

The Catholic Record.

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

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APPLETON'S ENCYCLOPEDIA AND ATLAS.

Just how the view-point of this generation is changing may be seen from the episode of the publication of Appleton's Universal Encyclopedia and Atlas. Two decades ago a work dealing unfairly with the Church would not have occasioned a comment from those without the fold. The publisher, undeterred by remonstrance, would have it "boomed" by the critic and put on the market. Secular publications would acclaim it as a classic. The non-Catholic would buy it and be strengthened in his prejudices. But not so today. The editors of various prints have read Father Wynne's pamphlet on the Encyclopedia, and have been saying uncomplimentary things about the Appletons ever since. Now the Appletons themselves have promised to make the required corrections. In a letter to Father Wynne, S. J., they say:

"It is not the policy of this house to ignore complaints that may be made to it affecting the accuracy of statements in its books of reference."

AFFAIRS IN FRANCE.

Some of our exchanges are commenting on the fact that Colonel de St. Remy, who refused to close one of the Sisters' schools, was court-martialed at Nantes and virtually acquitted. They are pleased to note that the verdict met with general approval. We are also glad to know that the decision was acclaimed with cheers, and that the gallant colonel is for the time being a hero for the crowd. May we also hope that, let us say, the chivalry which prompted it may become more of a factor in things political. But perhaps the wily M. Combes instructed the court to free the Colonel as a sop to the Frenchmen who are chanting the praises of the Sisters and protesting against their expulsion. We may take it for granted that M. Combes, who is playing the game begun by M. Waldeck-Rousseau, must be assured of a strong backing. Moreover, he is a politician who believes more in work and organization than in grandiose orations. Perhaps he has been taught this by the little effort of the eloquent harangues of the Count de Mun.

He is caricatured in Paris music-halls, but that is the lot of the ordinary politician. Waldeck Rousseau was lampooned and denounced at every street corner, but he won out at the elections. It makes, indeed, inspiring copy, we admit—the procession of men and women to bid farewell to the Sisters; the enthusiasm and rabid outcries against the Ministry; but what does it amount to? Does it denote a renaissance of French virility and faith? We should like to think so, but the remembrance of the years of apathy and of cowardly submission to an atheistic crew bids us not to be too optimistic in our estimation of this fact. We can say, however, that if French Catholics had manifested a few years ago, some of their present-day vigor they would have spared their friends some shameful pages of history. But if they have learned to drop their little Bonapartist and Royalist squabbles and to get down to practical organization—to give us a minimum of rhetoric and a maximum of work—M. Combes and his adherents may have cause to regret the Law of Associations.

BISHOP GOODSSELL AND THE PRESIDENT.

Our old friend the Methodist Bishop Goodsell is again to the fore. Time seems to have no mellowing effect on this gentleman. For his outbreak of two years ago he received a certificate of character that could not be prized by any clergyman. Then he became quiescent, and, as we hoped, for ever more. But alas! the Wisconsin Methodists held a conference and gave him an opportunity to let us know that he is the same old Goodsell. He or they want President Roosevelt to deny that he asked the Vatican to advance Archbishop Ireland to the Cardinalate. Scarcely civil, but quite Goodsellian. He ought to compile a book of Don'ts for Presidents and send it to the White House.

It is pitiable, too, that some divines cannot assemble in conclaves without indulging in antics that must tax the patience of their followers. If Methodist conferences must be held, why not do business and omit ridiculous questions from the programme?

Concerning the conference a Protestant Republican writes the New York Freeman's Journal as follows:

"You know there are a great many good Methodists, and not by all of them good people; but, like all other good people, they make some mistakes, and this one (the Conference's action) I think is a serious one. Some of them think that the Catholics are part and parcel of the bodyguard of his Satanic majesty, and no doubt these people really feel very badly to think that the President would say a good word to any Catholics. That Conference has taken the President to task on a religious question. It has criticized the President from a religious standpoint. It is endeavoring to bring about a separation of the State and the (Catholic) Church by the very pronounced mixing of the Methodist Church with the head of the nation."

GIVE THE BOYS A CHANCE.

One of the most deplorable follies of which it is possible for parents to be guilty is to allow their children to leave school at too early an age. The boys have a right to some preparation for life. But it is their misfortune oftentimes to be taken from school just at the moment they are ready to profit by their books. Lads of promise are flung into the streets to be messenger boys, and in time to take their places in the army of laborers. A laborer may be, and is oftentimes, a model of nobility, but already there are too many of us among them. It is idle to say that a lad of ability will make his way. Success is largely determined by our start in life. For everyone who despite disadvantages manages to cut out a place for himself in the world there are thousands of the same class who fail and are the flotsam and jetsam of cities. We have but to open our eyes to see this.

Does it ever strike us to inquire why so many Canadians who have Scotch blood in their veins manage to move up in the world? Is it because they stick together or have greater persistence than others? We do not think so. The real reason is that they are educated. They receive the prizes because they merit them. They had wise parents who kept them at school and saw in old-time fashion that they prepared their school work. And these boys went to college, lived frugally and attended to the business of book-learning. They were men of certain discipline when they entered the lists and had a chance for things to which the callow and unfledged stripling can never aspire. Now why cannot we take a leaf out of their book? Have we no ambition for our children—no desire to make them a credit to society and to their religion. Do we need the miserable pittance the boys earn? Not in one case out of a hundred. And we venture to say that many of the parents who force their boys into employment are the ones who spend much of their earnings in drink. Who builds the mirror-decked and glittering saloons in the poorer quarters of this community? Who pays for them all but the man who spends his life for a scanty wage and because of a want of foresight and common-sense encourages his boys to do the same?

We intend to refer to this in another issue.

RESPECT DUE TO PRIESTS.

"A priest is not an angel," said a priest at the close of a sermon to a large congregation recently. He is only a man; he is human. He has the faults of human nature, but his life is given to God. His hand is the anointed hand which gives you the Sacraments. Respect your priests. Be proud of them. If they have faults, leave the faults to God. "That," says an amiable and thoughtful correspondent, "is just so many Catholic people do not do. Some people are so constituted that, as George Eliot has said, they constantly fix their eyes upon the spots upon the sun and not upon the glorious radiance. We are all apt to take the self-sacrifice and willing service of the priest in much the same unthinking, ungrateful, gratuitous way as that in which we accept light and air. Possible it is in consequence of this airy appropriation as a natural heritage, of the services of the priest, that we are so free with our criticism and so stingy with our gratitude. It should be vice versa. When sickness assails us and death faces us, the priest is the only one upon whom we can call, knowing that the call will be obeyed. Other friends may fail us; the priest never fails us. No matter how cold the night or late the hour of which the night ring comes, it is answered. Truly indeed we ought to respect our priests. The order of Melchisedech, with the wonderful power which it confers, carries with it the blue ribbon of all earthly dignity, but it carries with it also a great dower of human loneliness. When he dons the garb of his supernatural knighthood, the priest is shut out by a wall of separateness from the fair garden of human love. He must go alone and lonely and practically homeless through the world. The life of the priest affords the highest ideal that the

world holds to-day of the Christian charity embodied in the primary commandment of the Positivist school "live for others." At this point we do not go further. In common gratitude the least that Catholics can give to their priest is respect and respect and wide indulgence, instead of cold non-appreciation and flippant criticism."—The Kalamazoo Augustinian.

NEARING THE FALLS.

When at the beginning of the Reformation Catholics warned their Protestant opponents that the new doctrines they were introducing were revolutionary, and would lead ultimately to infidelity or atheism, their warning was not heeded, or was scouted as absurd.

But history has justified their foresight. The decadence of Christian faith was at first slow, because people are slow to depart from beliefs, customs, and habits that through many generations have grown into their religious life and social forms. But once the new departure was initiated it moves with accelerating speed to its ultimate logical development. Such has been the history of the new departure called the Reformation. It began by denying the authority of the Church as a divinely commissioned and therefore infallible teacher of revealed truth, and resorted to private judgment. It next resorted to the Bible as inspired Scripture; and this attack on the integrity and inspiration of the Bible has gone on heaving, trimming, higher-criticising and philosophastering until the advanced leaders in Protestant thought have, while still professing reverence for it, practically repudiated the Book as the inspired word of God.

It next attacked the Seven Sacraments of the Church. It rejected marriage as a sacrament and reduced it to a mere natural and civil contract, thus opening the door to the divorce evil. It rejected all but two of the sacraments, retaining only Baptism and the Eucharist, or Lord's Supper, and these two are to a great extent deprived of their sacramental character. The Real Presence in the Eucharist being denied, that Sacrament is reduced to a mere commemorative ceremony.

We now come to what suggested these remarks. In a recent sermon in New York, Dr. MacArthur said: "The doctrine of baptismal regeneration is both unreasonable and unscriptural. The superstitions that have gathered about infant baptism form one of the saddest chapters in Church history." "This doctrine of baptismal regeneration makes the minister of religion a worker of magic—a fakir. According to the theory, the child at one moment is a candidate for perdition, then comes the minister with water and with the mulla of baptism, and presto the child becomes a child of God—an heir of glory. Such teaching is a violation of all sound reason and true scripture teaching."

Such is Protestantism's last word on the Sacraments. They have been made to disappear as means of salvation from the Divine economy of the New Dispensation. When we consider that Protestantism, in one or other of its multitudinous forms, has denied the Divinity of Christ, the Trinity, and almost every other distinctive Christian doctrine we must conclude that the forecast of the Catholics of Reformation times has been verified, and that the great revolt against the Church of Christ is moving toward its logical ultimate in recent times with constantly increasing velocity, and that it is at present not far from its Niagara.—N. Y. Freeman Journal.

O. Restless, Fictitious, Sectarian Humanity.

From the Lutheran. Philadelpha is to be credited with a new sect—The Church of the Soul. It is a species of spiritualism that carries the Bible under its arm and evolves its theology out of its head. Justice is its motto, and truth and progress its watchwords. It believes in the divinity of man in the deity (save the mark) of Christ. A woman, once a spiritualistic medium, is at the head of the movement. O, restless, fictitious, sectarian humanity! When wilt thou cease searching after strange doctrines and find and test the ones that have been revealed and tried?

EPISCOPALIAN PAULISTS.

The drift of affairs in the Episcopal Church at present portends strange consequences for that denomination. Year after year we witness it copying more largely from the Catholic faith. Comparatively it has been but a short time since we saw it take up altars, vestments and incense. A little longer, perhaps, we have been familiar with its noble-minded women banded together in a Sisterhood. Later we learned that auricular confession had been added and in some instances its ministers have almost made its form of worship an excellent counterfeit for that of the Catholic Church.

Now comes another innovation, the establishment of an order of St. Paul. And a rather strange order it is in more respects than one. According to the constitution of the Episcopalian Paulists membership is restricted to ordained men, although an exception is made in favor of laymen pursuing studies for the ministry. These, however, are excluded from any voice in the conduct of organization. Something peculiar is the reason assigned for calling it into existence. Conditions in the middle West, we are told, are responsible. Many towns in this

section are unable or unwilling, often both to support an Episcopalian minister. The present experiment, it is claimed, will remedy the evil. It does not, then, Episcopalianism in such communities will cease to exist.

Such is the announced scope and purpose of the organization. In it, again, is recognized a departure from Protestant custom. Prominently stands out the fact that it is an imitation of the order, or community, priesthood of the Catholic Church. In this it is another step away from Protestantism and its cold and meaningless forms of worship. And consequently it is a step nearer to Rome. The founders of the new organization may not realize it just now. But they will later on, when its members find there way into the Catholic fold. There can be no other result. It may be delayed, but it is bound to follow. For nothing seems to bring a quicker realization of the emptiness of Protestantism than does extreme ritualism. When Episcopalianism, therefore, has been loaded down with a great burden of imitations of Catholicity its members in good faith will the more quickly catch the deception. As a consequence the truth will be discernable.—Church Progress.

A MINISTER'S SERMON ON CATHOLIC GROWTH.

The Rev. Dr. William Hayes Ward, editor of the Independent, New York, and a resident of Newark, N. J., preached in the Belleville Avenue Congregational Church in Newark recently on "The Roman Catholic Church in America." Dr. Ward quoted many statistics in support of his facts. In part he said:

"In the Confession of faith of the Presbyterian Church the Pope of Rome is characterized as anti-Christ. This is a rudeness, an impertinence and a universal falsehood, and at the last meeting of the Presbyterian assembly it was voted to remove it. The Pope is a noble, sweet, Christian man, and there is no doubt that he fully believes his divine appointment and prays with earnestness that he may perform his duties."

"The Roman Catholic Church in this country is very strong. Early in history, when Franklin was made a Minister to Paris, the Nuncio of the Pope came to him and said that the Pope desired to appoint a Bishop. Franklin answered that it was no business of the Government. Out of 3,000,000 people who made up the population of the country then there were about 44,000 Catholics, or about the nineteenth part of the population. Now there are 12,000,000, or nearly one fifth of the country's inhabitants. There are seven or eight Catholic universities, 12,429 priests, 16,000 churches and chapels, 81 theological seminaries, 163 colleges for boys, 629 girls' seminaries, 244 orphan asylums and 877 charitable institutions of other kinds. In the New York Diocese, which does not include Brooklyn, there are 1,200,000 Catholics, which is the third largest Catholic population of any diocese in the world."

"The Catholics in this country are generous in their religious work and set a good example for others."

"THE ROSARY."

As October is the month of the Holy Rosary a few thoughts on this devotion may prove interesting.

It was an ancient custom in the East to offer crowns of roses to distinguished persons, and the early Christians loved to honor in this way the images of the Blessed Virgin and the relics of the martyrs.

An illustrious Bishop, St. Gregory of Nazianzen, full of devotion towards the Mother of God, was inspired to substitute for the material crown of roses a spiritual crown of prayers, persuaded that it would be more acceptable to the Blessed Queen of the Church. With this idea he composed a long series of crown of prayers, which comprehended the most glorious titles, the sweetest praises, and the most excellent prerogatives of Mary. In the seventh century St. Brigid, one of the patron saints of Ireland, brought this pious thought to a greater perfection. She made the devotion introduced by St. Gregory available to all by substituting for the beautiful prayers he had composed the most popular and still more beautiful prayers of the creed, the Our Father, and the Hail Mary. And in order to know by some material indication how many prayers had been recited, she adopted the custom of the anchorites of the Thebaid, and threaded beads of wood or stone in the form of a crown. Rosary signifies crown of roses; and the prayers we daily recite form a wreath of spiritual roses with which in love we crown our Mother and our Queen.

The word chaplet means little crown. The rosary of the Blessed Virgin is composed of five decades, each of which consists of ten Hail Marys, preceded by one Our Father, St. Dominic, one of the greatest saints of Christianity, and one of the most devoted servants of the Blessed Virgin, was specially instructed in this devotion by the Mother of God herself.

In saying the Rosary we repeat the Hail Mary more often than the Our Father, not as has been said, because we honor the Blessed Virgin more than God, but because, being a devotion instituted in her honor, it is quite natural that the prayers it contains should be specially addressed to her. The Rosary is not, as some unusually enlightened minds conceive, a devotion good for women.

We do not see in what men so greatly surpass women, either as regards the

intellect, or, still more, as regards the heart. In many cases women are superior to men. And so the saying, "Good for women" is worth nothing. And what is there in the chaplet that is not good for every one? Is it the Our Father which is not good enough for men? Was not our Lord speaking to His own apostles when He taught them this beautiful prayer? Or is it the Hail Mary which is beneath the mind of men? or the Creed at the beginning? or is it the sign of the Cross? The greatest men of modern times have recited the Rosary with as much devotion as the simple women whom some, with remarkably advanced understandings, appear to disdain. St. Charles Borromeo, St. Francis Xavier, St. Vincent de Paul, Bossuet, and Fenelon are amongst the numbers of those who have offered to the Blessed Virgin this daily tribute of praise. St. Francis de Sales made a vow to recite the Rosary every day. It must be a strange kind of pride which can despise a prayer so honored by such men as these.

The principal mysteries of our redemption, fifteen in number, are celebrated in this devotion, and the right way in which to recite the Rosary is to meditate during each decade on one of the mysteries in the life of our Saviour, or His holy Mother, and to ask God through the intercession of Mary for some virtue which we need, or which shines out more especially in the mystery we contemplate; or we may recite each decade for a special intention, to obtain some grace from God, the conversion of a friend, of a father, a mother, a child, for the cure of some disease, the success of some undertaking, or in case of failure, for patience and resignation.

A faithful daily recitation of the Rosary is sure to prove a great source of happiness.

Congregational Monks.

From the London Globe. Taking the simple robe of St. Francis of Assisi for a model and wearing a plain black gown and cape, a new Order of friars has just burst upon the religious world from Westminster Congregational Chapel. These Nonconformist friars have taken unto themselves the name of the old Roman Catholic Order of which Thomas a Kempis was the most celebrated member, and are to be known as "Brothers of the Common Life." The Rev. R. Westrope has resigned the ministry of the Congregational chapel in question to devote himself to this new sphere of work, whose development will certainly be watched with curiosity.

THE OPPOSITION TO RELIGIOUS ORDERS.

SIMPLE EXPLANATION OF A FACT THAT HAS PUZZLED MANY PERSONS.

To one living abroad as much as I do, writes Mr. C. E. Jeffery in the London Catholic Times, it seems curious to note the apparent inability of English-speaking Catholics to understand the present agitation against the religious orders in various Catholic countries. Yet it seems to me perfectly clear and obvious. It is impossible, indeed, to visit any Continental country where this agitation is going on and to study some of the foreign newspapers without getting the clue to the apparent mystery. This week the Catholic Times has a paragraph on the threatened action of the present Government of Spain against the religious orders. It finishes up by saying: "It is hard to conceive why the people should be so bitterly opposed to inoffensive men and women whose only desire is to lead a quiet life." Well, the answer to this that "the people" are not opposed to the religious orders. Quite the contrary. The vast majority of the people in all these lands are extremely attached to them—as well they may be, seeing that all the great charitable institutions—the hospitals, schools and homes of refuge for the poor and the afflicted—are managed by the religious.

It is true that a section of the working classes who are not Catholics at all, but Socialists and anarchists, periodically raise a hue and cry against the religious orders. Of course, these men are stirred up and goaded on by professional agitators, who work them up to frenzy pitch by incendiary speeches and often subsidize them to commit deeds of violence, as in Portugal, where I heard it said that leading ruffians out of work were paid liberally to stone priests and even nuns (notably the Sisters of St. Vincent de Paul). In every country nowadays there are two parties violently opposed to each other—namely, the Liberals (so called) i. e., the free-thinker and anti-Christians, who hate all religion and whose aim is to overthrow it, and the Conservative or clerical party, who make a stand more or less determined against the encroachment of their Godless opponents and in the cause of law and religion.

To say that the great mass of the populace in Spain or Portugal is inimical to the religious orders is as unjust and untrue as it would be to say that at the Protestant "Reformation" the poor of England were party to the dissolution of the monasteries which were their great refuge and support. So far from the lower classes in Portugal being hostile to the religious orders, I was told when I was there that the people were clamoring for their recall and were signing monster petitions to the government for the repeal of the laws against them.

There is nothing that offends God so much as ingratitude and forgetfulness of His benefactions.—Ven. L. de Blois.

MORE EVIDENCE AS TO PROTESTANT DECAY.

The Independent will not agree that America is being de-Christianized by the Public Schools, or by any other cause. The Review quoted extensively a few weeks ago from Protestant writers, preachers and thinkers who believe that secular education, if not altogether, at least in conjunction with other forces, is weakening the hold of Christian teaching, and indeed of all religion, upon the minds and hearts of Americans. All these seem to think that America is being de-Christianized. We did not cite Catholic evidence. We gave the expressed opinions of Protestants, presumably as earnest and as well informed as the Independent. We find in the Homeopathic Review of current issue a paper by the Rev. Robert Morris Kaab of Buffalo, another Protestant minister, which sustains the view of the situation held by the Protestant people we quoted. Mr. Kaab writes:

"Looking at our spiritual condition from the level of history and of experience, taking a most human view of our status, to what conclusions are we forced? Is the prospect of religion in this country bright? Take any group of laymen from any city church, take any body of ministers from any denomination, and put this question to them; what answer will you get? Some, of course, who always indulged in a sort of optimism, as a means of being agreeable, will tell you that the prospect of religion is bright at this time; but the majority of laymen as well as of ministers will present the opposite view."

"It is natural for us, when we suffer embarrassment, to look for the cause outside of ourselves. The first thing we are tempted to do, in view of a moral failure, is to locate the cause of that failure outside of ourselves. This is precisely what Protestants are doing at this time. The adverse conditions now confronting Protestantism are traced to agencies outside of Protestantism. The truth is, Protestantism is itself to blame for its own involved condition."

"This is exactly in accordance with the evidence which we presented from other Protestant sources a few weeks ago. It does not, as we said then, gratify us to see Protestants giving up their faith for agnosticism and atheism. Imperfect as Protestantism seems to us, it possesses at least fragments of Christianity, and we regret to see these fragments thrown utterly away. We do not present these gloomy views, which many leading Protestants hold concerning the decay of their system of religion in America for the purpose of gloating over them. We simply quote them to show the Independent and other Protestant papers that if any Catholic assumes that Protestant Christianity is disintegrating in this country, he has plenty of reason for doing so. Protestants themselves admit it, and admit it freely. What Catholic, for instance, has said any more than the Protestant clergymen quoted above, when, farther on in his paper, he declares unequivocally: 'The widespread contempt for religion is due in a large measure to the temporizing, apologetic attitude of Protestantism?'"

There is no reason why defenders of Protestantism should grow excited if Catholics state that the United States is being de-Christianized. They only repeat the evidence of other Protestants.—Sacred Heart Review.

FAITH AND SCIENCE.

The death of Virchow, justly regarded the greatest scientist of the age, recalls the fact that during life he was one of the strongest opponents of the ape-theory in evolution, known in the scientific world. He strenuously maintained that the theory was both unproved and untenable—a view to which most leading thinkers of the day gradually have come. Even Darwin, himself, weakened in his advocacy of the system in his latter days.

It must be confessed, moreover, that late exhumation in Egypt and Babylon have done much to make the theory untenable. The discovery that a written literature existed thousands of years before the birth of Moses, did not go far toward proving the development idea well grounded. On the contrary, it showed that man was man as far back as he could be traced. In our own day we see no change in his physical make-up, nor is there any change so long as he exists on earth. All the evidence, so far, is against the materialistic school. The philosophers have simply wasted their energies and misled millions. In his latest work, "Facts and Comments," Herbert Spencer practically confesses that his school has failed.

What else might have been expected? These men persistently stepped out of the radius of light and labored in darkness. They have spent years breaking rocks by the roadside, and have accomplished little. Just now Camille Flammarion has made a discovery which upsets the theory of a plurality of inhabited worlds, so it is stated. What is to follow. How soon shall materialistic science declare herself absolutely bankrupt? We do not know. It is known, however, that Christian scientists like Pasteur, Roentgen and Marconi have accomplished wonders even in our own day. It is another proof that Faith succeeds where Unfaith fails—that God helps those who trust Him.—Catholic Telegraph.

How can we wish to be a Christian without desiring to unite ourselves with Him who is the author and finisher of our faith?—Mgr. L. de Boullerie.