a swarm of bees settling on flowers. The last Pope to make the ascent was Pius IX., who on reaching the top prostrated himself and offered up his own life as a sacrifice to save Rome from the 70,000 Italians encamped outside the walls."

A Place For Thought.

Who can find joy, life, hope, inspiration for usefulness, by walking through a cemetery and contemplating a multitude of monuments to Death?—Troy Press.

"'Tis a gruesome question. After all, even in a cemetery, as one strolls among the monuments of Death, one may find joy in thought of the goodness of many who have gone before; life and hope because of resurrection and eternal life; inspiration in contemplation of the fact that we, too, may accomplish great deeds as did those who sleep beneath the green; usefulness in calling to mind the serviceableness of eminent men and women now silent in the tomb. A cemetery is not such a bad place for thought.—Catholic Union and Times.

There is strong argument for the belief that the simple, pious ejaculation, "Mercy, Jesus Mercy," has brought salvation to many erring souls. At any rate, it is an expression heaven reaching in its power and benediction to the blessed substitute, therefore, for the blasphemous speech of some Catholic men!

WHY THE JESUITS ARE SLANDERED.

Mentioning a few of the most atrocious slanders of the Jesuits, the Freeman's Journal says: "The Sons of Ignatius have been subjected to these vile calumnies because, through their energetic efforts, the work of Protestantizing Europe was stayed in the sixteenth century. Maddened by this success the enemies of the Catholic Church spread broadcast the foolish lies about the Society of Jesus. These have been handed down from generation to generation, till at length they have come to be accepted by the great body of Protestants as unquestioned and unquestionable truths. Take for instance the statement that the 'end justifies the means' which they say is a maxim approved by every Jesuit. This has been proven over and over again to be a lie having no semblance of a basis to rest on. Yet nine out of every ten Protestants believe that every member of the Society of Jesus shapes his conduct by this maxim. So believing they are not surprised to hear those Jesuits have poisoned a Pope whose policy they disapproved of, and have not hesitated to employ agents to murder the heir of a throne whom they wished to get rid of."

RELIGIOUS TRAINING.

WHY THE CHURCH INSISTS UPON IT.

Religious training is that which the Church insists on. The Church is God's institution in this world, to destroy sin and lead men to heaven. It is not interested in the commercial world, or those transitory things that are thrown about us. It assures us that no matter how accomplished or enlightened we are, disappointment and trials of many descriptions may be our portion in the end, and the system of training it pursues is calculated to make us not only qualified for the greatest successes but also for the bitterest defeats. Anybody can stand success, but only a hero can stand defeat. If success, popularity or renown, were to be the all of human endeavor then would the life of our Crucified Saviour have been the worst disaster the world ever witnessed. It is the principles of Christianity that sustain us in defeat as well as in victory.

Education means the drawing out and development of all the qualities in man. It means the complete development of our nature. There are a great many things under the name that do not fit it. If we have for our aim only commercial ideas, and we set our mind to attain that end, we do educate, but are fulfilling that object, the same as the animal that is taught tricks. You have not educated the man because your system was only partial. The more perfect a system of education the nearer does it come to embracing all the faculties that were crippled in its original form. Religious training appeals to the highest aim of human character. Any system without that training is not complete. The Church's idea is not to complete a race for commercial advantage, but to seek for the uplifting of the entire man. The world is controlled by two great forces, physical and moral, the latter being the strongest because it appeals to the soul. We see those two forces working side by side and we must conclude that there is an intellectual force back of them that guides them in their harmonious work. These same three forces we find in man, the same as in the government of the world. We find the physical force governed by the moral, and the moral by the intellectual.

The system that controls the education of the youth, is sapping the destinies of the world. It is not necessary that a Christian system of education should prevail, and that we should raise up a God-like generation? It is our duty to unite and be guided under her precepts, to come closer together, understand each other, and accomplish the greatest of all works, a truly Christian education for our children.—Rev. T. A. Powers.

Prosperity of Catholic Belgium.

Ben Hurst in Conacher's for July, Belgium is sometimes indicated as a contradiction to the dictum that Catholicism hinders the worldly prosperity of a state. It is true that it is the most closely populated, and the most skillfully cultivated country of Europe; it is, in proportion to its size, the greatest grain grower in the universe; and (in spite of its size) comes next to England in its coal output, while it equals England in extent of railway lines. Its commerce is immense, its manufactures unrivalled, and the immigration still exceeds the emigration. But we prefer to point to the industrious and moral lives of the inhabitants as proof of the benefits of Catholicity rather than to these signs of material prosperity not always its concomitants.

Holding Out.

True bravery carries the soul to the end of its struggle. The other day in a crowded city street a little bird was heard singing. The passers-by looked up. Suspended against the hot brick wall of a factory was a small, unshielded wooden cage, on which the sun beat fiercely. All day the bird sang in the cruelly increased heat, and at last, toward evening, still chirping feebly, it fell dead. Many a Christian, imprisoned and defenseless in his cage of circumstance, sings his song of courage to the last, and goes out into the unknown trusting in One Whose promises were made again and again to him who should "endure to the end."—Sunday School Times.