

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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HATRED OF THE CHURCH.

The protest of Pius X. against the visit of President Loubet to King Victor Emmanuel has furnished anti-Catholic scribes with a pretext for inveighing against the Church. Bigots of every stripe are using large vocabularies to express their detestation of Rome. We suppose they have read the following words: "If the world hate you, know ye that it hated Me before you. If you had been of the world the world would love its own; but because you are not of the world—therefore the world hateth you." That hatred does the steps of Christ's Church. All things else the world views with complacency. Its infidel scientists look upon the sects as unworthy of antagonism. But when there is question of the Church, etc., and they who fight for it give free reign to their hatred.

THE POPE'S PROTEST.

But why should the Pope not protest against the visit of President Loubet to the King of Italy? In protesting the Pope has, it seems to us, done what every honest, and self-respecting man should do in similar circumstances. King Victor Emmanuel, he it is remembered, has as much right to Rome and the Papal States as has a thief to his booty. His claim to them is based on usurpation and robbery. And because Pius X. would not remain silent when the chief of a Catholic nation did honor to him "who usurps the civil sovereignty and restricts the necessary liberty and independence of the Holy See" he is denounced as reactionary. Because he would not sit quietly while Loubet was exchanging compliments with the Italian King, and endeavoring incidentally to convince him that the commandment "Thou shalt not steal" has no meaning for kings or nations he is, as the London Spectator says, "a poor politician." It appears to us that the action of the Pope should be commended by all classes, irrespective of creed. It is not only against the studied insolence of the French President, but also against the condoning of robbery and injustice. It strikes at the principle that might is right, and this may account for the antics of a section of the English press.

THE CUSTODIAN OF THE MORAL LAW.

If Pius X. were a politician in the ordinary acceptance of the term he might have avoided friction with the French Government. But the Roman Pontiff is the custodian of the moral law. He is a judge set up by God to teach all nations. He has but one aim, the guidance of his spiritual children to eternal happiness. And in doing this he must strike no uncertain note where right and justice are concerned.

THE "SPECTATOR" AND THE POPE.

The London Spectator says: "Pius X. is not only a bad politician, but, unlike his predecessor, is wholly out of sympathy with modern development. He desires to put the clock back. In hankering after the despotism of Egypt the Papacy runs the risk of forfeiting all."

When the Spectator man judges Pius X. by the standards of political tricksters he is apt to give, as in this instance, an exhibition of senility. He would like, doubtless, to see the Pope hand in hand with the plunderers of the papal patrimony and have them sacrifice principle to expediency. The modern development that guards carefully against wounding the feelings of the highwayman who happens to molest us is merely a sign of an excited journalist. It would do nicely for the Pope though it could not be preached with impunity to any self-respecting Englishman. When the rights of a Briton are encroached upon there is a prompt call for a few machine guns; but when the Pope of Rome falls among thieves he is expected to say and do nothing to thwart them. That the Papacy runs the risk of forfeiting all is a very decrepit platitude. Centuries ago it fell from the lips of an enterprising prophet, and has since then been used by the individuals who learn nothing and forget nothing. To the average Protestant the Papacy must be a bewildering thing. Humanly speaking it should have gone by the board long ago. But here it is to-day young and vigorous and in the

van of all that redounds to the glory of civilization. Can the Spectator explain this phenomenon?

THE ONE TRUE WITNESS.

WHY I AM A CHRISTIAN.

Rev. E. A. Higgins, S. J.

Taking for his general subject the Grounds of our Faith as Christians, the lecturer proposed to answer the question Why are you a Christian? by reviewing the arguments and evidences of Christianity, and the reasons for which we admit the Divinity of our Lord Jesus Christ. But first, by way of preparation the lecturer glanced at the religious condition of the non-Catholic world in the United States, and showed how outside the Church the wrangling of discordant sects was fast giving way to a complete religious skepticism. Infidelity, he said, was prevalent in all classes and conditions of non-Catholic society; and infidelity the speaker defined to be the rejection of all supernatural revelation and the denial of Christ's divinity. The causes of this widespread infidelity in the United States, the speaker thought were principally two, namely, a God-excluding system of schools, and a skeptical or unbelieving pulpit. He might add as a third cause of the rapid growth of infidelity, the license of an irreligious press, but he was disposed to regard that as a result rather than a cause of the prevalent tone of skepticism.

The lecturer then devoted the first moments to the consideration of the first-mentioned cause, namely, a God-excluding system of education. Whatever may be the theory of secularists, those who are concerned for the Christian civilization and the Christian religion of the people in the United States can have no doubts about the pernicious effects of the Godless schools. "By their fruits ye shall know them." It is precisely for this fruit of infidelity that the noisy faction of agnostics and secularists clamor so loudly against any interference with their God-excluding schools.

Passing on to the second cause of the rapid growth of infidelity, the lecturer sketched the baneful influence of a skeptical pulpit. There is not a large city in the United States but supports some preacher who is distinguished by his liberalistic views or his undisguised contempt for the most sacred mysteries of religion. From the vantage ground of a so-called Christian pulpit these clerical infidels disseminate the poison of their false teaching. They have a large audience, for those sensational and advanced preachers are faithfully reported by the daily press, and they carry their audience with them from one church to another, overlapping every barrier of their old beliefs, and landing in the mire of infidelity. Here the lecturer reviewed the utterances of popular preachers of New York, Boston and Chicago, showing how they rejected the most fundamental doctrines of Christianity, including those of the Trinity, the Divinity of Christ, the inspiration of the Bible. In them and their audiences we were witnesses of the natural and logical development of the principles sown by the first Reformers. They are quite consistent in carrying out to the last conclusion the principle of individualism or private judgment which gave birth to Luther and Calvin, Wesley and Swedenborg. Without being aware of it, they are the latest product of that decomposition which is going on so rapidly in the body of Protestantism. We are witnessing the development of false principles to their legitimate consequences. It is the evolution of decay. They call it progress, but it is the progress of dissolution. They reject creeds and dogmas, but what is this but to reject all definite religious truth? and this is skepticism. Deny the principle of authority in religion and substitute for it your own mere individual reason, and you must, if you are consistent, end in rationalism and infidelity. Follow the same process in the civil order and you have anarchy.

As Cardinal Newman expresses it, "There is no logical standing-ground between the Catholic Church and infidelity." If you subject the religion of Christ to the contentions of human caprice, it will only be a question of time till the wranglings of sects end in the total rejection of the Christian Faith. The preachers of infidelity are logical in carrying out to their ultimate conclusions the principles with which the religious revolt of the sixteenth century began. But alas for them! They are logical and consistent only for evil. They are doing the work of anti-Christ. They are preaching a license of opinion which must inevitably lead to license of conduct. They are scandalizing their weaker brethren by throwing down the last barriers of infidelity and letting in the wild beasts of pride, intellectual revolt, disobedience, contempt of God's authority, to ravage the fold of Christ.

If you want to pass for an educated person, they tell us, you must hold that Christianity is not a divinely revealed religion, which you must embrace under pain of eternal damnation, but only one among many forms of religion, like Buddhism, Paganism, Mahometanism, Judaism, Fetichism, all of which are equally false or equally true, just as you please. Contrast such teaching with the doctrine of Christ and His apostles, and you will see how anti-Christian it is. "Without Faith it is impossible to please God." "He that believeth and is baptized shall be saved, he that believeth not shall be condemned." "He that believeth in me, shall have life everlasting." "He that believeth not in me, is already judged." "You believe in the Father, believe also in Me." "I am the Way, the Truth and the Life." "No one cometh to the Father but through Me." "This is life everlasting to know Thee, O God, and Whom Thou hast sent, Christ Jesus, our Lord." Here is the reason why Christians, who know what Faith means, have always regarded with unbelief as a most deadly sin, because it is willful rejection of God's word, of God's will and God's authority. No wonder that so many non-Catholics are lapsing into infidelity and skepticism. Many of those who should be to them as the salt of the earth, feed them on the poison of doubt and denial. Those who should be their religious guides are the very ones to extinguish in their souls the last faint glimmerings of Faith, and leave them to grope in the darkness of infidelity. The process of unchristianizing the Protestant community, especially in our large cities, is carried on most efficiently by the high-priced clergymen whose eloquent lectures contain all things except the Gospel of Jesus Christ. It is a sad spectacle. Few of our non-Catholic brethren realize the full meaning and the awful consequences, for time and eternity, of the ravages which this infidelity works in the souls of men. The religious atmosphere is poisoned with it. We encounter it or feel it on every side. What is there, in Heaven or earth, what principle of religion or morality, that is not obscured or totally rejected? It behoves us then to be intellectually well grounded in our Faith; to protect it by the safeguards of prayer and study, of humility and watchfulness. We should review the evidences of our belief. We should know why we are Christians, and be ready to give a reason for the Faith that is in us. We know that Faith is not a mere sentiment, but is a firm conviction wrought in the soul, both on the intellect and will, by the Truth and the Grace of God. We propose to strengthen our Faith and to enkindle our love by studying the words, the life and the character of our divine Lord, the author and finisher of our Faith. Like St. Paul, we should esteem all things loss except the excellent knowledge of Jesus our Lord. To know Him is to know everything. To be ignorant of Him is to know nothing that is worth knowing. This shall be the subject of our consideration next Sunday night.

A DEADLY SIN ALL DISAVOW.

ENVY, WHICH IS AT THE BOTTOM OF MOST OF OUR SNEERING AND CARPING AND FAULT-FINDING.

Rev. A. B. O'Neill, O. S. C., in the New Freeman.

Genuine self-knowledge is so rare and thorough, self-deceit so common that not a few men and women go through life with scarcely a suspicion, and never an avowal, that they are at all so mean and little as their words and actions frequently proclaim them. Such people listlessly and less attentively to the preacher as he constructs a moral cap which fits them perfectly; but instead of wearing it themselves in all humility, they complacently consider how extremely well it is adapted to the heads of some dozen occupants of other pews. They leisurely read a pen-pen in which they themselves are portrayed to the very life, and draw no graphic ally as to be recognized at a glance by all who know them; but they see nothing familiar in the most prominent features and would indignantly deny that the character so truthfully depicted bears any resemblance to their own. If you speak into the recorder of a phonograph, and then listen to the reproduction of your record, you will discover that while your own voice sounds familiar enough to your friends and acquaintances, it sounds quite strange and unfamiliar to yourself; and many of us know still less about our actual characters than about our real voices.

Does anyone for instance, ever candidly admit that he is given to envy? Do we ever, outside of the confessional, or submitted to some severe discipline, acknowledge that the success, the prosperity, the superiority of another excites within us a feeling of uneasiness and discomfort, accompanied by a desire, if not an effort, to mortify and disparage the person in question? Are we not all willing to subscribe to the verdict in which the world's theologians and moralists and sages and poets have all ways concurred; that envy thrives only in a low, mean, ungenerous nature; that it is a sin peculiarly devilish in its malice and deadly in its effects, and that it is without exception the most unprofitable of all sins, utterly sterile, and its own abundant punishment? Of course we are.

Envy in the abstract, or even the concrete envious in the persons of our neighbors, we are quite ready to denounce withering severity, to condemn as scurrilous as the most rigorous moralists of them all. We agree with Bunsel that "envy is only a malignant selfish hunger, casting its evil eye on the elevation or supposed happiness of others," and with Thomson that

"Base envy withers at another's joy
And hates that excellence it cannot reach."

We quote approvingly from the Book of Wisdom: "By the envy of the devil death came into the world," and are willing to ask in general terms to be delivered "from envy, hatred, malice, and all uncharitableness." We admit the truth of this paragraph from Character: "It is only the small and essentially mean nature that finds pleasure in the disappointment, and annoyance at the success of others. Therefore, unhappily for themselves, persons so constituted that they have not the heart to be generous. . . . People of this sort often come to regard the success of

others, even in a good work, as a kind of personal offense. They cannot bear to hear another praised, especially if he belongs to their own art, or calling, or profession. They will pardon a man's failures, but cannot forgive his doing a thing better than they can do, and where they themselves have failed, they are found to be the most merciless detractors. The sour critic thinks of his rival:

"When Heaven with such parts has blest him,
Have I not reason to detest him?"

Yes; envy in itself, or envy in others we stigmatize as baseness. The misfortune is that when the contemptible passion invades our own heart, we utterly refuse to acknowledge its presence, or we persistently call it by some other name. We may avow, of course, being grieved that the success achieved by a friend or acquaintance may have a tendency to make him proud; that the praise lavished upon him may swell his vanity to undue proportions; that his being so much in the public eye may ultimately prove his undoing; that his general popularity has probably been won by some unworthy sacrifice of principle; that the office he has attained is beyond his ability worthily to fill—but grievous purely and simply because he is basking in sunshine while we are kept comparatively in the shade! Perish the thought! We scorn such meanness! What humbugging hypocrites some of us are, and how rarely in this matter of envy do we succeed in deceiving any one but ourselves!

The simple fact is that bald, naked, unadorned envy is at the bottom of most of our sneering and carping and fault-finding, and caustic criticism. Few natures are so thoroughly generous and noble that their first impulse is to rejoice in the success, the elevation, the prosperity that raises their fellows above themselves. Comparatively few are even so Christian as to check forth with their first ungenerous, ignoble impulse "to wither at another's joy," and substitute for the basest of passions that sweet charity which "is patient, is kind * * * envieth not, dealeth not perversely." Burke has said: "I am convinced that we have a degree of delight, and that no small one, in the real happiness and gain of others;" but it is probably truer to assert that we have a degree of pain, more or less acute, in the real good fortune and delight of others.

As brotherly love, or fraternal charity is the virtue directly opposed to this blighting vice of envy, the surest guarantee that our hearts are actually free from the vice as we should like to believe them, is the uniform charityableness of our discourse relative to those whose merit or success may naturally be supposed most likely to inspire us with the unworthy sentiment. If we find genuine relief and consolation in dwelling upon their shortcomings and defects rather than upon their good points and excellencies, we may rest assured that despite all our protestations to the contrary, we are a prey to envy, are less generous than man, less noble than base. "Out of the abundance of the heart the mouth speaketh;" and out of the envious heart, in particular, proceed the faint praise, the qualified approval, the exaggerated censure, the scolding sneers, the disparaging comments, the extravagant blame, the inordinate depreciation, the distorted slander and the downright calumny that work such havoc in Christian communities, and outrage that Divine Master Who said to His disciples of all times: "By this shall men know that ye are My followers, in that you love one another."

WHY MEN DO NOT GO TO CHURCH.

Michigan Catholic.

The question "Why Men Do Not Go to Church," has called forth considerable correspondence in the Eastern press. Mr. Edward Bok, editor of the Ladies' Home Journal, in a recent number of the Outlook, has an article on this subject. Being a Protestant he made his studies of the causes that keep so many men, especially young men from church on Sundays. After an inquiry amongst eight communities, the editor gives the result of his investigation. He says:

"In these eight communities there were, all told, thirty-one churches, and the Young Men's Christian Association nearest to these communities obtained for me the figures that in these communities there were sixteen hundred and twenty-eight young men between the ages of twenty and thirty-five in the neighborhood of these churches. Then I had secured from one of the attendants for four consecutive Sundays of the number of young men, between the ages given, at each of these churches, with the result that the highest attendance at all the thirty-one churches combined, on any one Sunday, was four hundred and twenty-seven. Now, there was no Sunday golf possible in these communities, and yet twelve hundred and thirteen out of sixteen hundred and forty young men did not go to church. What was the reason here?"

"I asked all the clergymen, 'Indifference to holy things,' said several. 'The deterioration of the modern young man,' said others, and these two opinions represented nineteen out of thirty-one clergymen."

"Then I asked the young men. I took nineteen of them."

"Not enough to go for," was substantially the verdict of eleven out of nineteen."

"What do you mean by that?" I asked in each case.

"Why, one doesn't get enough out of the sermons that are preached to

make the difference worth while to go and hear them," said one young man.

"You don't get anything to carry away with you," said another.

"Why, D— (mentioning the name of one of the ministers) isn't practical. It is all theory, theory, words, words. He doesn't seem to go out into the world among men. Too much old-fashioned and cloister study. Doesn't know men; only books. I thought it was myself, for a time. But father says the same, although it came hard for him to confess it. Now he doesn't go any more."

Contrast this neglect of church duty amongst Protestants on the Sabbath with the attendance of men, young and old, in the Catholic churches throughout the world on Sundays. True, there may be some who show indifference to their obligations, as Catholics, but this element of carelessness is always willing to barter salvation for temporal aggrandizement. Catholic men who neglect to hear Mass on Sundays, and who refrain from taking an active interest in parish affairs and the spread of Catholicity, are a disgrace to their religion, and almost on the same plane as infidels. If there is any many feature expressed in the life of an infidel by a public denial of God, one would be nearly forced to give the doubter more excuse for his rash deductions of Divine doctrines than he could offer the man, born and brought up in the Catholic belief, who forgets his religious duties. Every parish has a few of these extremists—super-sensitive, self-estimating fellows who find fault with everything and everybody connected with the Church, from the priest down to the sexton and the ushers. But these are the Catholic minority; in all those things you will find that the Irish people will not suffer by a comparison with the most favored people on earth."

But we are not, however, foolish or vain or thick-headed enough not to know that we stand in as great danger from this abominable vice as any other people. And as we are gradually training our children to be Anglo-Saxons, it behooves us to see that we do not incur the curse which follows inevitably from the indulgence of greed and sensuality. This parish of Johnville gives the lie to all such slanders as I speak of, but that does not mean that drunkenness is unknown amongst us, or that we are free from the common danger.

I hold that it is better for us, the children of Irish fathers and mothers, to be taught to respect and admire them in all these things, than that we should be taught to despise and sneer at them as a people who, with their eyes open, voluntarily choose to wallow like swine in the muck and filth of a mud-hole of drunkenness. For this reason then I again appeal to the young men of this parish; to abstain from the use of intoxicants at their social gatherings, and whenever or however they come to a knowledge of its illegal sale amongst them, to stand up like the self-respecting sons of sober and God-fearing Irish fathers and mothers and put a stop to it. Do not try to say it is none of your business. It is decidedly your business, and your duty to do what will contribute so mightily to the health, happiness and prosperity of this community.

in the same way. They call themselves Irish. So does Professor Tyrrell of Trinity College, and he sees nothing in the churches of the land but lie, spires that lift their heads and lie, nothing in the poverty of the people but the greed and grinding oppression of a vampire church. The vision of some would-be reformer is just as jaundiced. They see nothing but idleness and drunkenness in Ireland, and undertake impudently to lecture the Irish on what they consider the cause of most of their poverty. They would blot out history if they could in just the same way and for just the same reason as the promoters of an Anglo-American alliance would blot it out from American school-books dealing with the Revolution. We have no more use for Irishmen of that stamp than we have for the Tyrrell variety. Instead of being a besotted race, we claim there is virtue enough in us to lighten the civilization calling itself Anglo-Saxon, as corrupt and vile as anything the world has seen since the days of Pagan Rome.

The normal condition of any Irish community, at home or abroad, in spite of all slander, is sober, pious and industrious. This is as true to-day as when the Protestant Isaac Butt gave generous testimony to their virtues. "In knowledge of our common Saviour, in a belief in His divine mission, in love of that Saviour, in reverence for God in all the pious charities of life, in submission to the Divine Will, in misfortune, in hope and trust in the Providence of a Heavenly Father, in all the beliefs and aspirations which may excite the smiles of the philosopher, but which are the sustenance of Christians in every country and in every climate; in all those things you will find that the Irish people will not suffer by a comparison with the most favored people on earth."

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CATHOLIC NOTES.

Bishop Gaffney of Meath, Ireland, has forbidden the setting out of strong drink at wakes and funerals, denouncing the custom in severe terms.

Rev. P. A. Sheehan, D. D., author of "My New Curate," "Luke Dolmage," etc., is publishing with the Longmans a new novel, "The Lost Angel of a Ruined Paradise."

The Dowager Countess of Rosslyn, the mother of the present Earl of Rosslyn and of the Duchess of Sutherland, is about to be received into the Catholic Church, it is reported.

An exchange computes that up to date 50,000 teaching Sisters and 30,000 teaching male religious have been driven from France and their property abandoned.

Bishop Gibney of Perth, Australia, recently refused to attend the funeral of Chevalier Edouard Petit, consul of France, because he was "the representative of the most anti-Catholic government in the world."

The Emperor of Germany has again manifested his friendship for the Holy See by the presentation to the Pope of a beautiful bound copy of the first volume of the important work on the Sixtine Chapel, which is being edited by Dr. Steinmann.

Prince Hohenlohe, who as representative of the German Emperor was present at the opening of the World's Fair in St. Louis, is a Catholic. All the members of the party which accompanied him hither were also Catholics.

Hale and hearty despite his ripe age of ninety-one years, Very Rev. D. Dandurand of Winnipeg, Manitoba, still attends to his duties as chaplain of the Hospice Tache. He has been a priest for sixty-nine years, and it is said he is the oldest priest in Canada and the oldest Oblate Father in the world.

A monumental work has just been completed by Father Kratoch, S. J., in the shape of the statistics of the different beliefs all over the world. The dissident sects are many, and the only important religious body perfectly united as to articles of faith are the Catholics, who number 265,000,000. The total population of the world, according to the most recent figures, is 1,539,000,000. Of all creeds the Catholic faith has pre-eminence on account both of numbers and of its wonderful unity.