

# The Catholic Record.

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

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### A BID FOR FAILURE.

Some months ago we wrote a few articles on what we were pleased to term the folly of seeking fortune in the cities across the border. We tried to point out that the Canadian who does this is making a bid, as a rule, for membership in the "down and out club." He may, of course, achieve success; he may toil like a slave in shop or factory; and he may discover that work is not to be had for the asking. But he finds out that he made a mistake by depending on dreams spun out of ignorance or pessimism or disloyalty to his own. He finds out that life minus a job in a great city, is not a bitthesome thing. We have no hesitation in saying that the man who leaves this country in which one who is not blind can see opportunities—who barbers a certainty for the risk of becoming a "loafer"—is a fool.

In Ridgways, Dec. 29, M. E. Poole gives a picture of the young man who listened to the call of the city. "I spent," says the youth, "eighty-one nights in a cheap lodging house, hunting from daylight to dark for a job. I tried for clerk, mechanic, janitor and a score of other 'want ads.' in the papers; I went often before the day broke; but I always found from a dozen to a hundred already in line. I found then (what I've proved since) that most of the seventy thousands who walk Chicago's streets shivering for a job, were no more loafers than I was, but just workmen, clerks and country youngsters." He got work—digging—and in a tunnel. He lost it through sickness. His advice to the boy who is tempted, citywards is, "Don't."

### RELIGION IN ENGLAND.

In the Catholic World, January, the Rev. Robert H. Benson points out in an article on the state of religion in England, that all positive systems of belief that have been in possession for the last two or three hundred years, other than that of the Catholic Church, are undergoing a process of disintegration at the hands of criticism and a knowledge of the laws of life. The National Church does not announce any coherent or intelligible message. The salvation army followers are, though they still win respect by their untiring patience and conscientiousness, scarcely to be considered much more than religiously minded philanthropists. The non-Conformists are so completely incoherent, both in their message and in the announcement of the foundation on which they take their stand, that, although numerically strong, and even it may be, increasing, they are important only in the political world. The Rationalists are not making much headway in England. Summing up, the writer says, that the future undoubtedly lies in the hands of the Catholic authorities who alone hold that which, even humanly considered, has the elements which promise security.

### A CANON TO THE RESCUE.

Canon Cody, of Toronto, seems to ignore the words of Christ, "Render unto Caesar the things that are Caesar's and unto God the things that are God's."

We are surprised to see the scholarly divine posing as a sharp-shooter in the interests of M. Clemenceau. If the Canon must do this kind of thing may we suggest that war-material of "The Christian Guardian" brand is very defective. He can make a noise with it, but noise, when unduly prolonged, becomes monotonous, and besides the Canon, in order to save his imperiled reputation, should hit something. But why he should sally forth as a champion of atheists is incomprehensible to us. A writer, Harold Frederic, did tell us some years ago that the Church of England drives with an exceedingly loose rein; you can do anything you like in it provided you go about it decorously; but we took his cynicism as a commentary on Macaulay's dictum that the Established Church "is the most absurd and indefensible of all institutions now existing in the world." Or may we recognize in Canon Cody's contribution to the support of M. Clemenceau, a confirmation of Cardinal Newman's words about the Church of England. "Heresy" he says, "and scepticism and infidelity and fanaticism may challenge it in vain; but fling upon the gale the faintest whisper of Catholicism and it recognizes by in-

stinct the presence of its connatural foe."

### BECLUDING THE ISSUE.

We are told that M. Clemenceau is a very able statesman and intent only upon conserving the dignity of France. He is supported by a majority of deputies and must, therefore, be regarded as an exponent of all that is just and reasonable. No majority, of course, can make wrong right, any more than, to quote Bishop Chalard, the popular approbation of the condemnation of Jesus Christ legitimized the crucifixion. Ministers of the Gospel may fashion certificates of character for the atheist, but the Christian, who believes that religion is not sentimentality, will refuse approval of warfare that is directed against Christianity.

### THE REAL QUESTION.

The real question is not M. Clemenceau's personality, but, to quote the words of a Lutheran minister, at Gibsburg, O., the question is whether atheism, infidel secretism and promoters of so called free morals, shall have the privilege and power to turn any Christian congregation into a cultural association against its will and protest, and to dictate who shall perform the functions and duties of the sacred office of the ministry.

### A DISTEMPERED BRAIN.

A correspondent informs us that Mr. Henry Dell, a prominent English Catholic, does not commend the Pope's action in the French difficulty. As A. Ward would say, this is "2 mitch." We are sorry to hear that Mr. Dell is still in the grip of the Roman Curia sickness. A few doses of Catholic doctrine might cure him, or, at least, begot in his admirable mind an idea that he is taking himself too seriously. For the benefit of our correspondent, we may mention that the Archbishop of Westminster, who is also a prominent Catholic, is very much in favor of the Pope's action.

### SEEING THINGS THAT AIN'T SO.

Our old friend, with the don't take the baby air, warns us against imtemperate language. It does harm, he says: it does—well—sundry things which are visible to individuals who have an idea that cowardice is prudence, and who go through life with bated breath so far as their faith is concerned.

The Catholic, however, who has backbone, does not permit calumny to pass unrebuked. He is not ashamed of his colors. He is loyal to his spiritual chiefs. He may make appropriate remarks when he sees a "No-Pope," dance and may not consider it vulgar to say what he means. To be brief, he is a man whose faith pervades his actions: he is respected by the non-Catholic and by those of the household.

The "prudent" Catholic, who is neither cold nor hot, but lukewarm, is viewed with suspicion by the non-Catholic, is despised by the Catholic, and is, as a rule, without friends, or manhood or principles. He is not of the seed of the Man by Whom salvation was wrought in Israel.

### NO BOUQUETS FROM THIS PAPER

May we venture the remark that not all the secular prints are hymning the praises of M. Clemenceau. The New York Daily News says that he is only a comic opera clown at the head of a thieving faction in a fake republic. It is a republic for revenue only. There is not a solitary patriot in that conglomeration of rascality, madness and money seeking, called the parliamentary Bloc. They are all self-seekers, pleasure hunters, money grabbers, grafters of the worst type, atheists and half atheists, enemies of all religion, ever burning with the thirst for Christian blood and Christian property; enraged that one-half of France refuses to accept them or their theories so as to justify their villainy.

### PLEASE WAKE UP.

Our esteemed contemporary, The Presbyterian, an eloquent advocate of liberty, seems to be unaware that liberty is just now in the snares of all French tyrants. We remember how vehemently it protested against the designs of certain politicians. It, doubtless, has a warm spot in its heart for the 470 ministers who threw up their livings rather than suffer the management and government of the Presbyterian Church of Scotland. Why, then, not say a little word to show

that its love of liberty is unimpaired. Why not print a paragraph in praise of the Holy Father, who is, according to the London Saturday Review, fighting the battle of Christendom.

### WHERE IS THE UNIFICATION SOCIETY?

Some months ago a few writers decried on the unification of Canada. The praises of liberty and fraternity adorned many a page. We must be united was the watchword. We assented gladly. We regret, therefore, to see that a gentleman, whose beautiful voice was ever in the service of liberty, is singing off the pitch. We refer to his using Joseph Hooking's "Woman of Babylon" in his sprightly paper, The Presbyterian. Does he, a prominent member of the Canadian unification society, think that Presbyterian boys and girls should be taught that Catholic boys and girls "have no religion at all, but only a miserable caricature of the teachings of Christ." Does he believe that the Catholic Church is "a sect of wild and fanatical ideas" representing "nunnery, priestcraft and the rest of the superstitions."

### NOTHING BAD ENOUGH.

On the general principle that the Catholic Church may be robbed and persecuted, The Christian Guardian remarks: "They (the French atheists) are not going to subsidize a religious order that spends its strength in training unpatriotic citizens and in intrigues for the overthrow of the present order of Government." It would not be just to Ananias to say, that the individual who penned the foregoing statement, was his literal descendant. We may, however, be pardoned the suspicion that he has not "that elasticity of honor which feels a stain like a wound." As to the triumph of M. Clemenceau, it is well to remember that the end is not yet, and that some defeats are more triumphant than victories. St. Bernard's description of the Italian revolutionists may be applied to the French persecutors: "Oceans to earth and to heaven, they have assailed both the one and the other: impious towards God . . . they love none, and by none are loved." They have taught their tongue to speak big words, while their performances are scanty indeed.

### AN INTERESTING INQUIRY.

SHOULD THE FAITHFUL LOOK UPON THE SACRED HOST AND CHALICE AT THE ELEVATION.

The following communication, on a point of Catholic usage that is often discussed and on which there is considerable divergence of opinion, was written for the Pittsburg Observer by Rev. A. A. Lambing: "Your readers will doubtless remember that when I wrote a series of articles some two years ago on the ceremonies of the Mass, I remarked that, at the elevation of the Sacred Host, and also at that of the Chalice, immediately after their respective consecrations, the faithful present should raise their eyes to look upon the sacred Species, and then lower them, and bow down in adoration. I did not quote my authority at the time, both because it was not then at hand, and also because I thought the mere statement would be regarded as sufficient. A few months ago, however, the question was brought up in the "Query" column of the Observer, when my learned and careful fellow-laborer, Father Price, adduced authorities that made strongly against my statement. At the time I could not recall my prime authority, but I have since fallen in with it, and this has led me to a more careful study of the subject for the information of the reader.

A short time ago I accidentally found the following clipping from the London Tablet, and from no mean authority; and feeling the importance of an exhaustive inquiry into a point of daily occurrence, I determined to follow it up to a conclusion, and settle it once for all.

In an article on the liturgical aspect of the Westminster Cathedral Father Gaquet makes one remark which will immediately appeal to the observation of every Catholic: "Nowadays the whole meaning of the Elevation of the Blessed Sacrament is lost by the general custom of burying heads in hands during the whole time. The priest is directed to raise the Blessed Sacrament that it may be seen by the people, and this Elevation was introduced into the sacred Liturgy that people might look upon the Sacred Host and then bow down with the priest in adoration, as a testimony to their belief in the Real Presence of Our Lord in the Most Holy Sacrament. Every pictured representation and every written account of the ceremony would testify to the practice of our Catholic forefathers, even if there was not a whole literature to speak to the point with certainty."

The minor, or "little elevation," which takes place immediately before the "Pater Noster," existed from time immemorial, as Dr. Rook remarks in his learned "Hierurgia" (p. 100): "Up

to the eleventh century, the elevation did not take place until the end of the Canon. Toward the year 1047 Berengarius began to broach his errors concerning the Holy Eucharist. Not only were the heterodox opinions of this innovator immediately anathematized by several councils; but the whole Latin Church unanimously adopted a ceremonial at the celebration of the Mass—the elevation—which should at the same time furnish a most significant condemnation of the new doctrine of Berengarius." Father O'Brien, in his "History of the Mass," says that this elevation "first began in France, for Berengarius was a native of that country, and archdeacon of Angers; from France it was introduced into Germany and from Germany it found its way into other countries of Europe, until at last it came to be an established law of the Church, binding everywhere. It must not, however, be supposed that this has been discipline of elevating the sacred Species here was first introduced both the Host and Chalice were elevated. Not so; for quite a long time there was no elevation here of the Chalice, but only of the Host—a custom which we yet see in vogue with the Orthodoxians. The elevation of one Species was considered enough, inasmuch as Our Lord was as completely under one kind as He was under both, by what is termed concomitance." So much for the origin and object of the elevation, which were, clearly, that the sacred Species might be seen and adored; let us now inquire how this is borne out by positive legislation and its authoritative explanation. Naturally we first turn to the general rubrics of the Missal. Here we read that, immediately after the words of consecration have been pronounced over the Host, the celebrant genuflects, and then reverently elevates it so as to expose it to the view of the people to be adored by them.—"Populo reverenter ostendit adorandum." And of the Chalice the rubric uses the same expression. Now, the primary meaning of the Latin word "ostendit" is "to show, set forth, expose to view;" and that is precisely the reason why the elevation was introduced. Turning to the "Cereemonial of the Church," published by the authority of the several Councils of Baltimore, we find (p. 22 and 24) that the celebrant is directed to elevate the sacred Host "a little higher than his head, that the people may adore." And of the Chalice "he raises it above his head, that the people may see it." O'Brien (p. 332) uses about the same words. Dr. Hardt, another standard authority, says (vol. I, p. 283) that the sacred Host should be reverently shown to the people for their adoration; and it should, therefore, be so elevated as to be a little higher than the celebrant's head, to be seen by the people.—"Populo reverenter ostendit adorandum; adeoque ita elevat debet, ut capitis verticem aliquantulum excedat, et a populo videri possit." Jallat (p. 297) says with the words: "He holds it at the highest point of elevation for a very short time that it may be seen and adored by the people."—"In ultimo elevationis puncto cum per brevissimum tempus sustinet, ut videretur et adoraretur a populo."

In the Redemptionist Father Schöber's revised edition of St. Alphonsus' "Liber de Sacramentis Missae," the celebrant is directed (p. 88) to elevate the sacred Host that it may be seen and adored by the people; and to hold it there for a little time.—"Ita elevat, ut a populo videri et adorari possit; et cum parum temporis ita eam tenuerit." And of the Chalice (p. 89) it is directed to be elevated so high that the celebrant can see underneath it, and that the Chalice may be seen by the people.—"Tantum cum elevet, ut oculis celebrantis infra pedem calicis perspicere valeat, calicem a populo videri possit." Wapellhorst, another standard authority, uses about the same language as the one last quoted.

From what has been advanced in this article, the only logical conclusion that can be reached is that the reason why this "greater elevation" was instituted, its object and the rubrics directing the manner in which it is to be made, all show beyond the shadow of a doubt that the purpose had in view, first by faithful Catholics, and later by the Universal Church, was that the Most Holy Sacrament of the Altar might first be seen by the people, as a visible evidence to the eye of faith of the Real Presence, and then adored in profound and humble bowing down before it, as the supreme act of faith and adoration that it was in their power to offer to their Sacramental Lord.—Catholic Universe.

### NOTABLE TRIBUTE.

PAID TO THE CATHOLIC CHURCH BY A PRESBYTERIAN MINISTER.

"The Catholic Church as Viewed by an Outsider," was a subject of a recent sermon at the Tabernacle Presbyterian Church, Philadelphia, by the Rev. Dr. William Henry Oxtoby, who said in part: "There are many strong points about this church. I believe confession to be beneficial, and that the prayers to the Virgin have brought many women under religious influence. Fifty four of our hymns were written by Catholics of which there are 10,000,000 (official Catholic Directory says 12,651,944) out of 31,000,000 church people in the United States. Their missionary activities have covered the earth. They have always been first in establishing hospitals.

"The Catholics are really more orthodox from our point of view than many denominations we affiliate with, Protestant and Catholics alike rejoice

the Apostles' Creed. The definitions of the Councils of Nice and Chalcedon on the Trinity and on the persons of Christ form part of the theology of both Catholics and Protestants. The personality of God, His providential dealings with man, revelation through Scripture, man a sinner and Christ a Saviour, all of these are held by all Christians alike. In their view of future rewards and punishments the Catholics are more in harmony with Evangelical Protestants than some Protestant denominations are."

### THE WAY OF THE CROSS.

AS A DEVOTIONAL EXERCISE DURING THE HOLY SEASON OF LENT.

One of the practices of devout Catholics during the Lenten period is to individually or collectively recite the prayers of the "Stations" or "Way of the Cross." As a rule during Lent the faithful assemble in their respective churches on Friday evenings to practice this devotion. There are others still, who are not even in the religious state, strive for spiritual perfection by reciting the prayers and calling to mind each day the passion and death of our Lord, writes a correspondent in the Irish-American.

What are the stations? Why do Catholics practice this devotion? These are questions frequently asked by those not of our faith. It happens, too, that many of our Catholic men and women, youths and maidens are unable to answer them. Why? Many of them know at one time, but throw aside their Catechisms, when as boys they discarded knee breeches for long trousers, or when as young women they throw aside dolls to wear lengthened gowns. Others there are who never knew these things had not the advantage of Catholic schools. Mark you, many of these are good Catholics, but they would undoubtedly be better did they understand more about the truths of their religion.

The Way of the Cross is humanity's attempt to follow Christ in His journey from the court of Pilate to His crucifixion and final consignment to the tomb. The Catholic Church is poor indeed that has not a representation of the "stations," whether they be in common prints, stone, clay, paintings, or other devices. There are fourteen of these stations. The first call to mind that our Saviour was condemned by Pilate to die an ignominious death on the cross. Look at your print, oil painting or statuary and you will see Pilate washing his hands, as if he were rid of the whole matter, while Jesus is led away in bonds. Let any one follow these pictures, whether he be Catholic or non-Catholic if he be at all acquainted with Biblical history he can not fail to understand the scenes depicted.

The second station shows where Christ is made to bear the cross. His first fall under the weight of the cross is depicted in the third station. Led along as a criminal to execution, He indeed that has not a representation of the "stations," whether they be in common prints, stone, clay, paintings, or other devices. There are fourteen of these stations. The first call to mind that our Saviour was condemned by Pilate to die an ignominious death on the cross. Look at your print, oil painting or statuary and you will see Pilate washing his hands, as if he were rid of the whole matter, while Jesus is led away in bonds. Let any one follow these pictures, whether he be Catholic or non-Catholic if he be at all acquainted with Biblical history he can not fail to understand the scenes depicted.

The real agony of the journey to Calvary begins when Jesus is stripped of His garments, as is shown us in the tenth station. Modesty personified was the son of God, yet His enemies bared Him to the world. Station eleven shows us the crucifixion, and twelve depicts His death. We see Him taken down from the cross in thirteen and in fourteen He is consigned to the tomb.

When we see the devotion of mothers to their dead children in our own day, how little shoes and stockings of dead babies are treasured, how the toys of the dear departed little ones are preserved, can we marvel that Mary, the mother of God, was the first to practice the devotion of the "Way of the Cross"? Is it a wonder that she followed that journey from Jerusalem time after time and year after year?

Early Christians followed in the footsteps of the Blessed Virgin in practicing this devotion. The Crusaders also followed in the way of our Divine Redeemer by retracing His footsteps in the Holy City, but it remained for a follower of St. Dominic, the Blessed Alvarez, to originate the devotion of the "Way of the Cross" as it is now practiced by Catholics. Alvarez, when he returned from Jerusalem to his convent in Cardova, Spain, built little chapels, in which he represented, station by station, the principal events in our Saviour's journey to Calvary. Like many other benefits that the world enjoys, the son of St. Dominic was not given credit for establishing the devotion in Western Christendom. It was not until the year 1342 that the stations began to be a regular devotional exercise, and then through the instrumentality of the Franciscan Friars Minor. From the latter the devotion was spread all over Christendom and has been practiced more particularly during Lent.

In all your joys of nature or of grace, turn lovingly and gratefully to Him Who gave them all, and Who delights to see His children happy.

### LESSONS FOR THE SCHOOL OF JOURNALISM.

CHANGE IN PUBLIC SENTIMENT FROM HOSTILITY TO SYMPATHY FOR THINGS CATHOLIC.

An encouraging sign of the times as the New Year opens is the change in public sentiment from hostility to sympathy not only with the Catholic religion, but also with its representatives. This change has been gradual, and it is more manifest in some localities than in others, but it is noticeable to some extent everywhere. More especially does it appear on occasions such as there were in plenty during the past month when the Church or the policy of its authorities is attacked as it has been so violently in various parts of Europe. Seldom has there been a better opportunity for taking sides for or against Catholic interests, and it is gratifying to note that with bare exceptions our people believe that the Church is right, and that it is the victim of unscrupulous politicians, as in France; that it is not responsible for the political upheaval in Germany. This change of sentiment is not due to religious indifference; on the contrary it is due to a sincere interest in the welfare of our religion, which makes many a man of no religion at all wish to see fair treatment for the Church and respect for its ministers everywhere.

The influence of the Church in our social life recommends our religion to minds who care little about its doctrines. They are quick to perceive the contrast between the principles of Catholicity and of those who would oppress it. They cannot be misled by the suppression of the truth which is practiced by some of our newspapers. They know that the press does not reflect this change in public sentiment, either because its owners are controlled by powers adverse to the Church, or because some of its editors are still under the spell of the *idola theatri*. It is well to be mindful of this fact when our indignation is rising against the newspapers. They no more represent public sentiment in religion than questions that they are permitted by their controllers to reflect it in political or commercial interests. Since we must all read the newspapers, we as well as their editors need at times the lessons from the school of journalism, reminding us that the special cable is inspired by a foreign press bureau depending on government subsidy, in one form or other, and therefore, as in France, anti-Catholic; or that some editors so mislead public opinion that they fear to print news somewhat favorable to the Church without providing the antidote in their editorials. However, as editors follow, instead of leading public sentiment, we may hope that even they will mark this sign of the times, and, as the years advance, learn to interpret and report news concerning the Church with the same impartiality they boast of showing to every human interest.—The Messenger.

### CHRISTIAN HOPE.

God, Who is Truth itself, cannot deceive us, and He is essentially faithful to the promises He makes His creatures. But we find in the Holy Scripture the most touching exhortations to have recourse to Him in our necessities, with the promise that He will be our support and strength. How, then, can we have any anxiety or seriously entertain any fear that He will reject or abandon us when we call on Him with confidence? Would not this be accusing God of not keeping His promise? But that would be blasphemous.

It is true that to grant our prayer God requires that we should call upon Him with confidence. But should we deserve to obtain His benefits if we asked them with a doubting heart; doubting that the very goodness of which we are experiencing the effect every instant of our lives, are in so many thousand ways? No, as the apostle, St. James, says: "Let him ask in faith, nothing wavering." (I. 6.) The heart that prays with doubt and distrust shall obtain nothing. And we also know that Jesus Christ while on earth granted miracles only when there was confidence: "Daughter, thy faith hath made thee whole." (Matt. ix. 22.) God's almighty power gives the crowning strength to this motive for Christian hope, seeing that He exceeds all that we can acquire of Him. Men often promise what they are unable to give, but it is not thus with the All Powerful God. We can find no insurmountable obstacles to His will in the gifts which He desires to make to us. Therefore we ought never to fear asking Him too much, or asking things too difficult. God, being infinitely rich, possesses all the good in order of grace as in the order of nature.—The Rev. P. J. Michel, S. J., in "Spiritual Despondency and Temptations."

### Colonel Angus Converted.

Those who feel that they know the Rev. George Angus through his articles both gossipy and learned, in the Tablet, will rejoice with him in the conversion of his brother Colonel William Mathew Angus, who was lately received into the Church by the Benedictines of Fort Augustus. Father Angus himself is one of the priests of the Oxford Movement. Colonel Angus is fifty-two years of age and has been an officer of volunteers since he was eighteen years old. He has large business interests in the north of England, and has been a Free Mason of high standing.—The Missionary.