

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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THE FRIARS IN THE PHILIPPINES.

The Methodist preachers propose to have the Friars banished forever from the Philippines. Now this is not only a charming proof of their modesty, but an unimpeachable proof of their enlightened Christianity. To the lechery and rum-drinking that have been foisted upon the natives they want to add the vagaries of religious sentimentality that has produced an abundant crop of infidels wherever it has flourished and a crime that has no horrors to their overwrought imagination. The good gentlemen never stop to think that long before they opened the revival business the Friars were teaching the natives to wear clothes and to know and serve God. They have been told repeatedly by non-Catholics that the Philippines are hospitable, reverent, pure, not addicted to profanity, of rare ability in the mechanical arts, no strangers to the pleasures of advanced education; and yet they clamor for the banishment of the man who has labored to produce that civilization. Why don't they petition for the banishment of the infidels of the Islands? If they are heralds of anything that can in the remotest way be associated with religion, what possible quarrel can they have with the Friars? If they are not too hopelessly cured by unreasoning bigotry they must admit that the influences that have made for order and law and God should be respected and retained on the Islands. But we are afraid that the religious buccanniers will not relinquish the Evangelical business until they have given one more proof of their inability to do anything more than distributing Bibles, manufacturing false reports for home societies, living dangerously, keeping out of the way of danger, and concealing lies about Catholic missionaries. The Philippines should certainly keep an attentive eye on the gentlemen who see no harm in the expulsion of their teachers and the wholesale confiscation of their property.

THE CORONATION OATH.

We are very pleased to notice that the Catholics of the Empire have resented the gross insults to their faith contained in the anti-Catholic oath taken by King Edward on the occasion of his accession to the throne. Catholic peers have made a strong protest, and Cardinal Vaughan commending it, hopes that it may be the means of removing the hateful fanaticism. We suppose that a few bigots will object, but we are satisfied to believe that the majority of Englishmen who, however they may be opposed to Catholicity, are no strangers to fundamental ideas of truth and justice, will give the movement their unqualified support.

When we think that our churches have resounded with sermons extolling the virtues of the late Queen, and pledging to her successor the loyalty that finds its best proof on the battlefield and in love and devotion to England's institutions, it is passing strange that so useless an insult should have been proffered to millions of His Majesty's subjects. Why should we be set apart from the myriads of the Empire and branded as idolaters, and the most sacred articles of our creed banned by contumacious epithets? Must the old prejudices and ignorance that prompted this intolerant blasphemy be allowed to have an abiding refuge on the statute books of a Government whose constitutional foundation has been laid by Catholic hands? We are not living in an age in which priests are harried and hunted, and that is disposed to reckon the priest-baiter as one of the most valuable of public officials. Nor are we subjects by sufferance only, so that any insult, however wanton, can pass unchallenged. We are English subjects, and we claim English rights. If every Englishman's house is his castle, how may our house of faith, dearer to us than any earthly possessions, be with any show of justice, broken into and defiled?

Is it nothing, said the late Father Bridgett, that so many mayors, magistrates and judges in England and Ireland are Catholics? So many of our

bravest officers in the army and navy? That the Earl-Marshal is a Catholic? That Catholics are Governors in our colonies, ambassadors at foreign courts, members of the Privy Council? Have not our Bishops been more than once thanked by a grateful sovereign for their prayers offered up for the Royal Family in that very Sacrifice which this declaration stigmatizes as idolatry?

We have "on the sand-drift and the veiled side" contributed our quota to the upbuilding of the Empire, and deserve to be paid in something better than the coin minted by departed fanatics. And we do not want any privy flogies! We demand immunity from insult, no matter from whence it comes, because we live under a flag that guarantees equal rights to all, irrespective of race or creed.

We expect in justice that a Declaration that holds up our religion to contempt and public execration and that is not only a reproach to England and a standing refutation of its claims to a liberal and enlightened policy, but a menace also to the unity of the Empire, shall be relegated forever into oblivion. Let it pass away among the noisome and slimy things that have crawled out of diseased and fanatical minds, and everyone whose sense of justice has not been hopelessly impaired will rejoice. As it stands to-day it is a stench in the nostrils of decent men; a relic of the barbarism that has sullied the pages of history whose perusal bow the head in humiliation. There is not the shadow of an excuse for the retention—not a reason that can be invented by the most astute politician.

We are quite willing to admit that His Majesty, who has been ever distinguished for his good taste, deems the scurrilous and calumnious Declaration unworthy of a place on any gentleman's lips. We believe that he would not affront the humblest menial as grossly and cruelly as an act of Parliament has done him—fought and bled for him—the millions of Catholics who in the lands that own his kinship spare no sacrifice of muscle and brain in their desire to add to the brilliancy of the crown he has inherited. But still an insult has the same meaning even when uttered by royal lips, and we should make it clear to all men that Catholics will not sit tamely down under such an insult, even from their Sovereign. Our leaders should see to it that no English ruler will be forced to swear that the Holy Sacrifice of the Mass, at which Alfred the Great and Edward the Confessor, and millions upon millions, not only of Englishmen, but of all nations, both before and since their time, have knelt and do kneel in fervent adoration is "superstitious and idolatrous."

A LENTEN SUGGESTION.

To most people, especially the young, the seven weeks of Lent seem interminable. The season of merry-making, theater-going, and general amusements which came in with such a rush after Christmas is now brought to a standstill for all who are worthy of the name of Catholic. Even what is called society is forced by common decency to conform, at least exteriorly, to the penitential customs.

Now every one, the young and the old, should bear in mind that some thing is required of them during the season—all, in imitation of our Lord, must make some sacrifice. So few there are who think themselves obliged to fast or abstain that the great majority are obliged to invent some means of mortification which, while it will not injure their health or prevent them from fulfilling their duties will at least make them feel the spirit of this holy time.

"I don't see any harm in going to a theater during Lent; it isn't a mortal sin," says some young simpleton. No, it is not a mortal sin; but it shows that you have very little love of God in your heart—for you are likely one of those who maintain that you cannot fast. Would you also persuade yourself that you are capable of no practices of mortification, even so slight a denial as this?

Lent is the time of self-denial, penance and prayer, and therefore parties, ball, public amusements are all out of place. Your evenings should be spent at home with your families, "rest yourself in good reading or in the recitation of the rosary; all these things will prepare your soul for a happy Easter. No one is worthy to rise with Christ at Easter who has not

THE CHURCH AND THE FUTURE.

The Thoughtful Views of a Converted Paritan.

Hon. Judge Cortright contributes to the Catholic World Magazine for February an able article on "The Catholic Church and the Future." Judge Cortright has had more than ordinary opportunities for studying the trend of the great intellectual movements of the day. He was born of old Puritan stock, in the early half of the century, and after wandering in various pastures, hoping to find the truth, he came in his mature years to the door of the Catholic Church. When he was a young man there was nothing farther from his thoughts than to imagine that anything of good could come from the Nazareth of the Catholic Church. It was the Church of a few wandering laborers in his town, and it never dawned on him that there was any intellectual life there that could satisfy the longings for truth that were then the very breath of a New Englander's life. It was my privilege, he writes, early in life to cut away from the narrowing trammels of the orthodox creeds. My mind was not tied to any definite form of religion, and consequently it was free to investigate any new system that had any dignified thinker for its exponent. One by one I took them up as they came. Some of them held me for a few years, but they readily palled on me. Finally my intellectual life came to a state of hopeless agnosticism. It was then the consideration of the Catholic system was forced on me by a peculiar conjuncture of circumstances. The Confessions of St. Augustine fell into my hands, and from the day that I entered the Catholic Church to this present hour I have found peace for my heart as well as rest for my mind. My overlook is, then, of a half a century, and I find in the

PUBLIC SENTIMENT OF THE DAY.

some strongly marked phases, each of which well merits careful consideration as a potent factor in the present and the future of the race. They may be viewed conjointly in what may easily be a more or less varied correlation. These phases of current thought are: The comparatively new attitude of non-Catholics towards Catholicism; the spirit of unrest regarding the satisfactory solution of certain grave sociologic problems; the apparently unreserved acceptance and enjoyment of the purely material side of things, as the best that life can offer; and, in its relation to this practical materialism, the seemingly contradictory and highly significant spirit of eager inquiry touching the delinquent existence wholly outside the domain of matter.

After noting the marked change among non-Catholics in regard to the Church, namely, where Catholicism and all thereby implied has been regarded with suspicion and hostility, there now obtains, throughout almost the entire non-Catholic community, a willingness to judge fairly such matters as the Church's doctrine and practice, and also a feeling of respect and admiration for operative Catholicism. Judge Cortright continues:

Considered simply in its human aspect, what is the cause of this great change in non-Catholic sentiment other than the observation of operative Catholicism? The cause is undoubtedly to be largely ascribed also to that tendency towards independent thinking and investigation which has made such notable strides during the past generation. And such thinking and inquiry are themselves largely results of modern education and its methods. Of course, as intimated, the Church, ever mindful of her divine mission, has done her part, not only by displaying, in the lives of her ever-increasing members and in their works the spectacle of gospel teaching in practice, but also by supplying a vast fund of information, on all points, regarding her doctrine and practices, in forms always easily available for the honest inquirer.

CHANGED ATTITUDE TOWARDS THE CHURCH.

Is it, then, to be wondered at that, with an increased knowledge of Catholicism the watchers on the heights and far-seeing thinkers are beginning to discover, even if a little late in the day, that the only satisfactory solution of such great questions as the maintenance of the family, the nucleus of the life of the nation, the proper relations between labor and capital, and the better distribution of wealth, cannot be obtained except by a more or less practical recognition of doctrine that is essentially identical with the teaching of the gospel.

Even if the growing spirit of independent inquiry, and of fairness towards the ancient Church of their fathers, did not in themselves lead to the conclusion just mentioned, it would not be easy for the thinker to escape from it. During the last decade more than one non-Catholic of note has borne testimony to the soundness of the Church's views on the great questions of the time, with an accompanying expression of regret that Protestantism had failed to hold the confidence of even its own adherents as a guide in such matters. The almost unanimous indorsement, by the most

eminent economists of Europe and America, of the present illustrious Pontiff's encyclical on the proper relations between labor and capital was probably the most striking example of such testimony in recent years. If other proofs of the Church's care for the material as well as for the spiritual interests of the "plain people," and, therefore, of the whole community, were lacking—and they were not

THE POPE'S PROPOSITION
that the wage earner everywhere should be enabled to maintain himself and his family in "frugal comfort" and to make suitable provision for old age, sickness and death, this showed the workers of the world that the Catholic Church is truly the Church of the whole people, of whom the great majority are and ever will be wage-earners and dependents upon these latter.

Again, when Catholicism inculcates resignation under the ills of unavoidable poverty, and enjoins submission to those exercising authority, except in cases where resistance is clearly demanded by the higher law with which all human legislation should fundamentally coincide, it has an enormous advantage over any other form of organized Christianity in dealing with such matters. The Church can point to vast numbers of her children who, in all the walks of life, and in all ages and nations, have voluntarily chosen poverty and devotion to the needs of the poor for their lot, in order to more closely imitate their divine Model; and regarding submission to all lawful authority which is directly derived from the source of all law and order—God Himself. Protestantism, on the other hand, can point to few if any voluntary renunciations of worldly wealth and comforts; and recognizing the so-called right of private judgment nullifies in advance any deliverance made on vexed questions of submission to the powers that be when, under certain conditions, opinions are divided touching the obedience due them. The latitudinarianism or belief which can exist conjointly with the most orthodox Protestantism, heavily discounts the value of the latter's teaching on any subject. So that, as intimated, even non-Catholics are beginning to realize that

IN A POSSIBLE FUTURE SOCIAL UPHEAVAL.

the conservator of law and order will be the ancient and mighty Church of Rome. With her undisputed and beneficent sway over more than 200,000,000 of devoted adherents, and her indirect power over those influenced by their example, she will again fill the role in which she has so often shone resplendent since the foundation of Christianity. Protestants themselves most loudly complain that Protestantism does discriminate against the poor man in dealing with him and his wealthy brother, and they point to the true and unostentatious democracy of Catholicism in the matter.

And it is Protestants who most loudly complain of the conspicuous lack of high moral principle, and the subservience of right to mere expediency, which to-day obtain to a dangerous extent among non-Catholics holding high office. And, as a corollary to this, there is a rapidly growing belief that a true Catholic holding some great public trust and called on to choose between right and mere expediency would most certainly act in the spirit of the Pope's memorable pronouncement, *Non possumus*, when deciding against the divorce sought by the brutal Henry VIII. of England. Assuredly such office holder would but rarely—if ever—become the tool of "corporate greed" or the "communism of self." Whenever necessary he would remember he was the servant of all the people, and not of a class or a clique. In fact, such an attitude would be an almost inevitable result of his true Catholicism. The Church has neither respect for riches nor contempt for poverty. Her aim is the saving of souls; not, as some non-Catholics seem to think, the acquisition of worldly power. The answer given by the

SUPERIOR GENERAL OF THE JESUITS TO CAUVOR.

to Cavour, when pressed by the latter to "disclose the secret of the order and of its marvellous success," admirably expresses the true spirit of the entire teaching Church: What doth it profit a man to gain the whole world and to lose his soul? To-day the belief that this does express the true aim and spirit of Catholicism is rapidly making way among the great mass of the non-Catholic community. And all indications point to its continuous growth. The twentieth century will see a far wider recognition of the Church's priceless service to all humanity; her hold on the respect and confidence of even non-Catholics will grow and deepen with the years when it is still more generously recognized, as it will be, that it is her teaching alone, which can furnish an enduring and satisfactory solution of the great sociologic problems of the day. So much for the relation between Catholicism and the unrest regarding the future of the race which so strongly characterizes the spirit of the time.

In the very nature of things, it may well be that the growing eagerness of inquiry touching a possible disembodied existence, which the writer proposes to consider before the materialism of the day, will also have a strong

and favorable influence on the future of Catholicism. Of course this phase of investigation exists almost wholly among non-Catholics, and for very obvious reasons. The Church, speaking with divine authority as the sole repository of the whole truth in revealed religion, has, once and for all, solved for her members every question regarding another state of existence where a solution was either necessary or advisable. And as the properly instructed Catholic well knows, in accepting the Church's dicta in such matters he uses his God given reason in a manner not only eminently pleasing to the Giver, as thus fittingly recognizing God's authority exercised through His Church, but also in a manner which can be proved to be eminently in accord with the claims of reason, even when the latter is considered wholly apart from its divine origin. But as every rule has its exceptions, so occasionally a Catholic of more or less intellectual prominence refuses to submit his reason to the Church's authority, and blinded by the pride of intellect, may even temporarily withdraw from her fold. However, the rarity of such defections, and their usual termination by a proper submission, serve to emphasize the rule itself.

But with the non-Catholic the case is very different. When pressed by the demands of his higher nature, and in different to or doubtful regarding ecclesiastical dicta, he ventures forth into the vast, and to him,

SHORLASS OCEAN OF INQUIRY outside material existence, he most truly resembles the ill-fated voyager without chart or compass, to whom he has been so often compared. His wanderings almost invariably terminate in one of three ways. Finding himself confronted on all sides by conditions which either obstinately refuse to accord with his theories at all, or else accord with these latter only in part while still baffling the earnest search for a satisfactory answer to his inquiries, he gradually drifts into a species of agnosticism, almost inevitably accompanied by a resolve to live for the pleasures of the present alone; he becomes a downright atheist, still with the same resolve; or he gradually finds his way into the fold of the one true Church.

Judge Cortright shows that Catholicism is the best spiritualism, and that even the materialism of the present day is exercising an influence not wholly unfavorable to Catholicism. Unlike Protestantism, he says, the Catholic Church does not, on the one hand, injudiciously repel the mere worldling by ultra Puritanical denunciations of even those pleasures of life commended by common sense; nor, on the other hand, does she refrain from vigorously teaching, regardless of who may hear, that all men are strictly accountable to God for the use or abuse of the good things of life, and that, at best, the riches, honors and pleasures of this world are but poor things to engage the eager pursuit of beings with immortal souls. So that to-day a large and increasing number of Protestants find themselves regarding the society salon, the theatre, the ball, the latest novel and Sunday recreation from the Catholic rather than from the Protestant standpoint. They find that, touching all such matters, the attitude of the Church is eminently that of common sense; and that while she teaches a rigid adherence to right principles, she is far less concerned with the letter of the law than with its spirit. Regarding the subject of Sunday recreation, especially, a large and growing number of non-Catholics are practically indorsing the Church's view that "the Sabbath was made for man, and not man for the Sabbath."

Thus, the very materialism of the day, which, again in the last analysis is a misdirected enjoyment of the gifts of God, which lacks many of the coarser features of the materialism of the past, and which, for reasons already mentioned in this article, is as it were, compelled to a quasi-recognition of spiritual potentialities, this very phase of current thought will, in all probability, have its share in the growth of Catholicism and Catholic influence.

It is not, then, surprising that many among the more thoughtful of other creeds look forward to a great increase of Catholic prestige and to large accessions to the Church, during the coming century. While, in the strict sense, in the world but not of it, her profound and God-given insight into the needs and aspirations of humanity; her Christian-like sympathy with the upward struggle of poor, fallen, blundering man; her divinely modelled pity for his errors; and, above all, her great compassion from above, as the guide and teacher of the nations; all these, necessarily, bring her very close, in one form or another, to the human heart. So that, in the very nature of things, the rapprochement between Catholicism and the spirit of the times will grow and deepen with the march of time; not because of any vital and impossible concession from the Church, but because, in the main, the progress of the race is onward and upward; and because God is ever all-making; and coming the day of the final resurrection of all things.

LEAVES FROM A MISSIONARY'S NOTEBOOK.

In the Southland—The Objections of Ritualists—The Missionary's Hardest Cases.

By Rev. A. P. Doyle, C. S. P.

The Paulist Fathers gave a mission in the Cathedral of Richmond, Va., last fall, and so awakened the non-Catholic people to a desire for the truth that forty-two were converted. They went back to the same city again last week to give a mission at St. Patrick's, and a dozen more were received into the Church. Old Virginia, which was ploughed and planted by such good missionaries as Cardinal Gibbons and Archbishop Keane, when they were younger, is now ripening into a harvest.

Some twenty years ago a book called "Romanism," by a Rev. Witherspoon, was circulated very largely throughout the Southland. It had a very bad influence, and to-day it constitutes the origin of the "queries" which the missionary is obliged to answer from the question box. The book has done its foul work, and to-day there is a re-accusation from its lies.

The missionary in his work of bringing non-Catholics to the Church is confronted by all sorts of Protestant objections, but perhaps the hardest opposition he meets with, the most difficult cases for affecting conversions, is a certain class of Episcopalians. These people call themselves variously Ritualists, High Churchmen, Anglo-Catholics, and the point of difficulty with them lies in the fact that they pretend to possess Catholic truth. They themselves form the Church. One such said recently to a missionary: "Why should I come to the Roman Church? Here I have valid sacraments, and a valid priesthood. What more can you give me?" The missionary tried to explain, but too often he finds that such persons have some perverted ideas as to what valid sacraments and a valid priesthood really are, and that no amount of talking can disabuse them of their error. The sad thing is the real effort many of these make—especially devout women—to attain spirituality. The writer has known of such who every day attended the Communion service of the Episcopal Church and were, really believing that they received the Blessed Sacrament. Sometimes, however, such people are being prepared by God in this way for embracing His truth when it is shown them. One such good woman, who for years had lived a simple and devoted life according to her light, was induced to meet a Catholic missionary.

At first she refused pointblank; she had no wish to know such a man; finally, however, she allowed herself to be persuaded. "He spoke to me," the woman said, when telling of her experience, "so kindly so gently, he seemed to guess at difficulties which I was trying to conceal even from myself, that my heart went out to him. I said, 'Here is a real priest,' and I told him all. The result was that, by God's grace, I became a Catholic." Now, there are many such duplicitous souls who would learn the truth who are really anxious to please God, but they too seldom have an opportunity of conversation with a missionary.

Then there are others whom the missionary meets with who prefer no religion, and yet practice virtue to a high degree. "I have always tried," one man said to a missionary, "to serve God, to be honest and pure, but I never could bring myself to join one of the Churches because they were so divided among themselves. So I have kept away; but when I heard the description of your Church, Father, I said, 'Why, that is the Church I have been looking for all these years; that is the Church for me, and now I want you to instruct me and give me baptism.'"

There are many such instances. Every missionary knows of them—men whom God has instructed, and whom the missionary finds ready. The more missionaries there can be sent out, the more of such converts can be made, for of the seventy million people in the United States a very large proportion are like this one earnest, honest man, who need only one thing to become Catholics; that is, that the missionary should place the truth before them.

The Jesuit Fathers in New York announce that during the past year they have received forty converts into the Church in their Church on Sixteenth street.

ECONOMICAL.

Did you ever notice how religiously economical some Catholics (?) are? They always practice the economy on the Church. They give up their sitings and are not well enough to go to Mass on collection Sunday. They are too plous in Church to see an invitation to contribute; more fixed in adoration than the statues. Anyhow, the Church asks too much. But dress, amusements, luxurious living, theatres—Ah, well, one must be up with the fashion. And they do tell their children how much grandfather on mother's side used to do for the Church. And woe betide the priest that won't take a short cut to the house when they send for him.—Catholic Citizen.