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The Catholic Record.

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

VOLUME XXXIII.

LONDON, ONTARIO, SATURDAY, AUGUST 26, 1911

1714

The Catholic Record

LONDON, SATURDAY, AUGUST 26, 1911

AN OLD STORY

Bishop Bart of the Methodist Episcopal Church is, if we may judge from an article in the Christian Guardian, one of the writers who are less truthful, less candid, less high-minded, less honourable even than the partisans of political and social causes who make no profession as to the duty of love. Why should he talk of the Romish Church? Wesley calls it a "name which they do not take to themselves, but one fixed upon them by way of reproach without their approbation or consent." Why not show the intrinsic value of Methodism by argument instead of scurrilous and calumny against the Church? He knows or ought to know that neither in Europe nor in any place on earth does the Church substitute the Mass for the Gospel, penance for repentance, the Virgin Mary and the Saints for Christ. But this is the pabulum he dishes out to his Methodist brethren. Is it any wonder that Dean Stanley, after witnessing performances of the Bart type, exclaims that he is convinced that Protestantism in general treats Catholics with shameful ignorance and unfairness. We welcome argument and we can endure the rant and fustian of the notoriety-seeking divine, but the cleric who talks of love and spreading the Gospel and shows that he is ignorant of the language of Christianity is a severe test of our patience.

Other Protestants, however, have given ungrudging praise, but these men were scholars and pledged to truth and not roving evangelists whose mental vision was obscured by prejudices. Channing speaks of our missionaries who have carried Christianity to the ends of the earth, of our Sisters of Charity who have carried relief and solace to the most hopeless and pain. Do not these teach us, he says, that in the Romish Church the Spirit of God has found a home. Bishop Bart says that the Church in Europe has become degenerated and corrupt. Another writer, "The Golden Age," p. 379, says: "Protestantism has written no creed, fashioned no culture, framed no Church, developed no power which could begin to take the place which the Catholic Church holds in the world today. Destroy this Church, which dates back to the times of the apostles, to which the Fathers belonged and around which are gathered the most tender and sacred associations of history, and Protestantism would be involved in the general wreck." And Martineau says that the Church presents one of the most solemn and majestic circles in history. And this is the Church which Bishop Bart seeks to berate with the old stale charge that the study of God's Word has not only been discouraged but often forbidden. Are our non-Catholic brethren going to be content with threadbare commonplaces and outrageous charges?

Bishop Bart tells his readers that in Europe Romanism is Jesuitically aggressive. This is, indeed, a cryptic utterance. Doubtless he wished to startle the good folk at a home who believe that a Jesuit is a fearsome individual of stealthy step and subtle ways, casting snares for their capture. We are of the opinion that the worthy evangelist would be at a loss to explain the phrase. But he must try to vent his spleen in some manner on the Jesuits who, in the immortal words of ex-President Roosevelt, had the Reformers "beaten to a frazzle." When Bishop Bart says that the church in Europe is pagan in all but the name he forgets the advice of Wesley: "Give me a man," he says, "who, setting railleury and ill-named apart, will maintain this by dint of argument."

OUR DUTY

The crass and supine ignorance of some editors of things Catholic is bewildering. Some time ago, in a description of a marriage of opera singers with the smell of the divorce court still upon them, we were told that in addition to the civil service there was a ceremony in a Catholic Church. The editors should know that the Church does not bless legalized adultery. We remember that a Chicago reporter spoke of Cardinal Sotalli "wearing a tonsure on his shoulder and carrying a thrasher on his head," and that another told us that "an apostolic delegate wore a canopy on his back when he pontificated and that Mass was said after supper." We may wonder at this ignorance, but many Catholics lack the knowledge which would enable them to answer the chief objections against the Church. And they are aware that they must know that God has taught by learning the Christian doctrine.

But our experience justifies us in saying that Christian doctrine is not honored in too many households. True indeed, that the children are exhorted to learn the catechism, but worldly and indifferent parents teach them by example that it is not so important as the secular text-book. It is not a money-maker; it does not stand for the business of "getting on" and the children study it as a matter of routine, and after their first communion bid farewell to it, oftentimes forever. They never read a work on Catholic doctrine. The simplest objection evokes but a stammering answer. Questioned about the Immaculate Conception or the infallibility of the Pope they are at a loss to state our position satisfactorily and correctly. And they are not illiterate. They can read and write, but they have not the knowledge of God. They have books and newspaper lore, but realization of the objects of faith, the spiritual vision that would give them peace and purity, the information that would equip them to be soldiers for truth—all this they regard as of no consequence. If we wish to become intelligent Catholics we should read the catechism from time to time. We should know something about the laws and ceremonies of the Church. A knowledge of the rubrics would mean an increase of devotion. We should be able to answer the ordinary charges against the Church. Surely if we love the Church we should not be dumb in the presence of attack and calumny. But if we are ignorant calumny will knock at our doors without being challenged, to the confirmation, needless to say, of prejudice. Protestants, many of them, are unjust to the Church because of their education, or of environment, or the bad example of Catholics. To them a word in season may be as a kindly light to lead them to peace. Though they know not the laws and doctrines of the Church they judge her by the crimes of so-called Catholics. It cannot be said that books about the Church are too expensive and consequently beyond the reach of the man in the street. For the Catholic Truth Society publishes, and sells for the merest pittance, pamphlets and leaflets explaining doctrine and dealing with objections. It offers to parents who wish an antidote to the rapid and stultifying literature that is scattered broadcast, interesting stories and lives of the saints. These publications are up-to-date, and are worth their weight in gold. Our societies should not only support the Truth Society but should see that these pamphlets obtain a wide circulation. By so doing they will not only strengthen themselves, but will contribute to the formation of Catholic opinion and of an intelligent laity.

FATHER ANTWERP'S SERMON

The following is an epitome of Father Antwerp's address to the Knights of Columbus at the Detroit convention: "He that is not with Me is against Me, and he that gathereth not with Me scattereth." It is with no little trepidation of spirit that I stand before you this morning, Sir Knights of Columbus. I address probably the most distinguished body of Catholic laymen in this country—men on whom so much depends for the advancement of Catholic faith and hope and charity. I would that the great and eloquent orator of St. Louis, Archbishop Glennon, had been able to be with us on this occasion, as at first planned, and we could have received from his inspiring lips the message—the great message—of the Knights of Columbus in convention assembled. "For who can doubt but that he has a very special and a very grave charge to deliver to you, Sir Knights, who have championed His cause and sworn a lasting fealty to His interests. We are banded together as brother Knights, as Christian Knights, with all that this most splendid title entails and our most holy purpose in this compact must be the bringing back to this present day world—this world of irreligion and forgetfulness of God—the spirit of Christian chivalry that tends to develop all that is noble and true and good amongst the children of men. "In our assumption of Christian knighthood we have left ourselves no longer free to falter by the wayside while others bear the brunt of battle for Christian truth and purity and justice. As Knights of Columbus we are consecrated to a high and holy purpose on the altar of which every selfish interest must be sacrificed. We stand before the world to-day not as individuals at liberty to consider our individual choice or pleasure, but as a great body of Catholic gentlemen, each one among us striving to reach the lofty ideals of the Christian Knight of old, as exemplified in the true Knight of Columbus. Our aim is to be a mighty phalanx bravely standing before the awful avalanche of infidelity and immorality that is threatening society on every side to-day, steadily stemming the tide of carelessness and religious indifference that is slowly but surely promising to submerge this fair republic of ours until we have driven back the wayward forces of the world to the degraded condition of an intellectual paganism. What this means the student of ancient history knows full well. It was to lift mankind up from this lamentable state to the Second Person of the Blessed Trinity, became man and died upon the hard wood of the cross. And He now appears to us, His sworn friend and followers, not to permit death to have been in vain for the want of earnestness and good will on our part. Man had been created for union with God, both in time and in eternity, and when he endeavors to find his happiness outside of God, he is sure to meet with bitter disaster. Outside the Church of Jesus Christ, man is becoming more and more the mere human animal, intellectual if you will, but nevertheless fallen from the high estate as a child of God, to the level of a rational beast. The more he turns from the Creator and fixes his love upon the creature the more surely he loses that moral tone of character merited for him by the Incarnation of the Son of God. Hence, we find around us everywhere we turn the wild vagaries of the pseudo-philosophers and pseudo-scientists offered us a panacea for all the ills that the human life is heir to. Under these circumstances it is for us, Sir Knights, to be ever mindful of our high and holy calling as children of God and members of His one true church and as such to endeavor day by day to live up to the most sublime ideals of Christian knight-hood. Under the guidance of God's inspiring grace we are to be the Catholic leaven of this twentieth century, who, by the integrity of our Catholic lives are to make light some the lives of those among whom we live. Most of us, however, are apt to be carried away by the beauty of theory and fall to put in practice the theory that has captivated our minds. Our reception into this magnificent organization and our admission to its exceptional privileges and nobility with the nobility of Christian knight-hood, is but tinkling cymbal and sounding brass unless it bring about practical results in making us better men of pure and holy lives. Like the Knights of the Holy Grail, filled with the spirit of justice and charity towards all and an ever increasing loyalty to the interests of Jesus Christ our Sovereign King, we are to be men of peace and love. "Our association in this great order means nothing to us unless it makes us men of unswerving Catholic principle, men who look upon the prevailing habit of cursing and swearing as a treason against our God; men who would resort to tarnish the bright escutcheon of Christian chivalry by a ribald jest and who would suffer death itself rather than degrade their high nature, defiled as it has been through the Incarnation,

FATHER ANTWERP'S SERMON

HIS ADDRESS TO THE KNIGHTS OF COLUMBUS AT DETROIT. BE KNIGHTS IN THE TRUE SENSE

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by the commission of an impure act; men in a word who are proud of the glorious traditions of the nineteenth centuries of Catholic sainthood and, inspired by this thought day by day, stand forth as shining lights of fervent piety, natural grace, leading others on towards the City of God. NO COMPROMISE POSSIBLE. "Our professions, our obligations, admit of no compromise. Unless we are ideal Catholics, Sir Knights, we are a disgrace to our noble organization, a discredit to the Church of God and a stumbling block in the way of conversion to this glorious republic of God. How shall we stem the tide of infidelity sweeping over us unless we be all that we should be and doing, fighting the good fight, hoping in Christ for the victory. We must combat the growing tendency towards irreligion by a more regular attendance at all our religious duties, and the more recent tendency and out of season for the Christian education of our children. We must combat the attempt to rob men of their faith in the divinity of Christ by the strong weapon of civic virtue, standing undimly on the lifting principles of His holy gospel. We must combat the fearful onslaught now being made on the foundations of Christian society through the shocking legalized polygamy of divorce by making our own houses the prototypes of that ideal home of Nazareth in the practice of everything that is beautiful in Christian modesty and temperance. "We must deal a deadly blow to civic corruption with the strong weapon of civic virtue, standing undimly on the lifting principles of His holy gospel. We must combat the fearful onslaught now being made on the foundations of Christian society through the shocking legalized polygamy of divorce by making our own houses the prototypes of that ideal home of Nazareth in the practice of everything that is beautiful in Christian modesty and temperance. 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