

The Catholic Record.

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

VOLUME XXV.

LONDON, ONTARIO, SATURDAY, APRIL 25 1903

1279

The Catholic Record.

LONDON, SATURDAY, APR. 25, 1903.

DIPLOMATIC ETIQUETTE.

Report has it that Edward VII. is going to visit Pope Leo XIII. Various exchanges hope that diplomatic etiquette will be observed. We hope so too, but we are not worrying over it. Meanwhile let us all refresh our memory with the lessons of etiquette as given by Lord Palmerston and others in regard to the Holy See.

"UNDIGESTED SECURITIES."

To all our friends who have been injured by the recent slump in stocks we commend Mr. Morgan's reference to "undigested securities." We do not know the definition of the term, but they may possibly get some consolation out of it. Perhaps it indicates that they have, to quote a Westernism, "hit more than they can chew," or it may point to an attack of flatulency caused by wind from promoters of get-rich-quick concerns.

THE CHURCH AN AGENCY FOR RIGHTEOUSNESS.

From an address given by Hon. Charles Bonaparte before the Catholic Club of Harvard University we quote a few words which may be of interest to our readers:

"Organized fraud or open secret bribery, official perjury and breach of public trust—these things can never be trifling or indifferent to any agency which works for righteousness. And if the Church of Christ exists among us, she exists as such an agency. And it is for the American Catholics—for the laity no less than for the clergy—the most imperative, the most sacred of duties to show, and show so plainly that no man in or out of the Church, can misread the showing that, as truly as she lives to point the way to heaven, so truly she lives likewise that truth and justice, honor and patriotism, good faith and fair dealing may also live among men.

THE JESUITS.

It is about time that non-Catholics should give over nursery twaddle about the Jesuits. They are terrible, of course, and all that, but it is wearisome to hear so much about them. Moreover, the whole tissue of charges is mouldy, and is but a dilettante dish at a controversial banquet. Persons of normal olfactory nerve scent the danger from afar, while others whose sense of smell has deteriorated through too much acquaintance with unsavory odors, take to it greedily.

But we suspect that some non-Catholics look unkindly upon Jesuits on account of their work against the Reformation. Speaking of the success of Geneva among Catholics, St. Francis de Sales says: "While we were asleep an enemy hath set fire to the house and we should all have been consumed had not Divine Providence raised up the Fathers of the Society of Jesus—those powerful minds, those great men whose courage is intrepid, whose zeal is tireless, whose knowledge is profound, who not only lead holy and blameless lives, but who devour books with ceaseless study, and who, in spite of calumny, insult, and outrage have re-established the true faith, and even yet fill the world with learned and able men who are sapping on every side the foundations of heresy."

There is not much of that foundation to sap now, but the Jesuits are doing their share towards keeping the world from atheism, which according to Leibnitz, is to be the last heresy.

CAPITALISTS AND LABOR ORGANIZATIONS.

Said District Attorney Jerome before the Central Federation Union of New York city in March 22:

"The capitalists want all they can get. The labor organizations want all they can get, and the stronger will win, and ought to win. I have no use for the people who talk graft and octopus on the one side, and labor tyranny on the other. Ever since man was able to stand on his hind legs he has been striving for all he can get. You are going to win if you are the stronger, and to lose if you are the weaker. Don't accept any wishy-washy stuff about the brotherhood of man or economic forces or inherent rights. If you are strong you win; if you are not, you lose. It is the universal law."

From which it appears that Mr. Jerome is an unsentimental kind of person. But should he be "held up," some of these days to the detriment of his personal property and judicial dignity he will understand that the advice "Don't slop over" is just as good now as it was in the days of Artemus Ward.

It is certainly not a cheering utterance for the inmates of sweat shops and for the myriads who are glad to work for a bite and a sup and a berth in noisome tenements. His advice to

fight to a finish may be a jest, but it is too bitter to be enjoyable to the laborer. So ought the French courtiers have jested with the masses on the eve of the Great Revolution. The people made as merry as they could over it, but they remembered. And when delirium came upon them they tore up the stones from the streets of Paris and held carnival. Then they had their jest.

We are, we hope, not within hailing distance of anything like that. Labor and Capital are not yet in the ring sparring for a "knock out" with Mr. Jerome as referee and the individuals who give dinners to pug dogs and monkeys as interested spectators. But there are evidences of discontent, and it will become a man in authority to give them any encouragement. Sensible citizens desire Labor and Capital to work in harmony. Each requires the other: Capital cannot do without Labor nor Labor without Capital. "Mutual agreement results in pleasantness and good order: perpetual conflict necessarily produces confusion and outrage." And any attempt to foment dissension between these two forces should meet with deserved contempt.

However it would be interesting to know the basis of Mr. Jerome's contention. His talk about fight being an universal law is fool-talk. It may please the disciples of Rousseau, but not any advocate of civilization. For man is nothing if not a social being. Society means authority—and authority stands for peace and protection—in a word, for the common weal.

Perhaps Mr. Jerome bases his theory on conditions as they are or as they appear to him. It may be that he believes that operators who claim a divine right to run mines as they like, want a fight to a finish, or his knowledge of the workings of trusts warrants him in crediting their directors with like warlike intentions. But at any rate his declaration is at variance with the order of social existence, which has prevailed for centuries. It is an appeal to the brute in man—a callously brutal appeal worthy of the days before the "aurole of sanctity encircled the brow of sorrow and invested it with a mysterious charm." Turn from this to the teaching of the Pope, who says that if Christian precepts prevail, the two classes will not only be united in the bond of friendship, but also in those of brotherly love. For they will understand and feel that all men are the children of the common Father, that is, of God; that all have the same last end, which is God Himself, who alone can make men or angels absolutely happy; that all and each are redeemed by Jesus Christ and raised to the dignity of children of God, and are thus united in brotherly ties both with each other and with Jesus Christ.

A CHURCH'S DISCIPLINE.

"Whatever rules are adopted by any Church, and whatever beliefs are proclaimed by it, are binding upon all Church members who accept them and who by public declaration or private signature agree to regard them as sacred tokens of fellowship and loyalty to the Church."

There is nothing startling or unreasonable about these words of the Christian Register, printed in a recent issue of that paper, but it is strange to note that while this principle is in general applied to all denominations, there is one which certainly may claim it with better grace, but to which, on whatever occasion offers, it is vehemently denied. The Presbyterians may hold their "heresy trials," Baptists may exclude those who do not accept their creed, and Methodists hold aloof in religious matters from persons not professing identically their opinions.

But whenever the Catholic Church exercises this, undoubted right, which, in her case, becomes a duty—and condemnations views which are pernicious and heretical, as foreign to her teaching, then straightway goes up a great hue and cry and we hear much of the tyranny of this Church.

A recent case in point was that of the late Dr. George Mivart, when that unfortunate man, after a long period of subservience to the Church to which he was a convert and had long been a devoted member promulgated doctrines which had never received or merited such the severest denunciation of that Church, he received much of the prating sympathy of persons who would never have noticed him or his views but for his unhappy collision with the Church's authorities.

The false liberality of those who take such positions cannot deceive any one who studies their attitudes and penetrates the depth of their sincerity. One cannot but marvel at their lack of consistency. They are enraged at the Church because of her unchangeable character and yet seek opportunity to hurl at her the charge of inconsistency. The infallibility of the Church is a bulwark which protects her against all these assaults.—Catholic Mirror.

WHY I AM A CHRISTIAN.

V.

REV. E. A. HIGGINS, S. J.

THE ONE TRUE WITNESS.

The speaker began by referring to the Festival of Christmas as more than a memory of a past occurrence, and more than a mere anniversary of the Babe of Bethlehem. It is a great religious and social event, recalling every year the existence and the presence of a world wide fact which we name Christianity. This fact is known to the whole world. It confronts the world, it impresses itself on the senses and the intelligence of the world whether civilized or uncivilized, whether friendly or hostile, as a fact which cannot be ignored. It presents itself, not as a theory of life, nor as a school of philosophy, nor as a mere code of morals the purest and noblest that has ever appealed to the highest faculties of man; it is more than all this; it is a living force, an organic power, an active agent pervading all ranks and conditions of life, opposed on every side by all the forces of evil, resisted, persecuted, cast out, yet ever vanquishing, influencing the lives and destinies of individuals and nations, and giving to our modern civilization all that it has of purity and spiritual-mindedness and sweet charity. Christianity is more than a holy influence. In the midst of materialism and sensism, of naturalism and paganism, in the midst of nature-worship and demon-worship, Christianity is a vital force, a new life, operating directly upon the souls and consciences of men, and pouring out its chastening and elevating influence on society, on government, on art and literature.

GREAT CHANGE BROUGHT.

Men, in their perversity, may question the divine origin, challenge the beneficial effects of Christianity; but no man is so blind as not to see, first, that it is a great fact now existing in the world and secondly that it has wrought a great change in the civilized world. Nineteen centuries ago, when Rome was mistress of the civilized world, in the first years of the empire under Augustus Cæsar, there was no Christianity in Rome. If you walked into the Roman Forum or strolled with our friend Horace, into the public baths, you encountered at every turn a temple of some false god. Jupiter Capitolinus looked down on his favorite city from the capitol hill; Mars and Appollo, Venus and Vesta, all had their worshippers; and the gods of the nations which had conquered Rome built a Pantheon where the gods of the nations which had conquered Rome were no Christians in the age of Augustus. But only a few years had elapsed when one of his successors, Nero, put to death with every refinement of cruelty, an immense multitude of Christians in Rome. Within the next three hundred years, Christianity passed through ten such bloody persecutions, and then she emerged from her hiding places and began to build her magnificent churches for the worship of the true God. Visit Rome in the succeeding centuries and you will look in vain for a temple of the pagan gods; they are closed or torn down, and over the Christian churches rises the Cross, the emblem of man's redemption. "In hoc signo vinces." "In this sign conquer." Paganism is conquered and driven out of Rome, and soon there will be, within the borders of the old Roman Empire, no remnants of the ancient religion except some superstitions that linger among the most ignorant of the populations. Paganism is overcome, and the Roman Empire makes peace with Christianity. A marvelous change has taken place in the hearts and intelligences of men. What force has wrought this change? What is the full meaning of this change? Let us go back and see what the new Religion was and how it accomplished its work.

CHRISTIANITY IS CHRIST.

To understand the Religion of Christ, we must first understand the mission the office, the work of Christ. Christ came into the world to redeem it. It was a fallen world. His name denoted His office. He came to regenerate the human race, to give it a new life; a new life to the soul—the intellect, the heart, the will. He was to enlighten the intellect by the truths of Faith; to give men hopes, desires and aspirations; to impose a new commandment, the law of brotherly love. He was the Way, the Truth and the Life. With all the authority of the Godhead, He demanded absolute Faith in Himself, as the condition and beginning of the new life. He came not to argue but to teach; not to theorize but to save; not to philosophize but to give everlasting life. He was the vine, on which eternal life. He came to establish a saving religion, a life-giving religion. How did He establish it?

CHRIST BUILDS UP HIS CHURCH.

He began by gathering the materials which He was to use in carrying out His divine work. He called about Him a body of men to whom He gave a distinctive name and a corporate existence; He made them one family, one household with Himself. They were to be the foundation-stones of the new edifice; the officials of His public life, devoted to founding His spiritual kingdom, were years of careful training and instruction for them. They heard His discourses; they witnessed His miracles. To them He explained the parables of the kingdom, and accordingly as they were able to bear the knowledge, He disclosed more and more fully the mysteries of His religion. To them He foretold Passion and death. After the Resurrection He remained with them forty days to form them more thoroughly for their work. Then He issued His commission to this Body, this living organization, which was to carry on His work.

Listen to the terms of this commission: "As the Father hath sent Me, so I also send you." Then He breathed on them and said to them: "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them, and whose sins you shall retain they are retained." "All power is given Me in heaven and on earth. Go, therefore, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you; and behold I am with you all days even to the consummation of the world." "Receive ye the Holy Ghost." "As the Father hath sent Me, so I also send you." Here then is the commission of the Church, here is her power, here is her jurisdiction, here is her duty and authority to teach, here is her mission to convert, to regenerate, to forgive sins, to save souls. Her mission is Christ's mission, her work is to continue His. He is to remain in the world and carry on His work through her. Of this living Body, as St. Paul expresses it, Christ is the Head, the Holy Ghost, the spirit of Truth, is the soul. Her voice is the voice of Christ teaching through her. On her memory and intelligence Christ deeply impressed the truths of salvation; to her keeping He entrusted the whole deposit of Revelation; in her heart she cherishes every word He spoke. And the Paraclete, the Spirit of Truth, who abides in her, recalls to her all that Christ taught. Such, then, is the Church, the living organization which Christ established and endowed with divine gifts, to be His witness, His representative, His ambassador. And how did she begin her mission? On the day of Pentecost, when the promised Paraclete had descended upon the Apostles and they were aglow with the fire of divine zeal, Peter began the work of conversion. He spoke as one having authority. Like Christ who sent him, he came not to argue, he came to teach. He declared the apostles to be witnesses of Christ; witnesses of His death, His resurrection, His divinity, witnesses appointed and commissioned by Christ. He bade his hearers believe and repent of their sins; and baptizing those who believed, he added three thousand converts to the Church.

This was the beginning of the Church's mission, and this was the method she pursued. As Christianity, in the lifetime of Christ, was Christ teaching, Christ redeeming, Christ regenerating, Christ saving, so now Christianity is the Church doing Christ's work, or rather it is still Christ giving life to the world through the Church. Outside of this living, teaching, governing, regenerating, life-giving Church, there is no Christianity. Christ made His religion a living, organic power. He did not commit it to a book. From that time forth the Church was the witness of Christ. She ruled and swayed the destinies of His Kingdom with His power and in His name. She called on men to believe, she proclaimed the new law, she offered men the new life, and in spite of all opposition from the State, persecution, from human passion and human error, and from the gates of hell, she lived and flourished and did the work of Christ in the world. Though she is human in her members, and therefore capable of suffering from false friends and from enemies, from treachery and weakness, from insidious attack and open violence, yet because she is divine in her origin, her mission and her power, she has survived and she will continue her work in the world when any merely human institution must inevitably perish. This is the history of the Church from the day of Pentecost. Like the mustard-seed, which is planted in the earth and first seems to decay and die before it shoots up into the living plant and then grows into a great, wide-spreading tree, so the Church in the first centuries seemed to be crushed into the earth by persecution, only to emerge into the light of day strong and vigorous and confident in the promise of her Divine Founder. And all through those centuries there was no Christianity except in the Church; there was no witness for Christ except in this Church. There was no organ of the Holy Ghost, no fountain of new life, except in the Church. There were heresies and sects; but what were they, except branches torn from the tree, to wither and decay, or streamlets diverted from the great river, to dry up in the sand and disappear? Those spurious forms of Christianity, those counterfeit Churches, are no unknown to history, except in connection with the one, true Church from which they were severed. She never abdicated her power, never resigned her authority, never divested herself of her gifts, or refused to fulfill the mission entrusted to her by Christ. She never doubted her rights or her duty. She never resigned to any book the work of teaching, saving, regenerating the world. She could no more divert herself of her endowments than Christ could put off His Godhead. She is His almost swallowed up in the scorching waters; but it is only to come out of the storm stronger and fresher and more vigorous than ever; for she was built by divine hands and is under divine guidance. To-day, when the principle of license in the religious order is bearing its legitimate fruit of religious anarchy, and the children of the Reformation have no fixed faith, no dogmas and no creed, what Church is there in the world that teaches the one Faith of Christ, as she received it from His divine lips—that continues to do His work of giving to the world the new life, of regenerating and saving the world, except only the holy Roman, Catholic and Apostolic Church? The rest are witnesses only of their own

shifting opinions. She is "the pillar and ground of truth." She is now, as she has always been, the Body of Christ, and her life-giving principle is the indwelling Holy Ghost, the Spirit of Truth. He that hears her, hears Christ; He that despises her, despises Christ Jesus, Who sent her.

The Negro race, upon whom we build such great hopes, are a peculiar people. They are a religious race; they are most intense and we might say passionate hearers of the Word of God. They will give vent to their feelings, and their punctuations of approval and outbursts of applause are a rich source of energy and enthusiasm for their self-appointed preachers of the various sects. The great work of the Catholic priest is to direct the deep religious sense of the Negro in the right way and mould him into a true child of the Church. To-day, religion among the vast majority of the colored race is a malcontented, untrammelled up of many incongruous elements. It is a heart and sense matter, pure and simple. As one of their own leaders has put it, it is a spiritual sensualism. There is no assimilation of ethical principles or application of them to daily life. For centuries their animal sense had been cultivated and educational advantages denied them. Another reason is that their religion gave them nothing upon which to build their intellect. Give them that intellectual something. Give them the soul-stirring liturgy of the Catholic Church as a substitute for religious emotionalism, that at times degenerates into imitations of the priests of Baal, and you will have a Catholic that shows forth the potency and power of the teaching of our faith.

The Negro is not ripe for Catholicism. "Why waste your energies upon him? He will never be anything but what he now is." "You can't do much with the nigger." These and like sayings are oftentimes heard from the lips of some who believe in the Catholic Church, and that she has a mission and a message for all people, in all places, in all times. Those who so think and speak are either ignorant of facts or fail to see that God's grace is sure to do its work, when man co-operates. Many, very many, of our black Catholics are models of true Christian souls. Simple and poor they may be, but they try as best they know how to make their lives accord with the teachings of the Gospel. From the religious nature of the negro springs a perennial stream of cheerfulness, a buoyancy of spirit that is a potent elixir to those about him. Hard, pinching poverty can not quench his racial characteristic. It runs as full and free in the homes of the poor as in the homes of the more pretensions. In the manner and mien of the mental it shows itself as happily as in the rotund, gaily-decked and bedizened nomad. Hunger does not impede its flow. Even at times sickness can not stay its course. It runs free and untrammelled in the sunny, gladness, unknown negro. As it is a wonder, then, that men who come into daily contact with the happiest qualities of the human heart—a deep sense of the supernatural and a well-spring of cheerfulness—find a peculiar pleasure in their efforts to bring the Negro into the Church? That they are little cast down by the sayings that spring from minds well meaning indeed, but ignorant of the situation?

Is the Negro a paragon of virtue? No, he has his faults and many of them, but is he altogether to blame? Actual knowledge of their lives, their social intercourse, their economic and hygienic environment, furnish us with reasons for their present condition and afford palliating circumstances for their moral delinquencies. When we are told that the Negro sections of our Southern cities, and our Northern ones for that matter, are teeming with a population that must support itself on scant wages; where sanitary conditions are of the crudest; when four or five families live in as many rooms, the wonder is that they are not worse. Though the Negro possesses many good qualities, for all men have certain natural virtues, still even these are at times to a great extent diminished or even lost, because those to whom he must look, that is, those among whom he lives, are not always exemplars of moral rectitude. It is to the Catholic Church that he must turn, where virtue in its strictest sense is to be found.—Colored Harvest.

"FILTHY" NEWSPAPERS.

American Herald.

An English Bishop has given a warning to his dioceses which all Catholic parents ought to take to heart. In a Pastoral he reminds his people that writers of books and editors of papers too often unscrupulously pander to depraved tastes, and thus, while they are teaching the young in particular that useful excitement is no harm, parents have a most serious duty not to allow books and newspapers indiscriminately in the house. . . . Unfortunately prurient and morbid tastes are so common that the editor of a paper who declines to gratify them does so at a sacrifice, and his less scrupulous rivals gain advantages over him in the matter of circulation. Trying to do right amidst difficulties, he is entitled to practical sympathy.

We would suggest, says the Bishop, that when daily newspapers have the honesty and courage to resist the temptation to insert reports of sensational trials which reveal immorality, people who are eager for the purity of the press should not only read but recommend these journals to their friends.