

# The Catholic Record.

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

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London, Saturday, March 8, 1902.

### CHRISTIAN UNITY.

The Emperor of Germany advocates the union of all the German sects into one Church. Just where the bond of union would come in is difficult to see. There used to be a notion that the Bible could serve the purpose, but that was before the days of the Higher Critics. Though the scheme shows a tendency to unity, it is not more feasible than that of Dr. Arnold, who proposed that all sects should be united with the Church of England on the principle of retaining all their distinctive errors and absurdities. This is one kind of unity, but not that which favors the speaking of the same thing and the avoidance of schisms.

### THE EMPEROR'S VERDICT.

It must be distressing to the followers of Mrs. Eddy to learn that Emperor William has ordered that Spiritualists, Faith Healers, and Christian Scientists be rigidly excluded from the court. One would imagine that the educated German, after having been closeted with Kant and Pichte, could stand anything. He can understand that the Ego is the Ego; and the Ego is not until it has affirmed itself, but the Emperor does not care to subject any intellect of his court to the shock of Christian Science gibberish.

### TIME AND ETERNITY.

Now is the time to get our eyes cured so that we may see. How blind we are—groping after this and that—the bells of the fool—the applause of the crowd, a little dross as if it were the end of existence. To a great many of us the awful truths of human destiny, that have purged men and women like ourselves of weakness and made them heroes in God's service, are not realized as they should be. We believe them, but we should take the telescope of faith and see them. And the moment that we do so, and understand that upon this fleeting moment called life depends an eternity we have made a good start in our spiritual education.

### THE FAITH IN GERMANY.

German devotion to the Church is virile. It recognizes that faith is not ours, but God's, and that to us belongs the right to defend and protect it. It is prompt to resent any calumny that may dishonor it, and, however the political atmosphere may lower, ready to stand by it. Some time ago there was a Catholic Congress at Ulm for the purpose of protesting against the school-teachers who sought to deprive the clergy of the right to inspect and supervise Catholic schools. The Congress was a magnificent success, being attended by thousands from all parts of the Kingdom. Among the resolutions was a message of confidence in and encouragement to Austrian Catholics:

"Catholic citizens of the German Empire assembled at Ulm appeal to their German brethren in Austria. Reject with scorn the attempt to tear you away from the faith of your fathers. Hold fast to the One, Holy, Roman Catholic Church, which has carried the gospel to all nations. In the struggle forced upon you let your banner be the Cross: your war cry, Faithful to Rome."

### THE CORONATION OATH.

We are glad to notice that public protests against the Coronation Oath are being made throughout the Dominion. Catholics and Protestants agree that it is a folly and a crime. It is insulting to the king as well as to Catholics. We believe the sovereign loathes the offensive Declaration, but to oblige him to utter it is to put a gentleman in a very ungentlemanly position. We hope we may have occasion to refer to Edward VII. as being "kind as a king upon his coronation day," but we doubt it. Meantime, Rev. Dr. Fallon, to whom belongs the credit of having brought the question before the Canadian public, ought to feel gratified.

### INFANT DAMNATION.

Commenting on Dr. Roberts, the Secretary of the Presbyterian creed Revision committee, who denied that American Presbyterians ever taught the doctrine of infant damnation, the Springfield Republican says that it is curiously in line with Wendell Phillips' observation. "The opponents of any reform," Mr. Phillips used to say, "begin by denouncing it as folly; then they charge that it is contrary to the Bible; and finally they claim that they have never opposed it at all." It will surprise some people to learn on

such good authority that the Presbyterians in this country have never taught infant damnation, but it is not necessary to quarrel with wise theologians who can execute such a masterly retreat.

But be that as it may, the revisors have, in trying to get rid of the gloom and darkness of Calvinism, shown a spirit which is all the more commendable when one remembers that Presbyterians are proverbially hard-headed and disinclined to change. We are not, however, gifted, as some of our brethren, with the far-seeing eye which sees the fabric of Presbyterianism tottering to ruin because of the creed revision. But it is the thin end of the wedge. Once let one stone of their creed foundation be rejected, and thinking men may begin to question the soundness of the others. And this is to be desired. For the average man Catholicity is so hemmed in by the influences of environment, by traditional prejudice and oftentimes by hatred that investigation in matters beyond the boundaries of his particular creed is either distasteful to him or regarded as a time-wasting pursuit.

And we believe that our words are more applicable to Presbyterians than to any other sectaries, not that they are unintellectual, for they can boast of a long line of distinguished preachers and scholars and splendidly equipped colleges. In fact the care they have bestowed on education has been one of their greatest supports. But they are averse to a consideration of Catholic claims, and nearly all their work has been done on the lines traced out by their great divines. When, however, they begin to do some independent thinking, and the revision of the Confession may accelerate the mental operation, they will turn their attention to Rome and see if it can give their faltering feet a surer ground than the dictum of fallible men.

### CATHOLIC YOUNG MEN.

If there is one thing more than another that pleases us it is to see our young men taking part in movements which concern the welfare of the community. Various circumstances have contrived to keep us very quiet, but these are fast disappearing. And if we can convince our ministerial friends that a public gathering is not necessarily a prayer meeting, and that their homes and conventicles are the proper places for pious deliberances, we may be induced to meet our fellow-citizens on platform—in short, in any place where schemes for the common good are under discussion. We do not say we are going to do very much; but our presence will indicate that we are aware of our responsibilities, both as citizens and Catholics—as citizens, to contribute our quota to the common good; and as Catholics to see as far as we are able that this good be shaped and directed to worthwhile ends.

But let us have the right kind of Catholics—not the careless nor the ones who juggle with the truths of their religion for the commendation which they rarely if ever receive from those without the fold. They think they do, but the smile is from the teeth outward. Most of us have some kind of regard for "strong haters," but none for the man who aspires to be liberal and Catholic at the same time. The young man, however, who is proud of his faith and shows this pride by obeying its teachings is always respected. He stands for something. His views will be accorded a hearing, and he will be ever an example and rebuke to his craven brethren and mayhap a messenger of good tidings to non-Catholics.

### THE PAPAL JUBILEE.

Last week Pope Leo XIII. began the twenty-fifth year of his pontificate. The years of his reign have certainly been years filled with honor, and even from a worldly point of view, filled with success. Shortly after his accession to the Papal throne he began the battle with Bismarck that became famous all over the world under the name of the Kultur-Kampf. In that struggle the Pope won, and ultimately Bismarck fell. Later on Leo gave forth his great decision on the Knights of Labor, and followed up that decision with his epoch-making letter on the condition of Labor. Then came his wise policy towards the French democracy, the efforts in behalf of the suppression of the slave trade in Africa, the settlement of the Caroline Islands dispute, and, finally, his efforts toward the establishment of universal peace. The whole career of the Pope has been one of remarkable activity. And as the empire of the Pope is not limited to any one part of the world, so is the influence exercised by the Pope unlimited. In every way it has been an influence for

good. During the past century there have been men who have won for themselves a position in the temple of fame, from which they will never be dislodged. And among those men there is none who occupies a higher position, none whose name will be more deeply impressed on the hearts of those coming after them will be the name of Pope Leo XIII.—New World.

### A HIGHER PATRIOTISM

Eloquent Appeal for Humanity, Justice and Right by a Distinguished Patriot.

BY RIGHT REV. JOHN LANCASTER SPAULDING, BISHOP OF PEORIA.

There is a higher love than love of country—the love of truth, the love of justice, the love of righteousness, and he alone is a patriot who is willing to suffer obloquy and the loss of money and friends than betray the cause of truth, justice and righteousness, for only by being faithful to this can he rightly serve his country. Moral causes govern the standing and falling of all countries and empires, and conquering armies move forward in vain; in vain the floating fabric of trade is spread if a moral taint within slowly molder it. The national life is at fault if it be not in harmony with the eternal principles on which all right human life rests. The greatest and the noblest men when they meet rise into regions where all merely national distinctions are forgotten and transcended. In studying the works of a philosopher, a poet or a man of science, we give even little heed to what country he was born and lived in, so eager are we to learn the truth and beauty he reveals—truth and beauty which are of no country, which are wide and all-embracing as the universe. In the presence of heroic virtue, also, the national limitations disappear, that the Godlike man who belongs to all countries and ages stands forth in his proper light.

A man supremely endowed narrows his mind when he is less than universal in human. What he says and does should make laws for all—those diviner laws which have their sanction in the common sense which makes the whole world akin.

Patriotism as understood by the ancients is but a partial virtue. When it is most intense, it is most narrow and intolerant. In Jerusalem, in Athens, in Rome, the city was the fatherland. It was the thought of Zion and of "Silva's brook that flowed fast by the oracle of God," of Aepropolis with its marvelous setting in the midst of the Attic plain, of the world-mother looking from her Seven Hills on the Tiber's tawny wave that made the exiles waste away with repining for home and their passionate devotion to their country was rarely separable from a hatred of the foreign nation. Whoever was not a citizen was an enemy and a slave. The captive foe was treated with pitiless cruelty and the slave had no rights. We are separated from these ancient patriots less by the long lapse of time which has intervened than by the difference of spirit in which we look upon and love our country. For us the many is more than the citizen, humanity more sacred than nationality. To lead a man's life one must live for someone or for something other than himself. As we can see ourselves only in what is in others, so we can find and love ourselves only in what is other than ourselves.

To escape from the stained condition of the isolated, the individual is impelled to identify himself with larger entities—with the family, with the State, with mankind, with God.

Now for the ancients, the State was the ultimate unity in which a man could find and feel himself; hence their aims and sympathies were partial and narrow. Their patriotism was more intense, but it was less rational, less moral, and, therefore, less enduring and less beneficent than ours. It was not possible for them to identify themselves with the race, to recognize that all men are made of one blood, and that whenever one suffers injustice wrong is done to all. But for us nationality has ceased to be the limit of individual sympathy, and the oppression of peoples, however remote, often affects us as though we ourselves had been injured, while noble words and heroic deeds, wherever spoken or done, fill us with enthusiasm and gratitude.

Many causes of which the Christian religion is the deepest and most far-reaching, have led to the wider views and more generous appreciativeness of modern men. In looking to the Heavenly Father they are drawn together and held by ties, consecrated by Faith and approved by reason. Science which deals with laws that are universal, that act alike upon the farthest star and the grain of sand at our feet, on the race as on individuals, promotes this Catholicity of feeling and of interest. Our machinery, too, in bringing the ends of the world together, facilitates the intercourse of the peoples of the earth and thereby weakens their immemorial prejudices and hatreds. The commercial interdependence of the nations has a like tendency; while the constantly increasing influence of woman makes for larger sympathy and love. No great movement can now long remain within the boundaries of the nation in which it originates. The questions of education, of labor, of the rights of women rouse attention and discussion in every civilized country. A new discovery and invention is at once heralded from land to land. The telegraph and the printing press mediate a rapid and continuous interchange of thought throughout the world, and thus help to make us all, in a way never before, possible, citizens of the world.

At the present moment America, if simple truth may be uttered without incurring the suspicion of conceit, represents the general sentiment and tendency of the modern age more than any other country. Here the national feeling is larger and more hospitable than anywhere else; here men of all tongues and races more easily find themselves at home than anywhere else. No other country is so attractive, no other affords in such fullness opportunity for self-activity in every sphere of endeavor, no other insures such complete civil and religious liberty. Nowhere else is there so much freedom from abuses, which because they are inevitable seem to be sacred; nowhere else is there so much good-will, so much general intelligence, such sanguine faith in the ability of an enlightened and religious people, who govern themselves, to overcome all obstacles, and to find a remedy for whatever mischances or evils may befall them.

Here, too, more than anywhere else possible, men feel that there is a higher love than the love of country, that the citizen can serve his country rightly only when he holds himself in vital communion with the eternal principles on which human life rests and by which it is nourished. The American's loyalty to his country is, first of all, loyalty to truth, to justice, to humanity. He feels that his institutions can be enduring only when they are founded on religion and morality. He is less inspired by the fortune of the Republic, its material advantages and possibilities than by its spiritual significance and destiny. He is, indeed, filled with a sense of gladness when he beholds its stretch from ocean to ocean, from the lakes to the pine salutes the southern palm as a fellow-citizen, when he looks on its prairies teeming with harvests sufficient to feed the world, on its mountains and plains filled with silver and gold, with iron and copper, with coal and oil. But he is less impressed with this geographical and material greatness and splendor than by the intellectual and moral conditions which America presents. Nature is fruitful in vain where man is contemptible. The better kind, however, otherwise they may disagree, must unite and support one another in ceaseless efforts to create such a public opinion. They must not merely lead loyal, brave, chaste and helpful lives, but they must so live that the atmosphere in which they move shall receive from them a magnetic quality—the power to stimulate all who breathe it to nobler thoughts and loves; to a deeper and more tender solicitude for the rights and needs of all men, of women and children, of the sick and forsaken, of the criminal and captive.

### PATH OF THE PASSION.

The Crimson Thread in the Purple Field of Lent.

All through the purple field of the Lenten season there passes a crimson thread that indicates the path of the Passion and leads to the Holy Sepulchre, at once the scene of utter humiliation and seeming failure and of glorious victory ending in the triumphant resurrection. Every Friday of the eight weeks from Septuagesima to Palm Sunday is set aside for the commemoration of some of the marks of the Passion. The series of feasts designated in the Roman Missal as occurring on those Fridays consecrated to the sufferings of our Lord differ somewhat from that of our local directories. This difference arises from the fact that the Fathers of the second Baltimore Council petitioned the Holy See for a change in order of feasts so as to confine them to the Lenten season proper, instead of beginning with Septuagesima week.

This custom was in harmony with the popular devotion already in existence among the faithful, the custom of preaching on the Passion or making the Way of the Cross on Fridays during the period between Ash Wednesday and Holy Saturday having been introduced by the early missionaries, who took occasion to utilize the elements of religious sentiment fostered by old national and popular traditions.—H. J. H., in The Dolphin.

Do not be disturbed if sometimes your love of self disturbs you; return to prayer and persevere in lowliness until you have lost your own will, and will only that God's will may be done in you.

### THE SITE OF THE LATIN CROSS.

BY W. J. CARROLL.

(The Catholic Cathedral of St. John's, Newfoundland, is built in the form of a Latin Cross.)

"Not chaos-like together crushed and bruised, But as the world was made, in order, confused, Where order in chaos was, But where all things differ, all agree."

This is how it must have appeared to the great Dr. Fleming just a decade over a half century ago, as he stood on Signal Hill, on a bright summer day, amidst granite boulders innumerable, strewn about the hill-side, some of which were probably deposited in the remote glacial period, others more recently quarried by the military authorities for the purpose of clearing a roadway to the upper barracks, for the building of the batteries on the hill overlooking the Bay, and on the other points commanding the narrows and harbor of St. John's. He was taking a birds-eye view of the town, and mentally locating a site for a church, he intended building. The town presented a very different appearance sixty years ago from what it does to-day. The residential portion consisted of very small houses, lining the water's edge, on each side of the "Lower Path" or Water street, with very few buildings scattered here and there along the "Middle Path" or Middle street. Fish flakes were numerous and extended from Maggoty Cove to Riverhead, in many cases going back from the water as far as the Middle street. The time was not long since the younger people picked partridge berries where Cochrane and Prescott streets are now, and when marsh berries were plentiful on the sites of the Colonial Building and Government House. There was a road running from Fort Townshend to Fort William, from an early date, it having been made by the military sometime in the early part of this century, but very few houses were built along here, except an odd one on General Skerret's, Bryan's Cockburn's, Stripling's, Winter's, and Williams's plantations, which embraced nearly all the land between Military Road, its full length, and Duckworth Street. Away up where the Cathedral now stands was "over the barrens," "out in the woods," and was nearly as far from town in that day as the "Three-Pond Barrens" are in ours. At that time all the land on the "Barrens" belonged to the Ordnance Department, and the site of the Cathedral was used for a wood-yard for the barracks. It was away out of town; "twas almost inaccessible in winter time; it was in the possession of the military authorities, who had been made by the military sometime in the early part of this century, but very few houses were built along here, except an odd one on General Skerret's, Bryan's Cockburn's, Stripling's, Winter's, and Williams's plantations, which embraced nearly all the land between Military Road, its full length, and Duckworth Street. Away up where the Cathedral now stands was "over the barrens," "out in the woods," and was nearly as far from town in that day as the "Three-Pond Barrens" are in ours. At that time all the land on the "Barrens" belonged to the Ordnance Department, and the site of the Cathedral was used for a wood-yard for the barracks. 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