

The Catholic Record.

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

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CLAIMS TO CULTURE.

Chicago is in no "uncertain twilight" in its claims to culture. It has a university whose light burns brightly, owing to use of Standard Oil and of a certain kind of professor. One of them startles the world by declaring that Rockefeller is greater than Shakespeare, and another tells us that Shakespeare as a dramatist is not worth thirty cents, or, as he phrases it, is "sloppy."

"Thus we play the fools with the time, and the spirits of the world sit in the clouds and mock us."

THE JUBILEE'S LESSON.

The Jubilee celebrations were a tribute to the Immaculate Mother, and they were also a gathering of forces for the battle against naturalism. For they turned our minds to the consideration of the doctrines of original sin, grace, and justification, in a word, of the supernatural order. We heard the words of our preachers and saw the processions of the children—the pure hearts that see so far. It was all good and beautiful and soothed many a weary heart. And as we have not failed the Holy Father in his desire to honor the Blessed Mother so let us hearken to him when he says: Let them, each one, fully convince himself of this, that if his piety towards the Blessed Virgin does not hinder him from sinning, or does not move his will to amend an evil life, it is a piety deceptive and lying, wanting as it is in proper effect and in its natural fruit.

BEFOULING LITERATURE.

Literary criticism, so called, of to-day is mainly the creature of caprice. Formerly there were objective standards to guide taste and judgment. These standards exist now, but they are rarely honored. We were reminded of this while reading a laudatory notice of Balzac. We know that literary commentators have praised him without stint. Catholics, however, are not under the sway of such, and Catholic principles forbid them to pay any attention to such criticism. Thousands also without the fold have no liking for literary cesspools. The diction and plot and knowledge of the seamy side of human nature may be beautiful and intricate and correct, but all this is no excuse for permitting it to befoul the soul. Taine, if we remember aright, condemned Balzac's works as immoral.

There are very young and foolish persons who say they can swallow in such stuff without harm. Well, they either forget the lessons of the catechism or they have not been to confession for some time, or they are too depraved to be afflicted by any violations of decency. And we have seen some of these foolish individuals go far in the path that leads to destruction. They who play near spiritual death, proclaiming the while their immunity from danger, suggest that young lady from Riga

"Who went for a ride on a tiger
They returned from the tiger
With the lady beside
And a smile on the face of the tiger."

THE JAPANESE.

It appears that some American traders having an idea that the Japanese were simple folk, with no thought above a fan and a flower festival, determined to show them new ways of losing their money. They know better now. They discovered that the Oriental was more than a match for them in buying and selling. The moves on to which they based their hopes of success were checked time and again by their opponents, who dazed the men from the west with a display of astuteness and elusiveness. Forthwith we heard a doleful story to the effect that the rules which govern commerce in these countries are not in honor among the Japanese. But these people do not want our rules. They do not ask for Christianity which is supposed to inform our rules. One of their leaders, Marquis Ito, stated some time ago that religion of any kind is a form of superstition and therefore a possible source of weakness to a nation. The game of commerce played by individuals who believe the foregoing is apt to have surprises for the foreigner, however adroit.

We should, however, think twice before assuming that the robes of our trade are unstained and that all the gentlemen who are after the dollar walk ever in the narrow path of honesty. Bishop Spalding says: "Our capital is fast becoming the most inhuman, the

most iniquitous tyrant the world has ever known. Our superstitious belief in money as the only true God and Saviour of man hurries us on with increasing speed into all the venalities, dishonesties, and corruptions—into all the tricks and trusts by which the people are disheartened and impoverished. When the real good of life escapes us, money and what money buys seem to be all that is left. Then men become cowards, liars and thieves; they cringe and fawn and pander; they worship success—they call evil good, and good evil." And recently a writer in one of the current publications informs us that if it is the duty of the man with ten talents to make them a hundred, and the duty of the man with a hundred talents to make them a hundred thousand, he does not see that the degree of honesty that would hinder a man from breaking statutes is any longer the best business policy, or even a practicable policy.

Commenting on the praise given to Japan now-a-days, the Japanese minister in Paris said: "When we had only great artists they called us barbarians; now that we are killing people they say we are civilized."

DIVORCE AND THE PROTESTANT CHURCH.

At a meeting held the other day in New York city to protest against divorce Rev. Dr. Morgan Dix expressed the hope that at the next conference of the general convention a canon will be adopted prohibiting the marriage of any divorced person by any Episcopal minister. It strikes us that the rev. gentleman had, before donning the garb of a prophet, better wait to hear from the lay delegate. If we remember correctly the Bishops passed at the convention of 1901 a canon forbidding their clergy to assist at the remarriages of divorced persons. That canon was sent to the House of Deputies, where it was promptly nullified. The Bishops, whose legislative action was thus set aside, had then a splendid opportunity of showing the quality of their fibre and of demonstrating they had rights and duties which could not be contravened by the laity. They, however, pocketed their dignity and surrendered to the House of Deputies. But real Bishops set by the Holy Ghost to rule the Church of God would have imparted much needed information as to the position of the layman in the Church.

ON THE DOWNWARD GRADE.

One of the speakers, Rev. Dr. Lewis of Philadelphia, said, in reference to the evil of divorce: "In the thirty four years ending in 1891 there were 69 divorces in all Canada. During the same period in the United States there were 700,000 divorces. That means that the homes of 1,400,000 men and women were broken up, and as many children were deprived of real homes. If the same ratio is maintained there will be 3,000,000 divorces in the next thirty four years, and 6,000,000 persons without homes."

Well may men stand aghast at the havoc wrought by divorce in the home! And a nation that cannot boast of the influence of true motherhood is on the downward grade.

ARE CATHOLICS BIGOTED?

A JESUIT FATHER'S REPLY TO A CHARGE OFTEN LODGED AGAINST THE FAITHFUL.

By Rev. Bertram Woolverstan, S. J.
"Catholics are so bigoted!"
Probably no statement concerning Catholics is so often or so vehemently insisted upon as it. "Bigoted" is a good full-mouthed word, and this fact may account for its frequent employment. But, be it ever so emphatic an expression, nothing will ever make that correct which is not so. Let us examine a little.

What is a "bigot?"
A bigot, we are told, is "a person who is obstinately and unreasonably wedded to a particular religious creed, opinion, practice or ritual; a person who is illiberally attached to any opinion or system of belief." (Ogilvie's Imp. Dict. of the English Language, Vol. 1, p. 293.) From the same source we further learn that "obstinate" signifies "perniciously obstinate; adhering to an opinion of purpose; fixed firmly in resolution; not yielding to reason, arguments or other means; in a better sense, undeviatingly persistent." (The same, Vol. III., p. 291.) Having got thus far, we may ask ourselves: "Are Catholics obstinately and unreasonably wedded to their particular religious creed?"

NOT A MATTER OF "OPINION."
This might easily be so as is sometimes asserted by those outside the Catholic Church, the truths of Christianity were from first to last mere matters of opinion. But this is not the case. The truths of the Christian religion are matters of revelation by Almighty God. If this be not so,

there is no obligation on any one, inside the Catholic Church or outside it to believe anything at all. But if this is so—and we suppose that every one who professes any form of Christianity will admit the fact—there is no room for "opinion." Taking for granted, then, the fact that Almighty God has made certain revelations to man, which form the foundations on which the Christian religion is built, we may proceed a step farther. "These revelations were conveyed to man," Here, again, we suppose that every Christian will reply: "These revelations were conveyed by the teaching of Jesus Christ. (It may here be noted that even among those who profess themselves infidels there is, generally speaking, no denial of the historic fact of the existence of Jesus Christ upon this earth, and of His teaching while here.) This being so, we may proceed a step farther. "Jesus Christ having left this world, did He commit His doctrine to any man or body of men for the instruction of the human race then and thereafter?" We find this to be the case—the teaching of Christ was committed to the Apostles. Who were commanded to teach: "Going therefore teach ye all nations. . . . teaching them to observe all things whatevers I have commanded you." (Matt. xxviii., 19-20.)

PROVISION AGAINST ERROR.
"But might not the Apostles err in their teaching?" That also was provided against: "But the Holy Ghost whom the Father will send in My Name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you." (John xiv., 26.) That the Holy Ghost came we learn from Acts. II. We are told, moreover, that those Apostles who received the Holy Ghost received also the power of conferring the same upon others for certain ends—(Acts vi., 6; viii., 17; ix., 17; xiii., 3; xix., 6)—in other words, of ordaining helpers and successors. Lastly, Our Lord was to be with His Church "all days even to the consummation of the world." (Matt. xxviii., 20.)

From this it is evident that Christ constituted a Church having power to teach, endowed with special gifts for that work, infallible and enduring for all time. Now, let the seeker after truth ask himself: "Where is that Church now? Does no body claim to be the descendant of the early Church, and the inheritor of its powers?" Churches abound, but only one dares to claim such descent and demand obedience in God's Name—the Roman Catholic Church. She alone can point to her line of pastors commencing with the Apostles and ending with her present Bishops. All that the others can do is to assert that the "Church of Rome hath erred" * * * in matters of faith." (Book of Com. Prayer, Art. Religion xix.) In plain words they assert that the only Church known to have existed from Apostolic times—to which was promised Divine guidance—has erred, and that consequently the promise of Christ in its regard is of no effect. But Catholics all over the world, with full confidence in God's promises, believe that their Church has authority from Him to instruct them, and that for all time.

AUTHORITY FROM GOD.
It follows, therefore, that the Roman Catholic Church is not one of numberless sects or persuasions—but the only Church having authority from God to lead mankind to salvation. We are now in a position to ask the question: "Are Roman Catholics bigoted, i. e., obstinately and unreasonably wedded to their particular religious creed?" And the answer must be: "No, for where the teaching of the Church is appointed by God as concerned there is no place for 'reason, arguments or other means.' If 'obstinate' be taken 'in a better sense' as meaning 'undeviatingly persistent' in our adherence and obedience to Holy Church, then we willingly admit ourselves to be so, and this for the simple reason that there is no other course open to us."

A LESSON IN CHARITY.

PRESIDENT ROOSEVELT'S TRIBUTE TO A CATHOLIC CITIZEN OF WASHINGTON.

Speaking at a meeting held a few days ago in Washington, under the auspices of the Young Men's Christian Association, President Roosevelt, when introducing Rev. Charles Wagner, the author of "The Simple Life" said:

As an example of what can be done, and should be done, by the individual citizen, I shall mention something that recently occurred in the city of Washington—a thing that doubtless many of you know about, but which was unknown to me until recently. A few weeks ago when I was walking back from church one Sunday, I noticed a great fire and found that it was Downey's livery stable—you recollect it, three or four weeks ago, when the livery stable burned. Through a train of circumstances that I need not mention, my attention was particularly called to the case, and I looked into it. I had long known of the very admirable work done with singular modesty and self-effacement by Mr. Downey in trying to give homes to the homeless and to be himself a friend of those in a peculiar sense friendless in this community, and I now by accident, found out what had happened in connection with this particular incident. It appears that last spring Mr. Downey started to build a new livery stable; his stable is next door to a colored Baptist church. Mr. Downey is a white man and a Catholic and these neighbors of his are colored

men and Baptists and their kinship was simply the kinship of that broad humanity that should underlie all our feelings toward one another. Mr. Downey started to build his stable, and naturally wanted to have it as big a stable, as possible and build it right up to the limits of his land. That brought the wall close up against the back of that colored Baptist church, cutting out the light and air. The preacher called upon him and told him that they would like to purchase a strip six feet broad of the ground of Mr. Downey, upon which he was intending to build, as it would be a great inconvenience to them to lose the light and air; that they were aware that it was asking a good deal of him to cramp the building out of which he intended to make his livelihood but that they hoped he would do it because of their need. After a good deal of thought Mr. Downey came to the conclusion that he ought to grant the request, and so he notified them that he would change his plans make a somewhat smaller building and sell them the six feet of land in the strip adjoining their church. After a little while the preacher came around with the trustees of his church and said that they very much appreciated Mr. Downey's courtesy, and were sorry they had bothered him as they had because on looking into the affairs of the church they found that as they were in already in debt, they did not feel warranted in incurring any further financial obligations, and so they had to withdraw their request. They thanked him for his kindly purpose and said good-bye. But Mr. Downey found he could not go to sleep that night until finally he made up his mind that he would not buy it he would give it to them any-way which he did. But, unfortunately, we know that the Tower of Siloam often falls upon the just and unjust alike, and Mr. Downey's livery stable caught fire and burned down. It was Sunday morning and the Baptist church was in session next door to him and the clergyman stopped and said: "Now you men stay here and pray, and you men go straight out and help our people, Mr. Downey." And went on they did and got his horses all out, so that none of them were burned, although he suffered otherwise a total loss. Now I call that a practical application of Mr. Wagner's teachings. Here in Washington we have a right to be proud of a citizen like Mr. Downey, and if only we can develop enough such citizens we shall turn out just the kind of community that does not need to be but will always be glad to study "The Simple Life," the author of which I now introduce to you.

FRIENDSHIP.
THE ESSENTIAL CHARACTERISTICS OF TRUE FRIENDSHIP, DECLARES CAROLINE GIBBONS, ARE THOSE OF SELF-SACRIFICE, TRUTH, DISINTERESTEDNESS, VIRTUE AND CONSTANCY.
"Friendship," was the title of Cardinal Gibbons' regular monthly sermon at High Mass at the Cathedral yesterday morning. The Cathedral was crowded with worshippers and the Cardinal's eloquent discourse on the ties that bind one human being to another fell upon eager, attentive ears. The Cardinal said in part:
"Among the titles given to St. John the Baptist, whose name figures in the Gospel of to-day, there is none so endearing as the title of 'Friend of Jesus Christ, the bridegroom.'"
"Among the blessings and enjoyments of this life there are few that can be compared in value to the possession of a faithful friend, who will pour the truth into your heart, though you may wince under it—a friend who will defend you when you are unjustly assailed by the tongue of calumny, who will not forsake you when you have fallen into disgrace, who will counsel you in your doubts and perplexities, who will open his purse to aid you without expecting any return of funds, who will rejoice at your prosperity and grieve at your adversity, who will add to your joys and diminish your sorrows by sharing in both."
"The Holy Scripture in the following passage describes the value of a loyal friend: 'A faithful friend, and he who hath found him hath found a treasure. Nothing can be compared to a faithful friend, and no weight of gold or silver is able to counterbalance the goodness of his fidelity. A faithful friend is the medicine of life and immortality, and they that fear God shall find him.'"
"A faithful friend is a strong defense." When you are openly or secretly assailed by an enemy, or when any danger threatens you, your friend will rush to your aid, regardless of personal danger. He will make your cause his own. A beautiful example of this quality of friendship is furnished in the Book of Kings. So close was the friendship between Jonathan and David that, as the sacred text expresses it: "The soul of Jonathan was knit in the soul of David." When the enmity of Saul was aroused against David, and when he resolved through enmity to slay him, Jonathan, his sterling friend, hastened to apprise David of the danger which threatened him and to hide him in a place of security. He then so eloquently pleaded before his father the innocence of his friend that Saul promised to be reconciled to David.

"He that hath found a friend hath found a treasure. A poor man may be said to be rich in the midst of his poverty so long as he enjoys the interior sunshine of a devoted friend. The wealthiest of men, on the contrary, is poor and miserable if he has no

friend whom he can grasp by the hand and to whom he can disclose the secrets of his heart.

"Ancient history informs us that while Dionysius, the tyrant, was King of Syracuse there dwelt in that city two men, named Damon and Pythias, who were bound to one another by the closest ties of friendship. Pythias was sentenced to death by the tyrant, but he obtained some days' leave of absence that he might settle his affairs in his own country. Damon volunteered to remain as hostage in prison till his friend's return. The day of execution was drawing near and when Dionysius and his courtiers, who were strangers to the heroism of true friendship, saw that Pythias had not returned they concluded that he had betrayed his friend. But on the day appointed for the execution Pythias presented himself. Dionysius, admiring so sublime a manifestation of friendship, pardoned the condemned man. And he is said to have exclaimed: 'Though I abound in riches and am surrounded by a retinue of courtiers, how poor am I since I have not a loyal friend in whom I can confide, while both of you in the midst of your poverty enjoy the wealth of each other's society.'"

"Jesus Christ is presented to us in the text under the sweet and attractive title of friend. 'I will no more,' He says, 'call you servants, for the servant knoweth not what his master doeth, but I have called you friends, because all things whatsoever I have heard of My Father I have made known to you.'"

"But you may say to me these words of Christ were not addressed to us sinners, but to the Apostles. That is true, but for your comfort I can say to you that Jesus is called in the Gospel the 'Friend of sinners,' and did not His enemies reproach Him because He associated with Publicans and sinners? Therefore, though we are sinners, He is our friend, for He came not to call the righteous, but sinners to repentance."

"Friendship has certain essential characteristics without which it is unworthy of the name. The basis of true friendship is self-sacrifice, disinterestedness, truth virtue, and constancy. It is commonly said that 'there is honor even among thieves.' But can he be no honor among the aims and pursuits of liars and vicious."

"You may have friends who possess the qualities of friendship, but Jesus Christ alone possesses them all in a perfect degree."
"No man has made so great a sacrifice for a friend as Christ has made for us. 'Greater love than this no man hath, that a man lay down his life for his friends.' Jesus has done more than this for us. When we were His enemies He made us His friends and then He surrendered His life for us. He has shown a stronger friendship for us than Damon has shown for Pythias, or than Jonathan has for David. Like Damon, He has become a prisoner and a hostage for us that we might enjoy the liberty of the children of God. But more than Damon, He has died that we might live. He has laid down His life for His friends. Like Jonathan He has pleaded our cause before His father, but greater than Jonathan, He has become the victim of His Father's justice, that we might escape His Father's vengeance."

"Where will you find a friendship so disinterested as that of Jesus Christ? In possession of your friendship He has nothing to gain, if deprived of your friendship He has nothing to lose. You are all the gainers in enjoying His blessed society. You are all the losers when it is withdrawn from you. You come to Him empty-handed, or, if you have a gift to offer Him, it is the fruit of His bounty. He comes to you laden with gifts. He brings to you joy and interior sunshine. He brings you peace and tranquility of heart. The words which He spoke to you in the Gospel linger in your memory like some delicious fragrance. And yet how little remorse we experience in losing the friendship of Jesus! If, through our own fault, we are separated from the society of a friend we are dejected and inconsolable; but if we lose the friendship of Jesus, through mortal sin, we are in a state of stupid indifference, though in parting from Him we are deprived of a treasure which the world cannot purchase."

The friendship of Jesus is constant and persevering. No matter how strong and tender may be the ties of friendship that bind you to others, these friends will be withdrawn from you by force of circumstances, or they may abandon you through infidelity, or be removed by death. But no power on earth can separate you from the friendship of Jesus against your will. If you lose His friendship it will be through your own fault. He will be the last to leave you and the first to welcome you. In order to be restored to His friendship you have only to enter the secret chamber of your heart and invite Him thither by humble prayer and He will presently be with you, as He was with the disciples going to Emmaus, and you will feel the joy of His presence, as they did when they exclaimed: "Was not our heart burning within us while He spoke in the way?" He will always be with you. You may enjoy His company day and night, alone and in public. He will be the last to say farewell to you on earth and the first to greet you in Heaven. And how consoling it is to have Him with you! When Jesus is present, says Kempt, "all is well and nothing seems difficult. When Jesus is absent everything is hard. To be without Jesus is a grievous hell; to be with Jesus is a sweet Paradise."

"It goes without saying that you should love your Divine Friend as He has first loved you. You should love Him more than any earthly creature,

for His love for you surpasses that of human being. 'Greater love than this no man hath, that a man lay down his life for his friend.' Your love should not be sentimental or expressed in mere words. It should be real and substantial. You should be willing to suffer with your Lord and for Him, for sacrifice is the strongest test of love."

CATHOLIC NOTE S.

The Rev. Edward Hofker Welch, S. J., for several years connected with the church of the Immaculate Conception, Boston, and until recently chaplain and lecturer of Constitutional History at Georgetown College, Washington, D. C., died December 5, in his eighty-third year.

Father Grant, S. J., who died at St. Bruno's College North Wales, on Friday aged eighty-four, was the first of the converts of the Oxford Movement. He was received into the Church in 1811 whilst an undergraduate at Oxford. He was followed by the late Canon Bernard Smith in 1813. Newman "came over" in 1845. Father Grant served at St. Francis Xavier's in the fifties.

The Red or Votive Mass of the Holy Ghost, which for centuries had been offered annually on the opening of the English Law Courts for the Michaelmas term to ask for the Divine blessing on those engaged in the administration of the law, was recently celebrated, for the first time since the Reformation, in Westminster Cathedral, London.

Advices received in New York from Rome say that Miss Eliza Lummis has received from the Pope full approval of the constitution which she drafted for the organization of Catholic women known as Filiae Fidei, or, Daughters of the Faith. This society, it will be remembered, was started by Miss Lummis and several other Catholic women a year ago for the purpose of correcting by their example some of the bad habits of society."

Denies That Any Division Exists in Irish Party.

Rumors of another "split" in the Irish party, coming across the water last week, discourage and dishearten many in this country who are expectant of great things as a result of the presence in the British House of Commons of a united body of Irish representatives. John O'Callaghan of Boston, secretary of the United Irish League of America, who has just returned from the old country, denies that any such "split" exists or is threatened. "I am in a position," says Mr. O'Callaghan, "to give that statement a complete and absolute contradiction. It is a lie made out of whole cloth, and spread in America by the English enemies of the Irish cause for the purpose of dampening the ardor and destroying the enthusiasm in support of the United Irish League which has enabled the Irish party to carry everything before it for the past year or two."—Sacred Heart Review.

A GREAT CATHOLIC FAMILY.

Father Bernard Vaughan, brother of the late Cardinal, organized a concert recently in London by which over \$10,000 was realized in aid of poor children in the slums of the big city. Some singers of world wide fame, including Madame Patti, gave their services gratuitously. Noticing the concert project when the arrangements for it were being made, a London non-Catholic paper, the Pall Mall Gazette, remarked that:

"The Vaughan family takes a prominence in modern religious life, by reason of the enormous enthusiasm which always accompanies their words and works. For the concert in question Mme. Patti has promised to sing; Miss Ada Crossley and Mr. Santley will also assist; even Kubeik has offered his services, and a northern select choir will also be present to give their help. Such are the fruits of an enthusiasm which produced the first Archbishop of Sydney, the third Archbishop of Westminster, the saintly Clare Vaughan, the indefatigable Jesuit, Father Bernard, and Father Kenelm. In Westminster Cathedral the music relied upon the Cardinal's encouragement almost creation; and in this more mundane concert his brother is again proving the genius of the family, nor should it be forgotten that even another brother, Father Jerome Vaughan has created at Fort Augustus in the Highlands, the greatest school of Plain Chant that we possess, probably, in the British Isles."

This is high but eminently deserved praise for a family which has given nearly all its male members of the present generation to the active service of the Church.—New York Freeman's Journal.

A Good Habit to Encourage.

The Catholic Citizen desires to encourage the habit of contributing among children. This habit, says the Citizen, "has an educating influence that the Church will find highly advantageous when the boy and girl have grown to manhood and womanhood. The disposition that willingly offers the penny in youth, will respond to larger calls in after years. A want of this generous spirit has been noticed in the rising generation. If parents would initiate their children in a spirit of free offering towards the Church by making them invariably take part in the ordinary Sunday collection, an improvement would soon be discernable in this respect."

It is easier to enrich ourselves with a thousand virtues than to correct ourselves of a single fault.