

The Catholic Record.

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

VOLUME XXXV.

LONDON, ONTARIO SATURDAY, MARCH 22, 1913

1796

The Catholic Record

LONDON, SATURDAY, MARCH 22, 1913

TRUE HEROISM

The world has been resonant these weeks past with praise of Captain Scott. He went out with the Antarctic wind as his dirge and the snow his winding sheet. To add to the store of human knowledge he walked hand in hand with loneliness and peril, glorying in work done and making a place for himself among those whom the world delights to honor. And yet at our own doors are they who, hero-like, play their part on life's stage. Humble and obscure they fill the hours with brave endeavor, sweet unselfishness, though at times they see their duty through tears. The women who, married to drunkards, submit for their children's sakes to indignity and show a brave front to the world, keeping the while their sorrows in their own hearts and bearing their ghastly burden bravely, are as entitled to the meed of heroism as they who for the sake of science blaze a way through strange lands. We often marvel at them. To look gaily into the face of death demands bravery, but to march day after day over the arid waste of man's brutality in order to shepherd and guide her little ones called for courage that comes from on high. To be spent for duty without hope of earthly guerdon is what makes many another ashamed of repining about troubles which in comparison are as trifles light as air.

THE SALOON'S PRODUCT

Every worker is proud of what he turns out. He puts his visions of the beautiful on canvas and is proud of the child of his hand and brain. The railroad-builder who pushes the shining rails through ravines, over mountains, pitting his engineering skill against nature, enduring and striving always, smiles when his goal is reached. The saloon also does many a finished piece of work, but it takes no delight in it. For what is its product? The froisy, bleary-eyed, sodden derelict, destitute of self-respect, whose horizon is bounded by the whisky bottle, is the thing that is ground out by the saloon. It takes a clear-eyed, ambitious man and transforms him first into a "good fellow" who always wants to borrow money and is good to himself only and then prepares him for membership in the club which calls for inefficiency, instability and dearth of every manly quality. It requires time to produce the finished article. But when the saloon gets its tentacles into the vitals of a man its success is assured. Little by little it scars the brain, drains the heart of love, makes its victim see all things through the mist of rum, and blasts him finally as a miserable degenerate who cumbers the earth. He is not a very nice looking person, but he is the saloon's work.

THE OUIJA BOARD

There is a precious deal of nonsense talked about the innocent amusement of table turning, the "ouija" board, etc. The Catholics who use these cursed things for amusement justify themselves by talking glibly about electricity or magnetism or unknown laws of nature. A sensible person who sees an inanimate thing skipping over a table and indicating by the letters of the alphabet an answer to a question must conclude that some intelligent being has communicated its power to the piece of wood that gives the answer. One principle of sound reasoning is that there must be a proportion between cause and effect. In other words an answer to a question demands the exercise of the power of an intelligent being. The distinguished theologian has studied this question from every angle and has demonstrated that neither Divine influence nor good, that of good angels, nor the souls of deceased friends, but veritable demons are at the bottom of these exhibitions. The world may smile, because the devil is for it a very shadowy personage now-a-days, but the Church does not let us forget that he roams the world seeking to allure and to destroy men. What more innocent indeed than an "ouija" board rapping out answers

to questions. We can forget that an inert body will not move itself and that by no conceivable stretch of imagination can we understand how electricity without an apparatus of the same kind, can give apparent life to a bit of wood. We should remember that the Lord abhorreth all these things. They are always dangerous both to body and soul. And the best and only thing to do with these boards is to cast them into the fire.

THE ONES WHO WEARY US

The gentry who test our patience are they who read and retail the views of scientific charlatans. They accept them as truths beyond suspicion of attack. They array them in "smart" diction for the benefit of those who are ready to believe that a gibe or scoff can, for example, erase hell from the world of actualities. The scientist of repute, however, is as a rule cautious in setting forth his theories, careful in collecting and collating his facts and reverential with regard to beliefs sacred to other men. He confines himself to the study of phenomena and consequently does not get into conflict with theologians. He is not at all sure that the Church is outworn and on the brink of oblivion. On the contrary, he believes with Draper that its movements are guided by the highest intelligence and skill and that Catholicism has a unity, a compactness, a power which Protestant denominations do not possess. And furthermore, many without the fold are of the opinion that the Church is pulsating with vitality and no inconsequential factor in promoting everything that can redound to the glory of humanity. All we ask is a free field and fair play. It is one thing to accuse us of fanaticism and credulity and quite another to prove it. And any individual with a modicum of sense ought to know that a Church subjected to the searchlight of modern criticism cannot be the thing blind zealotry would make her. The penny catechism could, if read, deter these purveyors of scientific cant and factious ribaldry from spoiling good paper. The reputable papers should frown upon statements, which perpetuate bigotry and keep the brains of the half-educated simmering in hostility towards those who believe that amity and concord are desirable assets for the up-building of a country.

THE READING CORPS

Carlyle was perhaps in a very bad humor when he dismissed the reading corps with the merciless exhortation that they read merely to escape from themselves with one eye shut and the other not open: also put up with almost anything which they can read without opening both their eyes. We are not presumptuous enough to imagine that we can turn the omnivorous reader of fiction to saner mental food. Fiction, taken in small doses, is a tonic when it is clean and sweet. It lightens the burden and makes the way smoother for the feet. It transports us into other lands wherein we can roam and look at splendid palaces and gay folk and watch them adventuring. It may help to a sense of humor which is an invaluable possession. But when gulped down immoderately it brings on a mental nausea which prevents us from assimilating anything that is worth while. It makes the memory but a sewer and the mind flabby. It gives us an overweening taste for literary ragtime. We might tell the adults that a mind attired in rags and tatters is a very unlovely object. We might even try to make them understand that listening to the chattering of all kinds of literary folk is the way to be deaf to the noble tones and sublime music of the men and women who put their blood into their manuscripts. But it would be waste of effort. They who are brought up on the sensational papers and who welcome fiction, however tawdry and commonplace, are doomed to dwell in a region where there is neither beauty nor thought. They, however, who relish the rubbish concocted by those who believe that the world is hankering for adventuresses with much raiment and a past, who ignore gaily and complacently the commandments, are hastening toward the impurity that fouls the imagination

and fills the mind with the morbid and putrescent. The critics see in corruption set forth in musical words the finest efflorescence of loveliness; the normal eyes see that it is but trash. Every Catholic knows that it is wrong to read books and newspapers which tend to excite the passions. The world has no scruple on this point, but we, taught by the Church, must be determined to avoid what is corrupting and to renounce what we find by experience has led us into sins of thought and desire. To say that we read dangerous books because of the beauty of their diction is merely a pretext for the exercise of morbid curiosity. If we are honest with ourselves we know well that playing with stuff that makes a mockery of purity and leers cynically at high ideals and rubs the bloom from the heart and disquiets the soul is yielding to our sensuality. And it is certain that no pretence of modern ideas, of keeping pace with the times, can make a thing lawful which is wrong in itself. It is also certain that if we devote our time to newspapers and novels the Church and all that she stands for must become to a great extent shadowy unless we have some reading that will effectually keep them before us.

HELP THE YOUNG

While despairing of curing the adult we can do something towards furnishing the children with worthy standards of taste. Upon their plastic minds we can stamp the good and beautiful, influences that will remind them of Catholic principles and Catholic ways and preserve them from indifference and worldliness. It is the greatest mistake in the world to think that children cannot take an interest in serious reading. When they see not the pitfalls of the years to come, and life is dawning and they are transported beyond themselves "with the long, long thoughts of youth," we can fill their imaginations with pictures that shall endure through the years. We know no better way of doing this than by the "Lives of the Saints." And any parent or teacher can inject vitality into the hearts of children by telling them of the human beings who contended with evil and triumphed. The "Lives of the Saints" can be had in every possible form. For busy people and those of moderate means the Lives published by the Catholic Truth Society are invaluable. They are written in a plain and devotional style. They draw the heart nearer the Lord and educate us by showing the labours of the champions of the Church and give us information about the doctrines which they preached and the difficulties that beset them. It is certain that if we wish to have a generation of well-informed Catholic laymen some attention at least must be given to reading that is as attractive and far more useful than fiction. If we knew our religion as we should, not merely as a catechism, but as the heart-satisfying, supreme philosophy that it is, ready and ready to endure and has a ready and satisfactory answer to world problems, we should make our influence felt far beyond our own people.

PRAYER AS A HABIT

There is no habit so necessary to the power of the disciple's life and the effectiveness of his work as that of prayer. Not simply an occasional half-hour of supplication, however earnest, but a habit of frame of mind which makes direct and definite petition natural and spontaneous, at any time and about anything; powerful contact with God's life and power, so that every touch on the part of others brings out "virtue" from it and from the Master. There is an attitude of mind and heart which is prayer in spirit, like electricity in storage—only waiting for the occasion to become prayer in action. Any employment or enjoyment which would be unfavorable to the prayer spirit is, therefore, in expedient, if not positively sinful. "Pray without ceasing." Does any one say this is hard to do? Impossible and impracticable? Hear the testimony of that brave soldier, Stonewall Jackson: "I have so fitted the habit in my mind that I never raise a glass of water to my lips without asking God's blessing; never seal a letter without putting a word of prayer under the seal; never take a letter from the post without a brief sending of my thoughts heavenward; never change my classes in the lecture room without a minute's petition for the cadets who go on and those who come in."

THE NEW CATECHISM

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

XVIII

THE SEVENTH COMMANDMENT

What is the seventh commandment of God? Thou shalt not steal.

What does it forbid? Theft, and all forms of dishonest dealing.

What is theft? Taking secretly what belongs to another, without his consent.

What is robbery? Taking by violence what belongs to another.

What must they do who have ill-gotten goods? They must give them back, or at least the value of them, else the sin will not be forgiven them.

What must they do who have injured their neighbour's property? They must make good the loss.

Is it a sin to put off payment of what you owe? Yes; we are bound to pay all our debts as soon as we are able.

Lesson Eighteenth

Besides theft and robbery there are many other forms of dishonesty, such as charging too much for work done or goods sold, borrowing and not returning, begging under false pretences, taking a bribe either to do one's duty or to neglect it, keeping things found, using false weights and measures, etc. Honesty is the cornerstone of character, and God will not build on any other foundation. We must be honest, not for fear lest we be found out, nor even because we get on better in the long run by being honest, but because God has written the law of honesty in our conscience, and we have to give a strict account to Him. We have to give Him an account also of the use we make of what is our own. We must not waste nor wantonly spoil even what belongs to ourselves. Extravagance, or the spending of money freely on useless or foolish things, is sinful. Betting and gambling are always dangerous and sometimes are great sins, and lead men to ruin.

XIX

THE EIGHTH COMMANDMENT

What is the eighth commandment of God? Thou shalt not bear false witness against thy neighbour.

What does it forbid? Thinking ill of our neighbour, lying about him, or robbing him of his good name in any way.

What is a lie? Telling what we think to be untrue.

Is it ever lawful to tell a lie? No; because a lie is bad in itself.

What must they do who have injured their neighbor's good name? They must repair the injury as far as and as soon as they can.

Lesson Nineteenth

God is truth itself. As children of God, we must love the truth. Our Lord says of the devil that he is "the father of lies." If we tell lies, we show ourselves to be children of the devil rather than of God. It is a sin to lie even for fun. Besides being sinful, a lie is mean and cowardly. A person who is known to tell lies loses the respect of everybody; no one cares to make friends with him, no one can trust him. Every kind of lie is bad, but the worst kind of lie is that which hurts others. To say what is false about our neighbor is the sin of calumny, Detraction, or the telling of our neighbor's secret wrongdoing, is also a sin, and a grievous sin if we do grievous hurt to our neighbor. We should always speak of our neighbor with kindness and charity. The Golden Rule is, Do unto others as you would have others do unto you.

XX

THE NINTH AND TENTH COMMANDMENTS

What is the ninth commandment of God? Thou shalt not covet thy neighbor's wife.

What is the tenth commandment of God? Thou shalt not covet thy neighbor's goods.

What do these commandments forbid? All thoughts and desires against the sixth and seventh commandments.

Is it a sin to think of sin? Yes, if we take wilful pleasure in thinking of it.

What kind of a sin is it? It is the same as the sin we think of.

May you wish or mean to do what is a sin if you don't really do it? No; 'this is the sin of bad desire.

Must you confess bad thoughts and bad desires? Yes; just like bad words and bad actions.

Lesson Twentieth

All sins begin first in the heart. We must keep a watch over our hearts lest bad thoughts or desires should dwell there. We have to drive bad thoughts away as soon as we can. The ninth commandment forbids all wilful thoughts and desires contrary to holy purity. We cannot help having these thoughts, but we can help giving way to them, and we must banish them quickly. The tenth commandment forbids the desire of getting unjustly what belongs to another. Such a longing, wilfully indulged, soon grows into a passion, and often leads one to do what is wrong. It is not wrong to wish to get on well in the world by honest means. But we should learn to be content with our lot, for "godliness with contentment is great gain."

XXI

THE COMMANDMENTS OF THE CHURCH

Which are the chief commandments of the Church? They are:

1. To hear Mass and rest from servile work on Sundays and holy days of obligation.
2. To fast and abstain from flesh meat on the days fixed by the Church.
3. To go to confession at least once a year.
4. To receive Holy Communion during Easter time.
5. To support our pastors.
6. Not to marry persons who are not Catholics, or who are within the forbidden degrees of kindred.

Do these commandments bind under pain of grievous sin, like the commandments of God? Yes; but the Church can dispense in certain cases.

From whom has the Church power to make commandments? From our Lord, to whom all power is given in heaven and on earth. (Matt. 28).

When did our Lord give this power? When He said to His Apostles: "Whatever you shall bind on earth shall be bound also in heaven, and whatever you shall loose on earth shall be loosed also in heaven." (Matt. 18: 18).

Lesson Twenty-first

To fast is not to take more than one full meal in the day; to abstain is not to eat flesh meat or other kind of food specially forbidden. We are made to fast and abstain that we may mortify our passions and do penance for our sins. Those who are under twenty-one years of age, or over sixty, are not bound to fast, but are bound to abstain. The Church has power to dispense from both fast and abstinence for a reasonable cause. It is only by a good confession and a worthy Communion that we satisfy the third and fourth commandments of the Church. Children are bound to go to confession as soon as they have come to the use of reason, which is generally when they are about seven years of age. They are bound to go to Communion as soon as they are prepared to receive it worthily. Easter time in this country runs from the first Sunday of Lent till Trinity Sunday. The Easter Communion must be received within that time, but the precept of annual confession may be fulfilled any time within the year. We should go to Holy Communion often. Our Holy Father the Pope urges us to go every week, and even every day. We can do nothing better.

XXII

GRACE

Can we of ourselves keep the commandments? No; and even if we could, we should not gain heaven by doing so.

To keep the commandments and gain heaven, what do we need? The grace of God.

What is grace? The life of God in us.

Can we all have this life? Yes, we must have it or be lost forever.

Can we do anything holy without it? No; our Lord says: "Without Me you can do nothing."

How do we lose this life of grace? By mortal sin.

What is the source of grace in the Church? The Holy Ghost, Whom our Lord sent to live in the Church forever.

Through what channels does the Holy Ghost give grace? Chiefly through the seven sacraments.

Name the seven sacraments. Baptism, Confirmation, Penance, the Holy Eucharist, Extreme Unction, Holy Orders and Matrimony.

Lesson Twenty-second

All holy people are good, but not all good people are holy. There is a great difference between being holy and being merely good. It is a gift of God that makes the difference. This gift is called sanctifying grace. Good conduct makes this grace grow in us when we have the grace, but good conduct alone cannot give it to us. In the child that is baptized sanctifying grace is like a seed planted in the ground; in the saint it is like the full-grown plant bearing beautiful fruit. Sanctifying grace dwells in the soul, making it holy and pleasing to God. Actual grace is the help God gives us to do good. "Without Me," our Lord tells us, "you can do nothing." It gives light to the mind and strength to the will, and so enables us to see our duty and to do it. We ask God's grace by prayer; we receive it mainly through the sacraments. Besides the seven sacraments, which give grace by a divine virtue which works in them, there are also sacramentals, or little sacraments. These are rites used by the Church and objects blessed by the Church, to shield us from the power of the evil one and help us to do good. The chief sacramentals are the sign of the cross and holy water, but there are many others, such as beads, medals, crucifixes, and scapulars.

RELIGIONS FROM CENSUS OF 1911

Ottawa, March 7.—The Census Department has issued its bulletin on religions as enumerated in the census of 1911.

The Anglicans increased in ten years 59.05 per cent., Catholics, 27.06; Methodists, 17.78; Presbyterians, 32.39; Baptists, 20.33, and Salvation Army, 82.71.

Catholics are now 41.43 per cent. of the total population; Anglicans, 13.35 per cent., Methodists, 17.11 per cent., Presbyterians, 15.64 per cent., and Baptists, 4.52 per cent.

The totals of the principal denominations are as follows:—Anglicans, 1,043,017; Baptists, 382,666; Congregationalists, 34,054; Jews, 229,864; Methodists, 1,079,892; Presbyterians, 1,115,324; Catholics, 2,833,041; Unitarians, 5,224; Salvation Army, 18,834; Doukhobors, 10,493; Evangelicals, 10,595.

In the ten years the Catholic population increased by 608,441; Anglicans, 361,524; Lutherans, 137,340; Methodists, 163,006; Presbyterians, 272,882; Baptists, 64,661; Greek Church, 72,877; and Jews 58,163.

WONDERFUL WORK OF A CONVERT

The story of the conversion of a remarkable woman, Olga Maria Davin, is published by the Ave Maria. Ten years ago she became a Catholic and during those ten years she has brought more than seventy other persons into the true Church. And she is not a member of any religious order, but an artist and composer; a woman of the world, many would call her. Yet her appreciation of Catholic truth and her joy at having herself found it has been so great that she has become a veritable apostle. It is not given to everyone to accomplish the work that this woman has done; but there is no doubt that nearly everyone can do more than is now being done for those who are groping for religious truth. How bringing Catholic truth before those who are seeking it? Not one in a hundred, we venture to say. If they only learned to value the truth which they possess in its fullness, they would be anxious to bring to others the light of faith.

It is a fact that converts to the Church are generally more zealous in his respect than those who have been brought up as Catholics. These latter take their faith as a matter of course. They do not know the misery of those who are seeking but not finding rest in the various forms of religion outside the Catholic Church. In many cases they do not take the trouble to inform themselves sufficiently regarding their religion to be able to explain it intelligently to non-Catholics, who sometimes ask questions concerning points of Catholic doctrine or practice. Were they half as solicitous about their religion as they are about worldly affairs, there would be a different story to tell. All cannot exert the influence of the zealous woman whom seventy converts have to thank for setting them on the road to the true Church. That requires more than ordinary zeal. But all can be ready to give to others a reasonable account of their religion and thus help to remove the barriers and prejudice that keep so many away from the Church.

CATHOLIC NOTES

The total number of Catholics in the British Empire to-day is 12,968,814, as compared with 12,576,225 a year ago, or an increase of 392,589 in 12 months.

The University of Ottawa, Canada has established a course in Irish history. Father Finnegan, who is a native of Ireland and a master of Gaelic, has been appointed professor. The A. O. H. have announced Mr. Frank Gavan Duffy, K. C., has been appointed a judge of the Federal High Court of Australia. Two other sons of Sir Charles Gavan Duffy are priests, one of them a missionary in India.

The Chicago Knights of Columbus have already raised \$15,000 for the new Catholic students' dormitory, at Manila, in response to the Archbishop of Manila's recent appeal for funds. That they will raise a scholarship for the best student in Irish history. The scholarship will be open to all students of Catholic colleges or schools in Ontario in which the subject is taught.

The date of the consecration of Bishop-elect O'Leary, of Charlotte-town, has been set for May 22. The Most Rev. Archbishop Stagni, Apostolic Delegate to Canada and Newfoundland, will be the consecrating prelate.

The first Catholic paper, a weekly periodical, is now published in Tientsin, and is edited by the Lazarist Fathers. It is entitled Koang-I-loy, which means "Collection of Whatever Diffuses Good." An issue of 1,000 copies is printed.

Cardinal Farley will have \$140,025 which has been collected this year in the archdiocese to send to foreign missions. This is the third successive year that New York Catholics have sent to the mission field the largest donation of any diocese in the world.

Excommunication for any Catholic in his diocese who wilfully and culpably attends the marriage of a divorced person whose divorced partner is still alive, is the decree announced by Archbishop John B. Pitaval of Santa Fe, New Mexico, in his Lenten pastoral.

The Lee Street Baptist Church, Baltimore, the parish house and 5 small buildings in the rear, have been sold to St. Joseph's parish which is to erect a fine church on the site. The new church will be of granite and will be one of the most imposing in the city. Work will begin on the foundations in April.

The cremation of the dead, having of late years increased in Germany, the Bishops of Bavaria in a joint pastoral have inveighed against the manner of disposing of the dead as contrary to Christian tradition and sentiment, as being exploited by those who hate the Church and who take this means of showing their disregard for her spirit.

The ladies of the Settlement Association at Los Angeles gave a delightful reception to the Japanese Catholics of the city at Brownson house recently. About 40 members of the Japanese colony were present. Father Breton, the resident pastor at the Settlement house, welcomed the company with addresses in English and Japanese.

Mother Gertrude of the Heart of Jesus, who died at the Carmelite convent, Philadelphia, a few days ago was the second daughter of James McMaster, founder of the Freeman's Journal. Another sister is a member of the Order of the Holy Child of Jesus, while the youngest also became a Carmelite, and is prioress of the convent in Brooklyn.

St. John's Hospital, Cleveland, which otherwise would have had to be abandoned, has been saved to the city by a whirlwind campaign for a re-building fund. Something like four hundred men and women, interested in maintaining one of the city's great institutions, indefatigably toured Cleveland for nine days, soliciting subscriptions to the fund. Their work produced a magnificent total in excess of \$150,000.

The state senate of Arkansas, on February 20 rejected, by a vote of 20 to 10, the Holt bill, aimed at Catholic institutions in that state. Senator Covington denounced the bill as "damnable," and notwithstanding the frantic efforts of Senator Holt, the Guardians of Liberty contingent, Editor McKinney of the Baptist Advance, Editor Webb, of the Missionary Baptist, one Scarborough, who issues that misnamed sheet called the Liberator and various others in behalf of the bill it was defeated by a majority of two to one.

Some criticism having been made because of the recent marriage of a Baltimore heiress to a French nobleman which took place in Lent, Cardinal Gibbons issued the following statement recently: "During the season of Lent marriages are not prohibited by the Catholic Church, as marriage is a sacrament and may be administered at all seasons. But the Church does prohibit the solemnization of marriage during Lent, and that means the nuptial Mass and nuptial blessing may not be used in that season."