

# The Catholic Record.

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

LONDON, ONTARIO, SATURDAY, DECEMBER 31, 1898.

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## The Catholic Record.

London Saturday, December, 31, 1898

### A HAPPY NEW YEAR.

We wish our friends and readers a Happy New Year. May its days be sunlit with the rays of happiness; and if sorrow steps perchance across your threshold may it leave you better and stronger for the visit. Those only who have lived in Calvary—heart-desolate as a windswept moor—have clear vision.

But we hope that her visits, like oases in the desert, may be few and far between. We pray that their days be brimming o'er with work, for all true work is religion. May they be manly Catholics scoring all attempts to minimize their duties, and conscious always of their responsibilities, and may grace and peace abide within their homes and give them a right to say, when the New Year has passed, that they tried to be faithful servants.

### OUR HERITAGE.

One thing which our separated brethren do not appear to realize: that man has nothing to do with his faith except to guard and protect it. They forget that the Redeemer came to teach and to insist upon the fact that His teachings must be accepted in their entirety. He is Master, and because He has spoken man must bow down before Him and listen to Him with all docility. When He sent His Apostles He gave them His authority, so much so that they who rejected them rejected Him. They who pick and choose are but victims of human prejudice and opinion. The Redeemer came to be "the way and the truth and life" not only to those who were privileged to see Him in the flesh, but for all time.

### JUSTLY CRITICISED.

The Quarterly Review for October has an excellent article on "Religious novels as written by Hall Caine and Marie Corelli." It is rather unpalatable to the taste of those especially who regard Marie Corelli as an apostle of a new dispensation; but good medicine is generally bitter. He pays his respects to the author of "Two Worlds" in blunt fashion. He declares that she knows nothing of materialism and less of Christianity. But she is duly paid for thinking she does by the generous publishers, and young and old read her variegated pages, and marvel at their wisdom. But let us hope that she may read and profit by that article, and abstain from anything that may bring on a fit of literary delirium tremens.

The "Christian" receives also scant courtesy. Its hero, John Storm, is an idiot, "a victim in his own clap-trap." The book, however, is not wanting in vigor and power, but that it teaches anything in particular will not be admitted by anyone who has read it. "Run whither we may with Miss Corelli and Mr. Caine for guides, we shall plunge into hysteria or be overthrown by clap-trap."

### OUR YOUNG MEN.

We send our greetings to our boys and young men. We believe in them. We have seen them in their homes—their kindness to sister and mother—and have more than once been edified. They may not be attracted according to fashion's dictates, but what matters that if coarse vesture covers a kindly heart; and braver and stronger natures have come of tender from tenements than palaces. One we know well—a factory worker—a clear-headed and energetic young fellow. He has known nothing save toil, but a glance at his good, pure face tells one that he has found out the secret of right living. He is tactful and tender towards those at home, and we are sure that God's benison follows and protects him. He is but one of a numerous class. They are everywhere in our cities, and it seems to us that their example does more in God's providence than we know. It may be that the prayers that go up from lowly homes—abodes of peace and purity—keep back the hand of God from chastising the impurities that drag their slimy length over this country. We must be patient, but every nerve tingles with indignation when we see men who have desecrated their home,

and fallen down before the idol of the Flesh, posing as angels of light. And so we say that our young men who recognize that purity is their manhood's brightest ornament may be preserving that sensuality from the anger of heaven. May they guard it jealously, for the "pure heart penetrates heaven and hell." May they be free men, and not slaves to aught low and debasing; and may they learn to call, truly and sincerely, each man their brother and God their Father.

### PRESS CENSORSHIP.

The Rev. Silliman Blagden has written a letter to President McKinley, in which he advocates a censorship of the press. He wants it to be placed under the care of such men as the justices of the Supreme Court, and says that editors guilty of criminal libel should be thrown into a penitentiary. Just think of how many editorial sanctums would have been empty if the suggestion of the reverend gentleman had been a law during the late war! There would have been a score of them in prison, and the seclusion and quiet might have cooled their heated imaginations and prevailed upon them when writing of a stranger nation to pay some little heed to truth and justice. He wants the circulators of infidel and immoral literature to be punished. What would the President do with Lyman Abbot, and others of his ilk, who are progressing slowly but surely to the treeless and waterless land of infidelity?

What would he do with the big New York "yellow" newspapers, which exert an influence that cannot be over-estimated? Behind them is money and vested interests—things of great value to a material world—and we venture to say that President McKinley is not the man to grapple with them. The individuals who like show and noise and notoriety, love to see themselves in "yellow" receive it every week.

But the plan of the good, sincere clergyman would be, if carried out, a feature of American civilization. What a grand thing would it be to have in every city an institution bearing over its portal the menacing words: Reformatory for Liars, Defamers and Spouting Blasphemers! It would be a much better, thing than a sky scraper or a World's Fair.

### FAITH AND MYSTERY.

The following are a few extracts from the beautiful lecture given at St. Francis Xavier's church last Sunday evening by Rev. H. M. Palmer, S. J. God and mystery are one. For this fact there is such a profuse and dazzling light thrown about God's revelation that, as Cardinal Newman noted, it is a phenomenon inexplicable, at least hard to explain, why and how men, who pretend to enlightenment even beyond their fellows, cannot, or rather will not, take hold of the truth, basking as it does in the fullest splendor of a noon day sun.

"Revealed truth stands forth effulgent in the light of Him 'who enlighteneth every man who cometh into the world'; who placed His Church as a beacon on the mountain-top to shed upon the nations the light of which she is the divinely constituted guardian and keeper, as a very old writer observes. It may be the very splendor of the light that dazes the mental vision of these men. Like the bird of night, that can only see in the darkness, and whose light is dimmed by the brightness of the sun, these men shun the light and love the darkness in which their little minds are shrouded. Therefore, it has been said, with truth, that the mysteries of religion are like the sun. Impenetrable in themselves, they enlighten and vivify those who work with simplicity in their radiance, while they blind the audacious eye which would fathom their splendor.

"Those who find mysteries fathomless must be told, that they who embark on the sea expect to meet with tides, winds and waves; for these belong to the nature of the sea. Thus, too, if they would fathom the ocean of God's wisdom, they must expect depth and height and immensity past comprehension—in other words, they will find mysteries. For man to comprehend, that is, take in the whole of God, he must be superior or at least equal to God. There is the axiom, whatever is received is received after the measure of the receiver.

"You cannot empty the Mississippi into a bucket. Anyone, therefore, who assumes that he is to believe nothing but what he comprehends, evinces the pride of that spirit who said: 'I will place my throne above the clouds and be like unto the most high.' Lucifer,

the great archangel ruined' was the first 'advanced thinker' who would not bend in submission to the Creator, not bend in submission to the Creator, and said: 'I will not serve.' We must take to heart in judging God's ways what the royal psalmist tells us, that 'God giveth His wisdom from the simple and hideth His wisdom from the prudent and proud.' Pride blinds men's intellectual vision. 'By that sin fell the angels. How then shall man hope to win by it?'

"The drift of this argument is the same as that of the beautiful and cogent one put by St. Thomas Aquinas. Of two intellects, the keener and subtler of the two certainly possesses the knowledge of truths, which the less keen and subtle cannot conceive, much less comprehend. When the former reveals the existence of these truths, the latter receives the information with the gaping mouth. Now, what is the keenest intellect of our mortal gifted man, having evolved his natural powers as far as their limit will allow, compared to the angelic intelligence? It is as superior to the essence of a seraph, compared to God? As the infinite transcends the finite, so God's omniscience exceeds the knowledge and understanding of all angelic and human intelligences combined, and the finite can never grasp the entire infinite. The Angelic Doctor, therefore, concludes there must be truths the existence of which, if God reveals them, man may know but which he cannot comprehend, and therefore, there are mysteries which are above our understanding; which, through revelation, we know to be; but how they are we cannot understand.

"What a clear idea this gives us of our littleness and insignificance, and the grandeur and sublimity of the God, whom we adore and worship, by the submission of our dependent intellects to believing the truth which He has revealed! Just as we no longer wonder at the mysteries of science, because we are so used to their presence, which astounded our forefathers, so we, who have faith, are not sufficiently aware that we are not fully impressed with the very mysteriousness of the doctrines we believe, because the truth of the doctrine itself is so plain to us in its overwhelming and present evidences, and we reflect no further. Jealous, the 'I am who am,' as God revealed His name to Moses from the burning bush in the desert, is so great a mystery, so far elevated in His infinite perfections above the sphere of our conceptions, that we require a strong and sustained effort to raise our minds up even to that point of reflection at which the depths of the mystery begin to disclose themselves, awful, unfathomable, infinite—and yet no man in his puny insignificance dares gauge His wisdom, measure His power and deny that He can reveal Himself to His creature—man.

"If we do not, like Moses, take from off our feet the sandals of pride and approach the hallowed ground about the burning bush in lowliness of spirit, God may speak, but our ears are deaf to His speaking.

"A certain class of men continue to clamor: 'My reason will not admit of mysteries, because my reason cannot comprehend them.' We grant you cannot understand them, but it is not because they are contrary to, but above, your comprehension. Besides, is it not an arrant falsehood to say you cannot accept of what you do not understand? Do you get on in the world without believing much you do not understand? Do you mean to say that everything in this world is clear and intelligible to you? Do you understand what the Pagan philosopher beautifully defined as 'the sweet wedlock of soul and body'? Do you comprehend even how you hear with ears and see with the eyes? Why do we not hear and see with our finger tips? The scientist may tell us that the organism of the one is adapted to receive the waves of light and of the other to receive the waves of sound. Very true, but this is no more than a tautology statement of the fact. It leaves the natural mystery unexplained, why a pulsation of air produces the sensation of hearing rather than a pulsation of air on the organized matter of the eye. The only correct answer we can give is: If our Lord points out to you the care His Heavenly Father takes of you, He expects you at the same time to cooperate with Him. God helps those who help themselves. It is those who help themselves, it is true, indeed, that God feeds the birds of the air, but He does not deposit the bird's breakfast in her nest. The bird must rise early to find the worm. The early bird catches the worm. It is true that God crowns the mountains with forest trees and enriches the bowels of the earth with coal and other mineral deposits, but it is equally true that this wood and coal cannot be of service to men without hard and patient toil. It is true God gives fecundity to the earth so that it produces grain of all kinds for the nourishment of man, but it is equally true, that before those crops can be utilized, man must cultivate the soil, plant the seed, reap it and gather into barns.

"Be not solicitous for to-morrow, for to-morrow will be solicitous for itself. 'Sufficient unto the day is the evil thereof.' Do not derange the order of Divine Providence by super-

adding to the cares of to-day the solicitudes of to-morrow, which are often imaginary or vague, which are often such as Dewey and Schley, concentrate your powers on the formidable enemy that confronts you now. Do not scatter your forces by striving at the same time to encounter an enemy yet afar off and who may never approach you. Hope in the Lord and do good and He will give you the desires of your heart."

"The phenomena that strike the senses we can observe and draw inferences from; but as to the 'how' of most of them, we are completely in the dark. Examples might be adduced from every object in creation, from the stars of heaven to the brine that simmers in the illimitable sea—from the cedars of Lebanon to the hyssop that grows in the crannies of the wall—from the monsters of the deep to the invisible life that moves in a drop of water—from the soul of Aquinas to the soul of an idiot boy. And yet, would finite intelligence, which sees the whole of nothing, which is unable to comprehend the infinite, pretend to comprehend the infinite? How true the words of the Book of Wisdom: 'Hardly do we guess aright at things that are upon the earth; and with labor do we find the things that are before us.' But things that are in heaven, who shall reach out? And who shall know Thy thought except Thou give wisdom and send Thy Holy Spirit from above? And so the ways of them that are upon the earth may be corrected, and men may learn the things that please Thee. For by wisdom they were healed, whosever have pleased Thee, O Lord, from the beginning.' How grateful, then, should we be that God has deigned to come in close contact with this creature by revelation, and from the very beginning has manifested His Divine intelligence so that we know how to please Him by the submission of our intelligence and acting on His will, so graciously manifested through the medium of Revelation!—Church Progress.

### DON'T WORRY.

A Practical Sermon on This Interesting Text by Cardinal Gibbons.

In a recent sermon Cardinal Gibbons invoked his hearers to be active and industrious, but to avoid excessive solicitude, worry and trouble of mind; to think not of the cares of the morrow, but make the best possible out of the present. Cardinal Gibbons' sermon was in part as follows: "I do not pretend to read your hearts, but I venture to say there is scarcely a member of the congregation who is not agitated by some vain hope or fear. Each of you has his daily round of cares, which flow and ebb like the tides. As soon as one care subsides another rises in your heart in endless succession. Those of you who are more favored in your temporal condition may be preoccupied by the rise and fall in stocks. Those of you who are in moderate circumstances are solicitous about your future wants for the decent support of life. Others are anxious about some impending event of the issue of which you imagine your future happiness depends. Some of you again are fretful and uneasy about the recovery of a sick friend or member of your household. "Now, the Christian religion, established to prepare us for future bliss in the world to come, contributes at the same time to our happiness in this life. Let me set before you the beautiful exhortation of our Saviour on this subject in His Sermon on the Mount: 'Be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the food and the body more than the raiment?'

"But you will say, if God has such an eye to our wants; if His providence watches over us, may we not fold our arms, sit down idly and do nothing? May we not even squander what we possess? May not the capitalist hoard up his treasures and give no employment to others? May not the son of toil frequent the tavern and read the papers all day and enjoy a perpetual holiday? "God forbid that while you are admonished to avoid extreme solicitude you should fall into the other extreme of idleness and improvidence. If our Lord points out to you the care His Heavenly Father takes of you, He expects you at the same time to cooperate with Him. God helps those who help themselves. It is those who help themselves, it is true, indeed, that God feeds the birds of the air, but He does not deposit the bird's breakfast in her nest. The bird must rise early to find the worm. The early bird catches the worm. It is true that God crowns the mountains with forest trees and enriches the bowels of the earth with coal and other mineral deposits, but it is equally true that this wood and coal cannot be of service to men without hard and patient toil. It is true God gives fecundity to the earth so that it produces grain of all kinds for the nourishment of man, but it is equally true, that before those crops can be utilized, man must cultivate the soil, plant the seed, reap it and gather into barns.

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adding to the cares of to-day the solicitudes of to-morrow, which are often imaginary or vague, which are often such as Dewey and Schley, concentrate your powers on the formidable enemy that confronts you now. Do not scatter your forces by striving at the same time to encounter an enemy yet afar off and who may never approach you. Hope in the Lord and do good and He will give you the desires of your heart."

### WAYS OF WINNING SOULS.

REV. ELIAS YOUNAN, O. S. F.

The chief agent in the work of conversion is the Spirit of God—the Holy Ghost. This grace—the free gift of faith—is obtained for others by the fervent prayers of Catholics, by their zeal and devotedness in bringing to the mission their non-Catholic relations and friends, and by the earnest eloquence of the preacher. The main object of the non-Catholic mission should be not so much to break down prejudices—but directly to aim at bringing in the One Fold His other sheep. The mission should be, if possible, held in the church, before the Blessed Sacrament, with the mission cross. Prejudice is broken down as soon as non-Catholics enter the House of God. His very Presence leaves an impress which is lasting. It is good to get the Catholics so deeply interested as to make them apostles; then by prayer and work they will aid largely in the success of the mission. Hence, always begin by a Catholic mission—after the non-Catholic mission—after the hymn—answer the questions clearly by the Spirit of charity. Then the Veni Creator and sermon, followed by the Solemn Benediction, the Blessed Sacrament. Have the best music. The sermons should be on the "Creed," mingling moral truths and strongly insisting on the necessity of believing in all the doctrines of Jesus Christ, in the teachings of the Catholic Church. Carefully establish the necessity of a divine, infallible, authoritative, living Teacher. Point out the marks of that Divine Teacher, and prove the sacraments of penance and holy Communion from Scripture. It would be good to preach on the Passion of our Saviour—Christ with Jesus and Him crucified. Close with the parable of the "Good Shepherd" and that of the "Sower and the Seed." Urge on the Class of Inquiry, especially for unsatisfied minds and restless hearts, and prevail on the Catholics to continue the good work. Form the Class of Inquiry—in the school hall, if there be any—every night the first week after the closing of the non-Catholic mission in the church, and later on three times a week.

The secret of making converts is in this very Class of Inquiry. Allow the Catholics to attend with their non-Catholic relatives and friends: interest earnest inquirers by further explanation of doctrines, such as the Trinity, Immaculate Conception, Maternity of Mary, Hell, the Resurrection of the Body, Eternal Life. Answer questions handed in. Bring all your influence to bear on our separated brethren both in public and private, and then by personal contact strike the last blow which will bring you complete success.

Non-Catholics attending the services in the church, listening night after night to the questions answered, to the sermons, receiving the blessing of the Divine Redeemer, reading Catholic literature, are bearing fruit, thirty and even sixty fold; but in order that they should bear fruit a hundred-fold, they should be brought in touch with the missionary who has powerfully influenced them. Thus, dealing soul with soul, there is almost a certainty of conversion. Hence, the absolute necessity of staying for a good while to reap the fruits of one's sowing. If the mighty Apostle St. Paul remained in one place for months to gain souls and win them to Christ, what should we not do to complete the work of conversion? It is truly a pity—nay, even unfair and unjust—to disturb consciences, to create an hunger and thirst, a longing for the truth, and immediately after to forsake souls craving for the Bread of Life, and abandon those who with a little more time and labor would assuredly embrace the faith.

It is my deepest conviction our greatest country is ripe for conversion. The harvest is abundant, and the laborers in the Lord's vineyard should in conscience remain and finish the work which by God's grace they have begun. No matter how eloquent he be, the missionary, no matter what crowds he draws, he is responsible if he does not endeavor to lead into the true fold that long to know and love God, and thus secure their eternal happiness. A mission to Catholics and non-Catholics, with the Class of Inquiry, should last at least a month or even six weeks. Then steps in the pastor, who week after week instructs and baptizes and prepares for the sacraments. I would counsel an heroic band of faithful workers—few but zealous—to be organized to help the parish priest, and constantly to bring to him more souls.

—The Missionary.

### THE POWER OF THE ROSARY.

An Episode in the Life of Monsignor Dapauloup.

The following incident is related in the "Life of Monsignor Dapauloup," a deeply interesting and edifying book, which we would earnestly recommend to all our readers. The incident is given the words of the saintly priest himself:

"There are moments in a priest's life when a certain grace lights up the soul, and leaves an infinite sweetness which one can never forget. One day I had one of these revelations: it was at a death-bed of a child who was very dear to me—a young girl to whom I had given her First Communion.

I had the habit of always recommending to my children fidelity to one powerful prayer—the Ave Maria—and this child, who was then only twenty, and whose marriage I had blessed the year before, had been faithful to this practice and said her beads daily.

The daughter of one of the most eminent marshals of the empire, adored by her father, mother and husband; rich, young, beautiful, enchanted at having just given birth to a son—well, in the midst of all this happiness she was to die, and it was I who was to break this terrible news to her.

I went in. Her mother was weeping, her husband in despair, her father broken-hearted, even more than the mother: for I have often remarked in great sorrows that really Christian women bear their anguish better than the bravest warriors.

I scarcely knew how to speak to the poor, little, dying wife and mother. To my surprise she met me with a bright smile on her lips! Death was hastening on. She knew and felt it. And yet she smiled, though with a certain sadness after a moment, although joy floated above it.

"I could not help exclaiming, 'O my child, what a terrible blow!' But she, with an accent which moves me even now when I think of it, replied: 'Do you not believe that I shall go to heaven?' 'Yes,' I replied. 'I have the firmest hope that you will.' 'Am I quite sure of it?' 'What gives you this certainty?' 'The advice you gave me on my First Communion day. You advised me to say the Ave Maria every day, and to say it last four years I have said the Rosary every day of my life, and that makes me sure of going to heaven.' 'Why?' I could not help adding. 'Because I can not believe,' she said gravely, 'and the thought has been ever present to me since I knew I was to die—that I have for four years said fifty times each day, 'Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death,' and that she will absolve me at the last. I feel sure that she is near me at this moment; that she will pray for me and conduct me to heaven.'"

These were her words, and then I saw what I can never describe—a really heavenly death. I saw this frail and tender creature suddenly carried off in the flower of her youth from all that makes life dear to one—leaving father, mother, husband, whom she adored and who equally adored her, her poor little baby boy, so dear and so earnestly wished for—all this, I say, she left, without tears, but with a kind of radiant serenity; consoling her parents, encouraging her poor husband, blessing her little child, and in the midst of embraces which vainly strove to keep her on earth, seeing nothing but heaven, speaking only of heaven, while her last sigh was a smile, as if she already beheld the eternal beatitude.

### ABANDONING THE REFORMATION.

It is said that there are one thousand seven hundred clergymen of the Church of England who are members of the Confraternity of the Blessed Sacrament, organized to destroy the work of the Reformation. They are allies of the Church of Rome, and in belief and practice agree with that body. Many efforts have been made to prevent these clergymen from continuing their Roman practices in the churches of the Church in England, but with only small success. The Bishops of the State Church are apparently indifferent to the efforts of the Confraternity of the Blessed Sacrament, organized to destroy the work of the Reformation. They are allies of the Church of Rome, and in belief and practice agree with that body. Many efforts have been made to prevent these clergymen from continuing their Roman practices in the churches of the Church in England, but with only small success. 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