

# The Catholic Record.

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

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### CATHOLIC EDUCATION SUPER- IOR.

It is a matter of regret that some parents, especially those favored with the world's goods, will persist in depriving their children of the benefits of Catholic education. Without laying stress on the fact that it is a policy at variance with their responsibility and the best interests of their offspring we say that it is a policy that has not the shadow of an excuse. In point of material and professional equipment our colleges are second to none in Canada. And when we remember that in conjunction with that, they afford every opportunity for the knowledge and practice of our holy faith, the true Catholic parent will not long hesitate as to whether, for example, he shall send his boy to Ottawa or McGill.

### AN UP TO DATE RELIGION.

Outside the Church there is a cry for religion up to date that is adapted to the requirements of the times. Just what the requirements are is not so evident. Some preachers believe that musical religion consisting of the "Sweet Gospel Hymn" as sung by a high salaried choir is sufficient to put love and hope and confidence into the souls of all who are staggering under life's burdens. Others pin their faith on swimming tanks and athletic appliances. Whatever one may think of the spiritualizing influence of this method it must be admitted that it is admirably qualified to develop the muscle necessary for the conversion of alien peoples. All, however, are as one in declaring that this age needs a religion that begins and ends with externals, very proper and respectable indeed, and not calculated to wound the susceptibilities of anyone. Now all this may be demanded by the requirements of the times, but what about the requirements of God?

### GIVE THE BOYS A CHANCE.

It must be apparent to any observer that many of our boys begin too early in life to be breadwinners. They are allowed to leave school at thirteen or fourteen years of age and are thus sold into economic slavery by their foolish and shortsighted parents. Just as they are reeling in a dim way the necessity and value of discipline and education, they are thrust into the world, to learn its catchwords, to imitate its ideas that take the bloom and sunshine from the youthful heart, and to become eventually beings without hope and without ambition. It is all very well to say that a quick-witted lad will always make his way. We know certainly of some cases where such has been the result, but the rule is that the boy who, whilst yet in his teens, starts out to conquer the world is bound to go under. He has no weapons to protect himself amidst the struggling crowds that battle for a living. He may manage, indeed, to eke out an existence, but will any parent with even the most elementary sense of his responsibility say that he has done his duty in dooming his offspring to that. We are well aware that in some households every dollar earned is of real benefit, but even then a little sacrifice, less dress and maybe less drink, will enable the boy to get a start in life. Why is it that Scotchmen are, in every walk in life, so prominent to-day in Canada? Simply because they are, in the majority of instances, trained and educated men. Their parents had the sense to see that the policy of flinging an undeveloped body and unenlightened mind into the vortex of life was bad policy. Accordingly they stood by their children until they could take care of themselves, and gave them, despite oftentimes restricted means, a chance for self-improvement.

We may preen ourselves on our progress, but we tell you that unless parents desist from bartering the future of their children for a miserable pittance, we shall discover that we are doing little else than filling up the ranks of the glioneites. And, moreover, what prospects are there of them becoming good Catholics. Hearing day in and day out the language of the streets, exposed to temptation and without any refining or uplifting in-

fluence at a most dangerous and uncertain time of life, is it any wonder that many are lost to society and to the Church?

### A NEW MISSIONARY ENTER- PRISE.

Our ministerial brethren have girded up their loins for an organized onslaught against the Filipinos. They have planned their campaign, and from their erstwhile strongholds, now weakened or dismantled by scepticism or disbelief, we shall see them, Baptist, Methodist and Presbyterian, cheek by jowl, invading a new country for the purpose of teaching its inhabitants a thousand ways to get out of Christianity.

With every desire to be impartial, one cannot see why they should gird up their loins for an organized onslaught against the Filipinos. They have planned their campaign, and from their erstwhile strongholds, now weakened or dismantled by scepticism or disbelief, we shall see them, Baptist, Methodist and Presbyterian, cheek by jowl, invading a new country for the purpose of teaching its inhabitants a thousand ways to get out of Christianity.

To ask a man to stake his hope of eternity upon the word of a fallible teacher, deputed by a fallible Board, requires, to say the least, a great deal of assurance. If in mundane matters our judgment is often at fault, and if for interpretation of law one must have recourse to a lawfully constituted tribunal, we cannot but wonder at the temerity of individuals preening themselves on their ability to understand and to teach the things that are of God.

Whence shall come the pure light of the Gospel that is about to illumine the path of the Filipinos? Not certainly from the "Boards," nor, as is evident, from the mere natural intellect. Some may say from the Holy Ghost, but that is unsupported by scriptural evidence, and, moreover, declared untenable by Protestant authorities, who are quite willing to admit now that the law of Christ must have an authority to interpret and to enforce it.

### THE TEMPORAL POWER.

Our readers will pardon us for again touching upon the subject of the temporal power of the Pope. It has been said brutally and cynically that Leo XIII. has nothing to complain of in his present situation, and that his liberty and freedom in ecclesiastical jurisdiction are sufficiently safeguarded by the Italian Government. Before going any further we may say that we are surprised at the attitude of at least one of our contemporaries. Some years ago when passion and bigotry lent willing ears to the charges of the revolutionists we might understand it; but to-day, when the whole shameful story from the first Piedmontese encroachment to the unchivalrous desertion of the ambitious and intriguing Napoleon is as an open book we can account for it only on the grounds that, according to some, any hand may be, and with impunity, raised against Rome. That the absorption of the temporalities was robbery pure and simple, and that the so-called plebiscite invented to give it a semblance of legality was a farce, are facts admitted to-day by men whose faculties are not hopelessly twisted. We suppose, then, that they who marvel that protest should come from the Roman Pontiff vindicate their conduct on the principle that the minority has no rights, just as believed the good people who throttled the minority of Manitoba. Happily, however, sane minds are beginning to recognize that the restoration of the temporalities is demanded by justice, and, moreover, that is the one thing that can maintain the stability and integrity of the Italian Monarchy.

We are told that the Bill of Guarantees is enough for the Pope's independence. But that Bill was only a sop—a concession—to the outraged Catholic world. From the beginning it was a fraud. It has been at times violated openly and shamefully. Its sole object

was to make the Holy Father the vassal of politicians who could by a dash of the pen abrogate the laws made by their predecessors and so despoil him effectively of the prerogatives of the temporal kingship that is his by a clearer and juster title than that of any monarch in the world. And even if the guarantees were carried out with the most unflexible rigor it would not alter the Papal claims by one jot. Supposing, again, that the Bill in question were acknowledged by all Italians as a measure ensuring Papal independence, it would not, to quote a writer, make the situation of the Pontiff legitimate any more than the popular approbation of the condemnation of Jesus Christ legitimized the Crucifixion. Says Leo XIII.:

"Wherefore, first of all, in order to assert in the only way now possible the rights and liberty of this Holy See, we declare that we shall never cease to contend for the full obedience due to our authority, for the removal of all obstacles put in the way of the full and free exercise of our ministry and power, and for our restoration to that condition of things in which the provident design of the Divine wisdom had formerly placed the Roman Pontiffs."

"And in demanding such restoration we are moved by no ambition, no desire of domination, but only by the best interests of our office and by the sacred oaths we have taken, and, besides, not only because the civil sovereignty is necessary for the protecting and preserving of the full liberty of the spiritual power, but because, moreover, a thing in itself evident, whenever there is question of the temporal principality of the Holy See, then the interests of the public good and the salvation of the whole of human society are involved."

The best friends of Italy do not hesitate to say that the sole remedy for its present unhealthy state is to make peace with the Pope. To place the temporal independence of the Papacy, says Wilfrid Ward, on a permanent basis, and to make it a source of strength to the Italian kingdom, instead of a source of discord among Italians, is the problem which now lies before Italian statesmanship.

### RELIGION IN SOCIETY.

By CARDINAL GIBBONS.  
The practice of social virtues is necessary for the protection of the family, the safety of the individual and the welfare of the Commonwealth. But how can these social virtues be practiced without sufficient motive? These motives must be strong and powerful, because you have passions and self-interest to overcome. They must be universal, because they are binding on all members of society. They must be permanent, because they apply to all times and places.

What motives, religion apart, are forcible enough to compel legislators, rulers and magistrates to be equitable and impartial in their decisions? What guarantee have we that they will not be biased by prejudice and self-interest? Will a thirst for fame and a desire for public approbation prove a sufficient incentive for them to do right? How often has not this very love of glory and esteem impelled them to trample on the rights and liberties of the many, in order to win the approbation of a few sycophants, just as Robespierre his subjects and our enslaved nations to receive the applause of the vote for a presidential candidate that avowed atheistic principles? I am sure you would not. You would instinctively mistrust him; for an unbelieving President would ignore the eternal laws of justice as the basis of civil legislation.

What principles without religion are binding enough to exact of you that obedience which you owe to society and to the laws of your country? Is it the dread of civil punishment? But the civil power takes cognizance only of overt acts. It has no jurisdiction over the heart, which is the seat of rebellion, the secret concoctor of the civil power cannot expel the hidden recesses of the soul and quell the tumults raging there. It cannot invade the domestic circle to expel the intemperance and lewdness that enervate and debauch both mind and body. It cannot suppress those base calumnies, whispered in the dark which poison the social atmosphere with their foul breath, and breed hatred, resentment and death. You might as well expect to preserve a tree from decay by lopping off a few withered branches whilst allowing the worms to gnaw at the roots, as to preserve the social tree from moral corruption by preventing some external crimes whilst leaving the heart to be worn eaten by vice.

Besides, if you are so disposed, can you not in many instances escape the meshes of the law by resorting to gifts, bribes and ingenious frauds.

If the civil sword, even with the aid of religion, can scarcely restrain public disorders, how futile would be the attempt to do so without the co-operation of moral and religious influence! Still less do you fear the judgment that posterity may pronounce on your conduct. For if you believe neither in God nor in a life to come, the condemnation of after-ages will not disturb you, and the censures of future generations will not disturb your ashes resting in the tomb.

Nor can you suppose the emoluments of office an adequate incentive to induce you to be an upright and law-abiding member of society. The emoluments of office are reserved for the privileged few; the great bulk of society will always be consigned to private life.

### A SECTARIAN VIEW.

The Church and Its Usages From a Non-Catholic Standpoint.

A writer in the Boston Transcript is engaged in making a study of different religions and the approximate attendance at worship. In his investigations he has now reached the Catholic churches, and makes the statement that the proportion of men present in Catholic churches is larger than in any Protestant ones. Mr. Cooke describes him as a Protestant of the Protestants, not only by education, but by nature and conviction. Nevertheless he may be said to give a fair presentation of what the Church is from his point of view, looking at its worship, as he does and as do all Protestants, from a purely material instead of a spiritual standpoint. Mr. Cooke says:

"After attending seven services and hearing four sermons in Catholic churches I do not feel that I am sufficiently informed to pronounce any final judgment on them. I can only give such impressions as I was able to form under these circumstances. Of course one who has known only Protestant Church services those of the Catholic Church are novel and not easily understood. It is as a Protestant I must judge of them, and my impressions will have all the limitations that grow out of that fact."

Speaking of this strangeness of the Catholic service to a Protestant, he says: "The symbolism of the Catholic Church is one of its most marked features, always present, always required to be understood and demanding a high degree of poetic or imaginative power for its right appreciation. It clothes the things of the spirit with a rich garb of imagery and makes the earthly shadow forth the heavenly with a new alphabet to learn, a new language to acquire, and the Protestant who wishes all things brought to the level of common sense or direct logical statement is quite at a loss in the midst of all this symbolism."

"The Latin of the priest's intoning and of the singing will also be an ofense to many a Protestant, who likes to have everything put into plainest speech and to know the exact words of the hymn sung by the choir. The Catholic who has his translated service book, however, and has learned to follow the meaning of it without the book in hand. The Vespers are in English, and at High Mass the Bible is read in English, and the preaching is in as simple and direct language as any one could desire. The Latin, therefore, can be no hindrance to the Catholic worshippers, and is far less obtrusive than any one would at first suppose."

"Is the Catholic more worshipful than the Protestant? Apparently he is, when you see him making obeisance to the altar on entering and on leaving the church and kneeling frequently every person in the congregation most solemn part of the Mass, you may conclude that devotion in Protestant churches cannot reach such a height. It is a marked feature in Catholic churches, too, that the whole congregation is more intent upon the worship than is the case in any Protestant congregation, not turning about to watch the choir or to see who else is in church."

In regard to the much-bruited idea that Catholics do not read the Bible, Mr. Cooke further says:

"Those who have not recently attended Catholic churches may not be able to fully realize the extent to which the services have been brought into harmony with American conditions. I have already remarked on the small degree to which the Latin seems to obtrude itself. The Bible is read and expounded as faithfully in Catholic churches as in Protestant. The idea so many Protestants have that the Bible is ignored by Catholics, if ever true, certainly is not so at the present time in this country. Preaching is made as much of in Catholic as in Protestant churches. The sermons are shorter, more simple

and direct; but they are not less effective. Evidently the priests are thoroughly trained in the art of forcible expression and effective discourse. They not only preach how to deal with script, but they know how to appeal to its human nature. Few Protestant preachers are there who might not learn many a lesson in good preaching by attending Catholic churches."

"Somewhat to my surprise I learned that the Catholic preaching is thoroughly evangelical, using the word in the sense in which it is employed by the more orthodox of Protestant denominations. It is not the Church which the Catholic sets forth as the Saviour of the world. He regards the Church as Christ's guardian and con- servator of His teaching; but it is Christ to whom he looks for salvation. No Protestant can present this more clearly than it was done in the sermons I heard, or exemplify the evangelical spirit more sincerely. I am somewhat inclined to think that the most faithful evangelical preaching is now to be heard in Catholic churches. Those who wish for that type of preaching, as it was heard fifty years ago in the Protestant churches of New England, I am sure are more likely to hear it in Catholic than Protestant churches. Putting aside those illustrations and references that belong to the Catholic Church exclusively, and these are not the most important or most insistent features, it seemed to me that the old-fashioned Protestant preaching is about what you now get in the Catholic churches. The Catholics I heard preached fear of future punishment, but I have not heard it in any Protestant church. The Catholics remain true to the old theology throughout, and do not do the Protestants. So far as the preaching was concerned this seemed to me the chief difference between Catholic and Protestant. So far as evangelical fidelity is concerned I do not think the Protestants have any advantage. I was nearly inclined to accept the statement of a neighbor who said that now the Catholics are the evangelicals of the evangelicals. I hope that some of my most orthodox readers will inquire if I am right or wrong in this statement. This is the impression I have received, but I am subject to correction."

"I am not inclined to accept the notion of many Protestants that Catholics are faithful to the Church because the fear of hell is held constantly over them. When the people no longer feel that their salvation depends on fidelity to the Church, say many Protestants, they will at once desert it. Possibly this may be true to some extent, but this kind of remark is not comprehensive enough to cover the whole situation. What needs to be recognized is that the Catholic Church ministers to a wider range of human interests than does the Protestants, and that it is far better organized for the accomplishment of its work. The Catholic Church has inherited and perfected the vast administrative system of the old Roman Empire, and it has developed the most perfect system of organized human activities the world has ever known. That counts for much; but it counts for even more that the Catholic Church inherits the primitive worship of vast populations, and that its worship is a child's primer of religious expression. It is adapted to the needs of the humblest minds and can be accepted by the most ignorant."

"The service is wider in its appeal than that of the Protestant Church, reaches lower down and it may be reaches higher up. If the higher forms of art have their rightful expression, we may assume that music, poetry and symbol convey even higher spiritual truths than those expressed by metaphysical statement and logical argument. The Protestant has magnified doctrine quite out of proportion to other forms of life, and the diminution of church attendance and interest attest to this fact. The Protestant churches have quite divorced themselves from art and symbolism, with the exception of music, and they lose those who need to have spiritual truths presented in picture language. They also lose those to whom art is the highest form of human expression."

The writer goes on to say that a year ago, in reply to an article from his pen in the Boston Transcript regarding the life of a New Hampshire hill town, the Sacred Heart Review said that the remedy for the desertion of the churches in such communities was the Mass. Replying to this he betrays the Protestant's mental inability to understand the full significance of the Holy Sacrifice, thus falling entirely to catch the Review's meaning. He says:

"The Protestants of such a community would be wholly at a loss to make anything out of such a form of religion, and it would not even excite their curiosity. Even the Episcopal minister complained that during the fifteen summers he had been there no native had ever connected himself or herself with his services."

"The Catholic has been trained to the form of religious expression that has the Mass as its central motive; but how utterly unlike the form of training given to the Protestant! Any Protestant child would make a

good Catholic if trained to utter himself in that spiritual language, but without the training he is quite at a loss to know what to make of the Mass. The Mass will not convert Protestants, but it might be done by the preaching without the Mass."

Again the Protestant speaks in expecting Catholics to eliminate the Mass, which is their central act of worship. On the whole, however, Mr. Cooke's presentation is interesting, if not also instructive, as showing us how we appear to those without the fold who are not blinded by prejudice.

### IMPORTANCE OF A SINGLE CON- VERSION.

One hundred years ago Count Frederick Leopold Stolberg became a convert to the Catholic Church, and now the family, the Bishop, the local clergy, and the Westphalian nobility have been celebrating the hundredth anniversary of the event. A contemporary says:

"The importance of a single conversion is indicated by the fact that no fewer than a hundred and twenty-two direct descendants of the Count were present at the fete. But the influence of Stolberg's conversion had a far wider range than his family circle. He was a son of one of the oldest and noblest houses in Germany, was recognized at the courts of Copenhagen, Berlin, and St. Petersburg as a diplomatist of high ability, was looked up to by the people with pride as a poet and a writer; was an intimate friend of such men as Goethe and Klopstock, and, above all, enjoyed universal esteem for the uprightness of his character. His submission to the Catholic Church at a time when eminent Germans were asserting that Christianity was approaching an end, and that it was all over with Catholic progress, created a remarkable sensation. His great work, 'History of the Religion of Jesus Christ,' was epoch making. It was for the beginning of the present century what Bossuet's 'Exposition de la Doctrine Catholique' was for the seventeenth century, or what Meoher's 'Symbolik' has been for the middle of the nineteenth century."

"How many souls have been brought to a knowledge of Catholic truth by Stolberg's 'History of the Religion of Jesus Christ' will, says Frederick von Schlegel, who owed his own conversion to it, 'only be known on the day when all things are brought to light.' The effects of Stolberg's labors are still felt, and his name will always be linked with that of Gorres for his success in reviving Catholic life in Germany."—The Missionary.

### A DRAWING POWER.

In a singular paper on "Romanist Survivals in Protestantism" in the Baptist Standard, we meet with some emphatic words that give us a hope that the writer of them will grasp the entire truth some day. He seems to be one of those Baptists of so pronounced a type that even the use of the prefix "reverend" to the names of his ministerial brethren offends him; and even among Baptists, he finds Romanist customs. He writes as follows:

"The Reformers, coming out from Rome, brought many of her traits with her. Nourished by the wolf's milk, they inevitably imbibed the wolf's nature. . . . Roman habits are among us also by natural development just as Romanism itself has developed from instincts that are in all human hearts. One of these instincts is the desire for mental rest. Only those men who have studied to weariness and are vexed by uncertainty, who long to believe something but find objections to everything they try to believe, can understand how seductive that Church is that professes to speak with authority. We have said, 'Oh, for some sign from God, some clear statement, accompanied by unassailable proofs. And this Church comes and says, 'Thee, rest. Here is the truth with God's own seal upon it. Cease from debate. Be saved from bewilderment.' Dollinger said of Queen Christina, of Sweden, 'She took refuge in the ship of ecclesiastical certainty from the ocean of philosophic doubt.' John Henry Newman is described as a man of irresistible personal attractions, but as one who strongly felt the need of authority, and so he went from the evangelical school to High Church, and thence to Rome. Father Hecker, founder of the Paulist Fathers in this country, said, 'The first and deepest need of man's heart is guidance, but it must be an unerring and divine guidance, and so he went all the way from Unitarian transcendentalism to Rome. The long procession of men who have gone, particularly from the English Church, into the Roman communion, went because they could accept no ministry that had not the authority back of it to speak the last word. There is a drawing power here that is fully to be felt.'"

We would suggest to this writer, and to others like minded, that they should turn from the din of controversy and their time-worn prejudices, and read what men like St. Francis of Sales have written, with profound spirituality, about ritual and sacraments and the love of God. Let them use less controversy and try more earnest prayer. They will learn that the "drawing power" in the Catholic Church comes from the Holy Spirit of God, Who has adapted that Church to man's nature, man's needs, man's aspirations. —Sacred Heart Review.

The workings of divine grace in the human soul are usually silent, mysterious, not subject to rule, but real and convincing. God speaks to our soul, not in the language of men, but in a voice that the soul herself understands. We may not be able to analyze those interior whispings or to translate them into human words, but we know their meaning and feel their force.—Archbishop Keim.