

able of books. The word itself, 'Catechism,' has a significant meaning. It is a Greek word telling of that which is to be sounded and resounded—of that which is to be by constant repetition drilled into the ears of man that he may hear and know. Under one mode of expression or another the Catechism is as old as the Church.

"Read and re-read the Catechism for your own enlightenment and sanctification. Read and re-read your Catechism that you be able to defend your faith and rehearse correctly the teaching of the Church to those who are not of her fold. Three-fourths of the objections put out against the Catholic Church are misapprehensions or mis-statements of her creed. The quick, effective answer to such objections is to say—Thus, and not otherwise, the Church teaches: read its Catechism.

"You will be told that an indulgence is an anticipated pardon for sin. In answer, quote your Catechism—An indulgence is not a pardon of sin nor a license to commit sin, and one who is in the state of mortal sin can not gain an indulgence. You will be told that Catholics worship the Blessed Virgin and the saints. Quote your Catechism—The Church honors the saints because by honoring the saints who are the chosen friends of God we honor God Himself. You will be told that without sorrow, in virtue of mere priestly absolution, Catholics think their sins are forgiven. Quote your Catechism on the necessity of contrition, a sorrow for sin, a hatred for sin, a true grief of the soul for having offended God, with a firm purpose of sinning no more. In answer to innumerable other objections arising from ignorance, vincible or invincible, quote your Catechism. The Catechism is the final response to such objections."—Sacred Heart Review.

WM. H. SLOAN

NOTED CONVERT AND FORMER HEAD OF THE BAPTIST MISSIONS IN MEXICO

Wm. H. Sloan, a distinguished Baptist missionary, for twenty years head of the missions of his denomination in Mexico, became a Catholic after long and anxious study, in 1908. His death is the occasion of a noteworthy sketch of his life in The Missionary, from which we take the following:

"William H. Sloan moved to Kansas while still a boy, and in very needy circumstances he began a typical American career, winning by his unaided labors proficiency in all branches of the preparatory and a regular and thorough college education, including the degree of A. M. During all those years he worked every spare moment for his support. Then he took a full course of ministerial training in the Baptist University of Rochester, N. Y. Licensed to preach, he enjoyed several years of successful pastorates in prominent Baptist churches.

Besides being intensely religious and a fluent and powerful preacher, Mr. Sloan had a distinct tendency towards the adventurous calling of a foreign missionary. He held for several years a prominent position in the Baptist missions of Burmah. Meanwhile he had married and very happily. The climate of Burmah being quite unfavorable to the health of his wife and growing family, he returned home, and soon after joined the Baptist missions in Mexico. Naturally a linguist, and always fond of study, he soon mastered the Spanish, and became as fluent in it with tongue and pen as with his native language. In a few years he became the general superintendent of the Baptist missions in Mexico.

"From time to time Mr. Sloan's conscience had been stung with sharp misgivings about the Protestant position. Those were accompanied by interior struggles of an exceedingly painful intensity. He never spoke to a Catholic on religion, except to try to convert him, but now and then he procured Catholic books. Being of the kind of mind that studies rather than reads, he finally found his conscience occasionally in open rebellion, which he suppressed with honest but painful exertion.

"This process lasted a good many years, extending over the latter half of his twenty years' sojourn in Mexico. He has placed on record his interior experience there. Although he was less scandalized by them than by the welcome they were given by the Protestant missionaries when they apostatized, 'I fought Catholicism by day,' he has remarked, 'and studied it by night.' At last he knew the Catholic religion thoroughly well, both in its living results in priests and people, and in its doctrine and history as it is known to the learned and witnessed in the writings of friends and foes.

"His change of belief at last was completed, and it was a mental transformation as welcome as it was compulsory. The call of truth had gradually grown imperative, whilst Protestant error grew more and more repellent. Religion of any sort is at its best propagandism, and the Protestantism in Mexico, to quote Mr. Sloan's own words, was a maze of multitudinous divergencies of doctrine and practice, an arena of mutual conflict and condemnation. The foulness of the lives of the converts from Catholicism was awfully scandalous. And the wholly artificial and unreligious basis of the

effort to de-Catholicize Mexico was undeniable. 'Can all this be of divine institution?' he tells us he asked himself. 'Is this what God wants? Does the Holy Spirit, indeed, guide these people, or are they guided by misled, if unconscious egotism, and a desire to live a comfortable worldly life on a sufficient salary.' And he knew that the fatal defects of Protestantism are essentially inherent in it everywhere.

"But Mr. Sloan, like any honest Protestant, must be turned to Catholicity by an overwhelming totality of proofs, and he therefore now more radically investigated the Scriptural evidences of the Church. He tells us that he labored seven years on the compiling of a Spanish Concordance of the Holy Scriptures, and I scrutinized every text that could bear on the subject that I had in hand. I found the authority of the Church as 'pillar and ground of the truth,' the primacy of Peter, the power of the priest to forgive sins, the sacraments and one or two greater dogmas, to be so clearly taught in God's word that I dare no longer close my eyes to the truth. Once I was convinced of the truth that ultimate authority lay in the Church, and that she was the authorized interpreter of Holy Writ, the rest followed as a natural consequence. The Holy Spirit said to me: 'This is the way; walk in it.' It was more difficult for me to accept the discipline of the Church, its ceremonies and ritual, but here again I was aided by Him Who guides into all truth when the seeker is willing to be led.

"On the other hand, I asked myself: By what authority am I persuading these people to give up the faith of their fathers? No church has given me such authority, for none in Protestantism claims any, the missionary board is not a New Testament institution, and does not pretend to be. Did Christ send me? If so, how is it that a hundred others around me claim the same authorization and yet each one leads the people along a different road? For not only among the multi-colored Protestant churches, but in my own church there were a score or more of different faiths, nay, even in a Baptist congregation of which I had been pastor. There was no authority anywhere to deliver a distinct message of Christian truth. ('Roads to Rome in America,' Curtis.)

"To become a Catholic meant the severing of old ties, the grieving of loved ones, the tears of wife and children, the cutting of every means of support for myself and family, the entire overturning of the old life and the forced adjustment to a new and strange one—a somewhat difficult thing for a man of sixty-four years of age. I consulted no one but God, talked with no man or priest, until I was about ready to stand publicly by my conscience. Then I called upon Father J. A. Reis, pastor of the English speaking Church of San Lorenzo, City of Mexico; and later I called upon the Archbishop, whose pious advice, given me only a short time before his lamented decease, I shall never forget. And on the 20th of January, 1908, I was baptized by Father Reis, General Frisbie and Judge Ignacio Sepulveda being my sponsors. I found the 'peace of God which surpasseth all understanding.'

THE SUNDAY SCHOOL

The Sunday School is at best an inefficient substitute. No matter how zealous priests and teachers may be there is nothing that can take the place of the religious school.

Who would be so silly as to expect a child to become proficient in any branch in a class of one hour a week? A boy's arithmetic would be in a sad state if his attention were directed to it only once a week. Then why expect that the same boy who needs continual drilling, day after day, of support fear, in order to acquire a rudimentary knowledge of that branch is to be thoroughly grounded in the knowledge of his religion with a few minutes' application once a week?

To know one's religion, as one should, daily study is necessary. Not only must there be the daily lesson in Catechism, but even the other so-called secular branches must be taught under religious auspices.

The school must have the atmosphere of religion. Religion must animate all that the child learns. The most impossible person is the Catholic parent who can give his children the advantages of the Catholic school yet deprives them of it. He is to be pitied, for he does not know any better. Often he has some foolish idea that there is something defective about the parochial school.

An educated, well informed, common sense man would know that to many thoughtful people outside the Catholic Church the one thing to be envied is our religious school system. But after all there is nothing quite so pitiable as the Catholic who poses as omniscient and who, out of his stubbornness and ignorance makes his children suffer.

"On the other hand, there are so many Catholic parents who have not in their parish the advantages of the parochial school. Circumstances make it impossible to have a school. And for that reason they understand their great loss. So often one hears parents saying: 'Oh, if we only had a parochial school.' They look eagerly to the day when that blessing will be given them. In the absence of the Catholic

school we have to rely on the Sunday school to give the children a religious education. It is a big task. Yet it must be done. And it will be done well, only if the parents give it their support.

A constant complaint with those who direct the Sunday schools is that parents do not cooperate with them. Some parents think that the Catechism can be learned without trouble. If they are paying for music lessons, they see to it that they get their money's worth. They know that it is not merely the lesson that counts, but the study, the daily practice.

This common sense way of looking at things should be applied to the Sunday school. Catechism is not learned by inspiration any more than any other study. And surely it is quite as important, at least, as the home studies to which the hour or two hours are given ungrudgingly.

To parents belongs the duty of educating their children in the knowledge of the things of God. They cannot shirk that duty simply by sending their children to Sunday School. The first and most important duty is theirs to see to it that at home serious and daily study is given to the Catechism.—The Pilot.

GENERAL INTENTION FOR OCTOBER

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

THE LEAGUE AMONG CHILDREN

The years are passing quickly, and so are the men and women whose our children to-day will soon develop into manhood and womanhood and take our places in the civic and the religious world. They are the ones who will be called upon to keep the light of our holy faith shining before men, edify their fellow citizens by their upright lives, and contribute to the support of our immense and ever expanding charities. The children of today will be expected in a very few years to hand down, pure and intact, our Catholic beliefs, our traditions and practices to the generation that will succeed them. This being the case, who does not see how important it is to prepare them for their future roles by implanting in their minds a thorough knowledge of the doctrines of the Catholic Church?

This knowledge is a necessary equipment for their coming years; but experience too often proves that something more is required; that religious knowledge alone does not suffice to keep souls in the right path. How many are these who in childhood were fully instructed in the truths of the Catholic Church, but who have become wrecks on the way side in after life. Mere knowledge of the truth may make men learned in the truth, but it alone will not make them good; it will not imbue Catholics with personal piety or fervor. It is not enough to know, we must also do. Truth must flower in man's souls before it brings forth fruits of virtue; it must be reduced to practice in their daily lives before they can be called complete Catholics. The acquiring of knowledge and its flowering in the human soul imply two operations, the first in the intellect, the second in the will. And because one operation is as important as the other in education, while the intellect is being trained, the will must not be allowed to lie fallow. The wills of children must be cultivated by appeals to their higher and impressionable selves, by showing them how generous and how loving God is and how ardently He desires their love in return, by suggesting reasons to make them proud of being Catholics, by putting before them the needs of the Church at home and abroad, by praising the saints and urging imitation of their virtues, thereby developing an apostolic enthusiasm and zeal for the welfare of the souls of others as well as of their own. These various appeals to the higher sentiments of children, when watered by God's grace which is never wanting, will move their wills to action and will have a wonderful effect on their lives.

Membership in the League of the Sacred Heart furnishes opportunities for the cultivation of this spirit in children, and helps truth to flower in their souls. The Morning Offering teaches children how to spiritualize—divinise, some writers call it—their lives; it turns their lives into one continual prayer—not precisely vocal prayer which they are accustomed to offer to God, nor mental prayer which their immature minds cannot easily grasp, but prayer of action, or vital prayer, which membership in the League teaches them to use. How easy it is to arouse the enthusiasm and the piety of children when they are taught that their Morning Offering turns all their daily thoughts, deeds, pains and sufferings into prayer, and makes it partake of the nature, efficacy and merit of prayer. And what further is needed to transform the lives of Catholic children than to have acquired the habit of living under the eye of God and of offering to Him daily all they do, say or suffer? The habit of vital prayer is easily acquired by the repetition of the Morning Offering. When persevered in, the practice begets a keen realization of God's continual presence, and has an enormous influence on the hearts of children; they will feel more acutely the horror of sin and the advantage of living in God's grace.

This state of soul in children is something far more important than sane judgment he must inevitably come to the conclusion that not only are the revelations of spiritism often untrue, but its practice is positively dangerous.

The agency at work is not God. It is apparent to any sensible man that God cannot be the author of falsehood or influenced by mere caprice. Much less does He act at the whimsical call of men who have openly denied Him and cast ridicule upon the Christian faith. The intervention of God postulates at least sanctity of life on the part of those who invoke His aid. They may then, become the instruments of God in the working even of miracles. But no such considerations are requisite for the introduction of spiritistic manifestations. It is not, therefore, God who is at the bottom of spiritism.

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mere instruction in the doctrines and practices of the Church. The 'Imitation of Christ' teaches us in many passages that knowledge—even felicitous knowledge—is not sanctity. Learning is not to be blamed, nor is the mere knowledge of anything which is good in itself and ordained by God; but a good conscience and a virtuous life are always to be preferred before it. This counsel is good for adults; it is also good for children and should never be forgotten by educators. The cultivation of the mind and the formation of the will are two operations which should go hand in hand during the plastic years of childhood. When the minds and hearts of children are developed after this fashion the next generation of Catholics, that is, those who are to succeed us, will be not merely instructed but also filled with piety and zeal. For this reason all who have at heart the spiritual welfare of children—parents, teachers and others—should enroll them in the League of the Sacred Heart and explain to them fully what membership means in this world-wide organization which seeks its efficacy in its union with the Sacred Heart. The hearts of little children are made to love, and if properly explained no devotion will appeal so strongly to them as devotion to the Heart of Jesus. The simple recital of the events of our Lord's life, His discourses, His miracles and parables, will reveal to their immature but searching minds the only motive—the motive of love—that permeated all His words and works and urged Him to do all He did and suffered. They will realize at once that the love of the Sacred Heart for them was boundless and they will feel that they must return Him love for love.

Once the Morning Offering has become a habit with them, it is an easy step to the offering of the Daily Eucade to their Blessed Mother, recited for the intention of the Holy Father. Besides the General Intention, children have many things to pray for. They are asked not to forget their family, their pastors, teachers and school-mates, success in their studies, the welfare of the Church and the spread of the Catholic faith throughout the world.

Membership in the League will turn them into little apostles of prayer. They will have learned how to profit by the actions and sufferings of their daily lives which they transmute into vital prayer. When they shall have acquired this virtue it will not need much urging to make them go to Communion frequently. Being more closely united to the Sacred Heart, they will feel the need of nourishing their souls with our Lord's own Body and Blood and will grow up strengthened in the spiritual life. What better preparation could they have for the struggles and trials they may have to encounter in the coming years? What stronger motive for confidence could they have than to feel that they are living and working and growing in years under the protection of the Sacred Heart? And when we disappear from the scene we shall not fear to shift the responsibility of doing God's work in this world on to younger shoulders, knowing that they are able and willing to bear the burden.

WASTED SYMPATHY Church Progress observes: "Sympathy is usually extended to that type of man who is said to be his own worst enemy. Generally, no doubt, on the theory that he couldn't be more unfortunate if everybody was his enemy."

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A MODERN EVIL The Church having defined and re-asserted her position on spiritism, there is no course for the Catholic to follow except to give a wide berth to this growing evil. The desire on the part of relatives and friends of the deceased to get in touch with the spirit world and learn from those who have departed this life of their present state has brought spiritism to the fore among many classes of men. Books, pamphlets and journals are published periodically setting forth the wonderful manifestations of the other world, and defining the happiness which each soul reached now possesses. Almost without exception the message is one of felicity with a wish that the recipient might possess the happiness that the departed one now enjoys.

THE KIDNEYS between 30 and 40 Whatever else you do, keep your Kidneys regular and active. Their work is of vast importance to your health and at the first evidence of trouble, often occurring from the thirtieth to the fortieth year, take a treatment with GinDills

THE KIDNEYS' work is to filter impurities from the blood. Evidence of something wrong with the Kidneys may be recognized quite easily—pains in the sides and back, rheumatic twinges, constant headaches, swollen joints, restlessness and urinary troubles. Gin Pills are the quickest and most effective remedy you can take. The whole foundation upon which spiritism is built is dangerous and subversive of morality. It has been proved that the spirits at work are the powers of darkness. Deception and trickery, falsehoods and delusions have been frequent in the history of spiritism. The Church has taken the stand that Catholics may not frequent the seance hall nor have any intercourse whatever with spiritists or mediums, that the practise is unlawful and pernicious and destructive even of faith. And well has such a course been followed by her. When one examines spiritism in the light of

sane judgment he must inevitably come to the conclusion that not only are the revelations of spiritism often untrue, but its practice is positively dangerous.

The agency at work is not God. It is apparent to any sensible man that God cannot be the author of falsehood or influenced by mere caprice. Much less does He act at the whimsical call of men who have openly denied Him and cast ridicule upon the Christian faith. The intervention of God postulates at least sanctity of life on the part of those who invoke His aid. They may then, become the instruments of God in the working even of miracles. But no such considerations are requisite for the introduction of spiritistic manifestations. It is not, therefore, God who is at the bottom of spiritism.

Nor can it be said that the good angels are operative forces in this craft. As God does not act at the whim of man, neither would He permit His angels to become the hidden agency of spiritism and subject to the call of goddess and capricious men.

God, indeed, in His wisdom could use the souls of the departed as His special instruments in the accomplishment of His high purposes among men, but this has happened but rarely in the history of the world, whereas the manifestations of spiritism are of daily occurrence.

It is not the souls now saved who act through spiritism. They have with death suffered the loss of the body which was the means of communication with the material world. Dispossessed of the body, the soul of itself cannot have communication with the universe. These souls besides are God's friends, and are not subject to the commands of dissolute and often irreligious mediums. The loss of a means of communication likewise militates against the souls of the damned becoming the operative influences of spiritism.

There remains, therefore, but one agency that produces the strange phenomena of the seance room, namely, the powers of darkness, the lost angels who rebelled against God in the beginning, and who through hatred of God and jealousy of men roam through the world seeking man's spiritual ruin.

The arts and crafts of the devil are subtle and deceptive. At times the truth is told; again patent contradictions issue forth; lies abound. In the end there is destruction of faith, perversion of morals, spiritual death. All these are the toll of this nefarious practice which claims to exert such a beneficent influence upon the world and upon the lives of men.

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