

The Catholic Record.

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

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A GREAT MYSTERY

Just why some non-Catholics witness with seeming approval exhibitions of ignorance and mendacity, where there is question of the Church, passes our comprehension. Just why Presbyterians, who are credited with a large share of intelligence, can deign to listen to thread-bare commonplaces, outrageous charges and patent misrepresentations against us, is a mystery which we cannot solve. And it seems to us that individuals who endorse these things are either victims of self-stultification or are immune to the enlightenment of which we hear so much. The other day, according to the Montreal Star, a Rev. Mr. Amaron gave, at a meeting of the French Presbyterian missionaries, a "No Popery" dance. He gyrated in the old manner. He repeated the old charges that no man with a pretence to education or to character sullies his lips with now-a-days. He wasted much muscular energy in belaboring a thing which his warped mind conjured as the Catholic Church.

Now what does any sensible Protestant think of a clergyman who says that the Church has kept the Bible from the people? What does any fair-minded man think of an individual who thus lends himself to the perpetuation of confusion and misinformation. It is bad enough to see a political partizan resorting to dishonest methods in order to belittle an opponent, but it is far worse to hear a man who should stand for truth giving vent to statements which have been branded as falsehoods by Protestant scholars. These Presbyterians who were at the meeting are either very glib, very ignorant or very bigoted. And we are of the opinion that in justice to themselves, they should be dissociated from this clerical mountebank and firebrand. This Rev. Mr. Amaron went on to speak of the work done by himself and the evangelical missionaries among the French Canadians. He asserts that he and his co-workers have rescued the French Canadian from stagnation, etc. This is very old talk. The French Canadian had the Bible long before this individual ever came into existence. They venerate it to-day, while many without the Church regard it as a composite of myth and legend in the form of fable, proverb, precept, folk-lore, clan and domestic law and rhapsody. Rev. Mr. Amaron believes that the Bible is divinely inspired, and yet has no proof for his belief. His is not the "reasonable service" which the Apostle requires of believers. Logic demands that a man should have a motive for his belief, and Mr. Amaron's belief is blind and without motive. And yet he has the temerity to ask the French Canadian to accept his Bible, for whose divine inspiration he cannot adduce a single proof.

Some years ago Mr. Murdoch MacKinnon wrote from Ottawa to the Presbyterian Witness, of Halifax, N. S., a manly protest against the work of the French Evangelization Board in the Province of Quebec. He said, speaking of the French Canadians: "They are doing their part, and a very good part it is, of the Master's work in the world. It ought to put us to shame how they tolerate our French Evangelization work amongst their people. . . . We all admit, at least we cannot deny, that the Roman Catholic is a Christian society, and have now, as they always had, even in the darkest times, the witness of the Spirit of God in their work. How then can we hope for the approval and co-operation of the same Spirit in breaking up his own work in the Roman Catholic settlements and recasting it according to our Protestant shibboleths?" If Mr. MacKinnon's words were heeded Mr. Amaron, and others would not have the pleasure of retailing discredited and discreditable charges. They might then devote their energies to raising the birth-rate in some sections of the Dominion and in cultivating the virtues that befit clergymen, and thus contribute their share to the formation of enlightened pub-

lic opinion. But that would be not so easy as playing the buffoon at a meeting of French Presbyterian ministers.

After relieving his mind of bathos, rant, fustian and falsehood, Mr. Amaron revealed himself as a learned Biblical scholar and a keen logician. He became grave and nerved himself for a fell attack upon the Church of Rome. His auditors grew expectant: the atmosphere was tense; a "spot light" irradiated the countenance of the speaker and the Montreal press men refused to work until they had heard the fatal pronouncement. Mr. Amaron coughed to hide his emotions and then this ministerial superdreadnought fired a broadside of 13 inch guns. Why, he asked, was the English population of Quebec rich and the French poor? Why, oh, why? And awaiting their besought him for the reason. He would not deprive them of the knowledge gleaned after much thought and research and study of the Bible. The reason, declared Mr. Amaron, was that Catholicism was not blessed by God. The French Canadian reeled before the shock and is now in a darkened room wooing help for nerves perturbed. And the divine who slopped over, as A-Ward would say, is chuckling over the effects of his valorous onslaught. He reads his Bible and discovers that prosperity is the sign of Christ's approval. He sees the apostles going forth to persecution and death, bereft of material wealth and tells us that money is the proof of orthodoxy. Christ said: "Blessed are the poor!" Mr. Amaron says: "Blessed are the rich." Mr.—is a millionaire, therefore he is a holy man. And such stuff is peddled from a public platform at this age of the world. We do not expect Mr. Amaron to see eye to eye with us, but from those who pose as teachers we have a right to demand elementary fair-play—scholarship whose badge is accuracy and a detestation of misrepresentation.

THE NEW CATECHISM

(Suggestions and criticisms are to be addressed to Rev. H. J. Canning, 5 Earle St., Toronto.)

XXV

THE HOLY EUCHARIST

Could you live and grow and work without food? No; we should soon die.

What is the food of the soul? Jesus in the Blessed Sacrament.

What does He say of this food Himself? "The Bread that I will give is My flesh for the life of the world."

When did He give His flesh as bread? At the Last Supper, when He took bread, blessed it, and said: "This is My Body."

Is the bread changed into His Body? Yes; in the holy Mass the substance of the bread is changed into His Body but the appearance remains.

What are the appearances? The form, color, taste, and whatever appears to the senses.

What is Holy Communion? It is receiving Our Lord in the Blessed Sacrament.

How often are you obliged to receive? At least once a year, during the time set apart for Easter duty.

Is it a grievous sin not to perform the Easter duty? Yes; and it makes one liable to be cut off from the Church.

Is it enough to go to Communion once a year? No, if we really wish to be good and make sure of gaining heaven.

How often should you go, then? At least once a month. It is well to go once a week, and better still to go every day.

What is needful to receive Holy Communion worthily? We must be free at least from mortal sin, and be fasting from midnight.

What good is there in Holy Communion? (1) It makes us share in Our Lord's Sacrifice, (2) nourishes our souls, (3) strengthens us against temptation, (4) and is a sure pledge of endless joy and glory.

What should you do after receiving? Give a quarter of an hour, or at least ten minutes, to prayer and thanksgiving.

Lesson twenty-fifth

The Holy Eucharist is the Christian Passover. In the olden time the Israelites ate with unleavened bread the flesh of the lamb that was slain in sacrifice; Christians eat under the form of unleavened bread the flesh of the Lamb that taketh away the sins of the world. Our Lord said to His apostles: "I dispose to you a kingdom, that you may eat and drink at My table in My kingdom." To sit at table with one is always a sign of friendship, and to eat at God's table is a sign of union and friendship with Him and with all who sit at His table. It is only His friends, those who are in the state of grace, that are allowed to eat of this food at His table. St. Paul writes stern words of warning to any who should dare to present themselves to God's table without the grace of God in their souls. "Whoever shall eat this Bread or drink the Chalice unworthily shall be guilty of the Body and Blood of the Lord. But let a man prove himself, and so let him eat of that Bread." Holy Communion is the food of the soul. All that other bread does for the body, that and much more this Bread does for the soul. It keeps up the life of the soul; it helps us to grow in goodness and in the grace of God; it makes us strong to fight life's battles as soldiers of Jesus Christ; it sweetens life's trials and comforts us in life and in death. Always prepare well for Holy Communion, and never fail to make your thanksgiving in the church after receiving.

THE OTHER FOUR SACRAMENTS

What is confirmation? It is the sacrament that gives us the Holy Ghost to make us strong Christians and soldiers of Jesus Christ.

What is Extreme Unction? It is the anointing of the sick with oil in danger of death from sickness.

What is Holy Orders? It is the sacrament by which priests and Bishops and other clergy are ordained or consecrated for their work.

What is Matrimony? It is the sacrament which sanctifies the union of a Christian man and woman as husband and wife.

XXVII

OUR LAST END

Why did God make you? To love and serve Him here on earth and be happy with Him forever in heaven.

Should you think often of the end for which God made you? Yes; the Holy Ghost says: "Remember thy last end, and thou shalt never sin."

What is the end of all things here on earth? Death.

What happens after death? Our Lord at once judges us according to our works.

If a man has not paid in this world the debt due for his sins or dies in venial sin, where will his soul go? To purgatory, where it will suffer for a time.

What is the last day? The day of resurrection and general judgment.

Where shall all men go after rising from the dead on the last day? Either to heaven or to hell.

What is hell? It is everlasting death; it is the place of outer darkness where the worm dieth not and the fire is not quenched.

What is heaven? It is everlasting life; it is the city of God in the skies, full of joy and beautiful beyond the dreams of men.

Say the wisest of all sayings: "What doth it profit a man to gain the whole world if he lose his own soul?"

Lesson Twenty-Sixth

The one and only reason why God has put us in this world is that we should know, love and serve Him, and so save our souls. To serve God is to reign; to love God is truest happiness; to know God is highest wisdom. On the other hand, to make it one's great aim in life to grow rich, or gain worldly honours or enjoy worldly pleasures, is the greatest folly. Never forget what our Lord tells us of the rich man in the Gospel whose barns were full to bursting, and who said in his own heart that he had much goods laid up for many years, and could take his ease, eat, drink and be merry. But God said to him: "Thou fool, this night they require thy soul of thee, and whose then shall these things be that thou hast gotten? So is he a fool," adds our Lord, "who layeth up treasures for himself, and is not rich toward God."

(Luke 12: 16-21.) To be rich toward God, we must work for God and with God. We must choose Him and seek Him as our last end in all that we do. Every morning we should offer our work and prayers and sufferings to the Sacred Heart of our Lord, through the most pure Heart of His Mother. Thus we shall turn to profit everything that we do and suffer, and lay up treasures for ourselves in heaven. With God it is the intention that counts. The good intention of working and suffering for Him turns everything into gold. If we have this intention, we are building for eternity a house not made with hands. If we have it not, we are building for time only, like the fool who built his house upon the sand, and the rain came down, and the floods rose, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof." (Matt. 7: 27.)

MOMENTOUS EVENT IN ENGLISH RELIGIOUS LIFE

THE CONVERSIONS AT CALDEY

DOM BEDE CANN, O. S. B., IN LONDON

THE BITTER FACT OF THEIR ISOLATION

A tiny band of Brothers, encamped in tents around a half-ruined sanctuary, has grown into a community of monks, owning the island to which they had once come as strangers and pilgrims, with a stately monastery, beautiful church, multifarious works and activities and a vigorous spiritual life which has exercised a wide influence over souls in England and the United States. Nevertheless they felt ever at the bottom of their hearts the bitter fact of their isolation—separated from those they would fain have called brethren, mistrusted as aliens by the Church to which they owed allegiance and repudiated by that from whose treasures they drew those stores of spiritual nourishment which were the mainstay of their lives.

And so it was that in Lent, 1912, they felt compelled by very force of circumstances to examine themselves deeply as to their position with regard to the Catholic Church. They spent those sacred days in continual prayer and study of the difficulties which divided them from Rome, they went deeply into the matter, and the natural and inevitable result followed, that their belief in the Church of England received what was destined to prove its death blow.

Still, they could not then see any indications such as, rightly or wrongly, they thought that it was their duty to make their submission at once to the Holy See. But they felt that some definite authority and guidance was absolutely necessary if they were to continue to make progress in the aims of their life. They therefore sought from the Archbishop of Canterbury, and then, at his suggestion, from Bishop Gore, of Oxford, that episcopal supervision and guidance without which they felt they could not go on. The result of the lengthy negotiations is now before us. The full correspondence has been privately printed at the abbey's expense, and those of my readers who care to have a copy can do so by sending 1s. 3d. towards the cost of printing to the secretary, Caldey Abbey, Tenby. (The illustrated pamphlet, The Benedictines of Caldey Island, with a full history of the community and the exposition of its aims and ideals, already referred to, can be had for the same price.)

Briefly summarized, the result was as follows:

The Bishop naturally and rightly, from his point of view, made inquiries into the faith, practices and devotions of the community, and found after due investigation, that many of these were such as it was impossible for any Anglican prelate to sanction.

THE QUESTION IN A NUTSHELL

This was, of course, inevitable. Some private letters addressed by a younger member of the community to his abbot in Lent, 1912, which have been kindly shown me, seem to put the question in a nutshell. He writes:

"The questions we are considering and the desire of the community that some definite decision should be made have arisen, I believe, chiefly from a general conviction that we cannot possibly go on much longer as we are, poised between two religions. We must eventually throw in our lot with the Church of England or make our submission to the Holy See. Nominally we are Anglicans, or, as it was put to us yesterday, we are 'a product of the Church of England.' But in reality the community has been brought up on Roman Catholic food, if I may put it in that way; therefore our breviary, missal and devotional books contain doctrines which are not compatible with the teaching of the Church of England, e. g., the doctrine of Papal supremacy. We have of necessity turned to the

a life of sacrifice, labor and continual prayer. Doubtless there were in this movement many mistakes and anomalies, but these were probably inevitable under the circumstances. It was difficult not to smile at the assumption of Pontifical insignia and dignities when one reflected that Catholic abbots enjoy these honors only by virtue of Papal privilege. Members of a great order might be excused if they felt some irritation at unauthorized bodies claiming for themselves the dear name of Benedictine. This much may be frankly conceded.

Again, the unhappy vagaries of the late Father Ignatius had made Protestant imitations of the Benedictine life peculiarly distasteful to many. He, however, was a movement which to the most casual observer wore a very different aspect from the eccentricities of Llanthony. Those Catholics who came across a little publication entitled "Pax" were strangely moved by what they read there. In September, 1905, for instance, appeared a paper entitled Our Purpose and Method, by Abbot Aelred, which made a deep impression on the minds of more than one of our Benedictine abbots, and was brought before the community by the Abbot Primate himself to be a most admirable exposition of the monastic life and ideals. Certainly it seemed that this struggling community was visibly blessed and protected by Almighty God, and few can read the history of their early struggles, their indomitable zeal and dogged perseverance without feelings of sympathy and admiration.

The public has already learned that two Anglican communities living under the Benedictine rule have, after much consideration and a lengthy correspondence with the Anglican authorities, decided that there is no place for them in the Church of England. These communities are, firstly, the community of men living at Caldey Island, near Tenby, under the rule of Abbot Aelred Carlyle, and a community of women following the same observance, who were formerly at West Malling, in Kent, but have lately moved to a house at Milford Haven, which they call the Abbey of St. Bride. The community at Caldey numbers about thirty and that at St. Bride's about thirty-seven. The great majority of both communities have decided to seek admission into the Catholic Church, and earnestly desire, if the Holy See gives them permission, to seek admission into the order of St. Benedict, and thus to continue their present life of dedication and prayer.

There has been the only serious, or so far, successful attempt to introduce the contemplative life into the Anglican communion. The movement has now collapsed, and it is unlikely that any one will hereafter attempt an experiment foredoomed to failure. Still, it was a gallant attempt, and at one time gave rise to many illusions. "Look at Caldey!" cried the Anglican enthusiast when men doubted if the fairer flowers of Catholic life and devotion could bloom save in the garden of the one true Church.

Sanctioned by the highest Anglican authority

Caldey, too, was no mere freak of unauthorized zeal; it claimed the sanction of the highest Anglican authority. Other communities founded in the Church of England have reeked little of authority; nay, have not infrequently been founded and conducted in defiance of their ecclesiastical superiors. But this has never been the case with Caldey. The able and devoted man who, in the face of immense difficulties, started this forlorn hope some fifteen years ago was pathetically anxious to have the sanction and guidance of the authorities of the Church to which he belonged. It was thus that he obtained the sanction of Archbishop Temple, of Canterbury, to his monastic profession and subsequently to his election as abbot by the little band of monks which he had formed around him.

Catholics looked with some bewilderment upon the strange phenomenon of a community of men, cowled and tonsured, living the Benedictine life of strict observance, using the Latin Mass and offices sanctioned by the Holy See for the Benedictine order, and yet outside the jurisdiction of the Catholic Church and professing to form part of the strange ecclesiastical body known as the Church of England by law established. Some were inclined to scoff, to doubt whether such men could be sincere, whether the manifest unreality of such a position did not involve the good faith of those who claimed to hold it; to be annoyed, perhaps, that those who refused to submit to the supreme authority of the Church should yet pretend to the rights and privileges and to the august name of that venerable order which made England Catholic.

THEIR SINCERITY AND DEVOTION

Probably few born Catholics can realize the frame of mind which made such a claim possible. Nevertheless, those who were led to inquire into this movement, who sought some personal acquaintance with its spirit and its method, were impressed by the evident sincerity of its leaders and touched by the personal devotion which led them to embrace so austere

Roman Church for our liturgical and devotional books, and their constant use has naturally created feelings of gratitude and sympathy towards their great communion, where the religious life and all that we hold most dear is found in its perfection; and, above all, it has fostered in us a keener sense of our isolation from the rest of the Catholic Church than most Anglicans can feel or understand, especially now that the Anglican Church is getting more and more self-sufficient and national.

There is no need to enumerate the scandalous abuses and heresies prevalent in the Church of England; they, of course, concern us more or less indirectly, and will help us in forming our decision, but we have brought face to face with what I believe concerns us chiefly and threatens our permanence and stability as a community is the lack of any real principle of authority in the Anglican Church. We have borrowed practically everything we have from the Roman Church, and now it may be that we shall have to look to Rome for that authority and recognition of our faith and practice which surely no Anglican Bishop, true to his principles, can give us; and so we are brought face to face with what I believe is a claim which we cannot ignore or put lightly aside. If it is true, it means that we and millions of souls are cut off from the Visible Church; if it is false, then it means, what to my mind is worse, that one-half of Christendom is fundamentally heretical in doctrine and the other half split up into innumerable antagonistic camps and such a state of anarchy as to make Christianity a byword among the heathen."

THEIR NOBLE CHARITY TO ONE WHO HAD LEFT THEM

I may now be permitted to add some personal impression. The letter that summoned me told me that I was needed "to give us the benefit of your help and advice with regard to our reception into the Catholic Church." God has clearly shown His will, and we are prepared to submit to the authority of the Holy See, completely and unreservedly. What priest could resist such an appeal? My abbot told me to throw up all other engagements and go at once. I therefore arrived at Caldey on Tuesday, February 25. I never met any one at Caldey and I was the first Catholic priest to whom the community had applied. But for years like so many others I had watched the work there hopefully and wishfully, with many a prayer that God, who had begun a good work in these men, would in His own time bring it to perfection in the unity of the Church.

Later there had been a bond between us, woven by the loving and generous charity shown by the community to one in whom I was interested. A poor lad who had been a novice at Caldey left them to become a Catholic. He put himself under my guidance, and I had a great affection for him. He contracted phthisis in the Royal Navy, and the disease made rapid strides. While he was lying in the Brompton Hospital the Abbot of Caldey, who had always befriended him, found him out, and offered him the hospitality of his island home for what he knew well would prove to be the last months of the poor boy's life. He was taken to Caldey, and his letters to me from that day were one long hymn of thankfulness for the devoted charity lavished on him by the community. They built him an outdoor shelter, supplied his very need, brought the Catholic priest over from Tenby regularly to give him the sacraments, nursed him most lovingly, and after about a year knelt by his dying bed. His one sorrow in dying was that his hopes that his kind friends would join the Catholic Church had not yet been fulfilled. He received the Holy Viaticum from the Tenby priest the day he died, calmly and sweetly in "osculo Domini," with his dear monks kneeling around him. When I wrote to thank them for their extraordinary kindness to one who had no claim on them save that he had deserted them, I told them that I was certain that God would one day give them for their charity a great reward. And I am sure that dear Michael's prayers have had no little share in the joyous consummation of to-day.

THE ABBOT'S NOBLE ADDRESS

The abbot spoke as follows: "I can never be grateful enough for the experiences we went through last spring, and the whole of the last year since Easter has been bringing our life to one point of focus. I have myself been feeling that my work was coming to a point when I personally could do no more without guidance and help. Things to which in the past I have clung obstinately I have now less desire to hold. I do not love a general here or my brethren less, but I do feel a great need in myself for something that I have not to enable me to go on to more real progress. This need would seem to lie along the line of surrender and sacrifice, and in the decision that I made I feel that this desired opportunity has come to me. I want to make a real surrender. I wish to make a definite sacrifice, and that my vow of obedience should become self-wholly, but as a community I feel that obedience and sacrifice voice our spiritual need. Without these I am sure there will be no progress for us, and I wish now to tell

you that I want to offer to God my whole will, and that I wish to hold nothing back, but to place everything unreservedly at His disposal. My great longing has always been for the ordering of our life and work by authority. It is for this reason that I have stayed so long where I have, and now, without any seeking of my own, God has shown me clearly what to do, and I wish in every possible way to be ready for what may be required of me. The principle of authority has always meant much to me; it has never meant more than it does to me to-day. I am sure that my whole future life depends upon my true and whole-hearted submission to the Catholic Church, and that in giving myself up to the guidance of others I shall be doing God's will, promoting His glory and the good of you, my dear brethren, who can stand on my side."

These noble words were never meant to be published, but I feel they explain the state of mind of those who are making this momentous change. The abbot added others, too sacred and intimate for me to quote here, showing how unreservedly he rejoiced at this opportunity of self-humiliation and abnegation.

The community then drew up a letter to the Bishop in which they told him they were unable conscientiously to submit to his demands. This was signed by twenty professed Brothers, four novices and three oblates on February 19. On Saturday, the 22nd, of St. Peter's Chair, they sent an urgent appeal to the present writer to come to their assistance.

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"AMAZED AT THE MIRACLE GOD HAS WROUGHT IN THESE SOULS"

I confess that when I came it was still with some prejudices and some degree of mistrust. I can only say now that I have seen and known them, now that I have talked face to face and heart to heart with each one of them alone, now that I have seen their daily life and heard them sing the divine praises in their choir, now that I have beheld the visible and evident marks of God's blessing on the work all around me, that I am amazed at the miracles that Grace has wrought in these souls. With two or three exceptions at most, I find them devoted to their austere and difficult vocation, perfectly happy in it, and only begging to be allowed to continue in it, united to God in one heart and soul by bonds of mutual charity, obedience and zeal, and not only willing and ready, but most eagerly anxious for

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