

The Catholic Record.

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

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THE LATIN RACES.

A short time ago a Protestant bishop published some very interesting impressions of a visit to Mexico. Unlike other clerical tourists he saw something else than superstition and degradation. For this we are thankful, more so for the gentleman's sake than for our own. It is refreshing, however, to know that in this age of golden calf adoration a nation that is termed Latin can, despite many obstacles, be productive of good.

Any one consulting history will find that the Latin races are responsible in great measure for any civilization we possess. They are the thoroughbreds of the world. Whilst other peoples are wallowing in the trough of materialism they are refining and beautifying life, giving of their best of mind and heart and receiving in return the epithet of dying nations. Good blood and upbringing always tell; and we are, therefore, not likely to witness, for some time at least, the obsequies of the Latin races.

THE BOERS AND THE BIBLE.

In denouncing the unchivalrous treatment of the Boers by some newspapers and clergymen, Jerome K. Jerome merits the commendation of every fair minded Englishman. He says:

"Some there be among us who think to prove themselves Big Englanders by jeering at and abusing a little foe. The correspondent of the Daily News, who has met this class of 'patriot,' thus describes him: 'A thing all mouth and no manners; a shallow brained, cowardly creature, always howling about the Boer, but too discreet to go out and fight him, but ready at all times to malign him and ridicule him.' And even the better class among us seem to have allowed the war fever to blind them to that spirit of chivalry and fair play which once upon a time was not denounced as non-English. If the English temperament has not altered, and altered lamentably for the worse, during the last half century, then underneath all this frothy barbarism there must be growing up in England a silent anger against the self-advertising writers of prose and verse who are misrepresenting us."

As we said before in our columns the sneer at the Bible-reading Boer is decidedly in bad taste. We remember that at the beginning of the Spanish-American war some preachers drew up a plan of campaign for the purpose of giving the "open Bible" to the benighted victims of Spanish misrule. These poor Bibleless people became suddenly the objects of a paternal affection of the gentlemen who are the propagators and custodians of the picturesque Christianity that abounds in our cities. Now, one would think that individuals who have Bibles and treat them with greater respect than some preachers would receive a due measure of praise.

But as if to verify the adage that the unexpected always happens the Boers are branded as hypocrites and their love for the Bible becomes a fruitful source of cartoons and pithy ridicule.

POVERTY VS. WEALTH.

Bishop Spalding warns us that we are hypnotized by the glitter and glare, the pomp and the circumstance of wealth, and are becoming incapable of a rational view of life. We have lost a taste for simple things and simple ways. This is the result of the civilization that persists in ignoring the spiritual and eternal. The public prints are saturated with its spirit; and even they from whom we should expect better things are imbued with it. It is preached at the fireside, and the children are taught, very effectually, that money is the great aim of life.

Poverty, we say, is a blessed thing. But do we believe it? Some indeed do, but the others in whose ears are ringing the praise of gold look upon it as a thing accursed. The saint and the sage are, if poor, oftentimes jostled rudely; whilst the speculator who owns thousands and incidentally ruins some fellow-creatures is pointed out as the most convincing proof of our superior enlightenment. The good people who berate the pillaging barons of the Middle Ages should devote their attention to the money lords. There was never a cattle-raising baron who even in his palmyest days enjoyed as much power or did as much harm as the merciless and grasping speculators of this century—and the old barons were honest

after the fashion. After harrying and despoiling their neighbors they did not begin to slobber and to assure their victims that it was done for their benefit.

Carlyle was right when he said that the trouble with this generation is that it has forgotten God. We speak about Him, but our ideals and conduct are far from being God-like. If we squared our lives with our principles we should be more efficient workers against the materialism that is defacing the beauty of life and virtually turning us from high and noble aims. But the truth and love that are in our hearts are not made manifest to our brethren. Much talk and little, if any, action.

When another St. Francis makes his appearance he will find auditors and lead them to the places they once occupied, where love and truth and meekness are the badges of manhood. He will be a brave man—not scornful of the rights of others, nor yet to stand cap in hand before the millionaire—a man to whom the doctrine of Christ is not an iridescent dream, but a source of noble living and noble dying.

SERVANTS ENSNARED BY MORMONISM.

Mormon Elders Making Converts of Protestant Domestic Servants, but They Can Not Get the Catholics.

New York Sun.

For the past three years the large cities of the East have been the scene of the labor of Mormon elders, who have sought converts to Mormonism in kitchens and at basement entrances. Great numbers of pamphlets have been distributed by these elders among the women who are included in the army of domestic help. A careful investigation has been made among the agencies, and particularly among those which act for women that come to this country from Protestant Europe. The result seems clearly to establish the fact long known to many housekeepers, that many Swedish, Norwegian, Danish, German and English women have deserted housework and gone to Utah. The exact number of proselytes cannot be given, of course, but those who have been in a position to study the matter declare that a very large proportion of the unmarried Protestant female domestic servants have been converted to Mormonism and taken out West.

Recently such an exodus of this kind occurred in Chicago that the newspapers of that city declared that there was a famine of house servants and no relief could be obtained. Various reasons were assigned and some of them were plausible enough, but what is believed to be the real one was not mentioned. The elders of the Mormon Church might have explained the matter, for scores of young women went out to Utah from Chicago at one time.

Occasionally a mistress has come upon a pamphlet relating to religious matters, generally printed on poor paper, in pocket type and rarely clear or attractive in make-up. The majority of these pamphlets have had such titles as "A Friendly Discussion Upon Religious Subjects," the seeming harmlessness of which has not tempted investigation. Sometimes tracts entitled "A Voice of Warning and Instruction to all People" has been seen in the hands of servants, but beyond an occasional discovery of this kind people generally have been in utter ignorance of the work being done in the cities among servant girls by agents of the Mormon Church.

One clever woman who happened to be in the basement of her house alone one afternoon answered a summons to the street door and there saw a young man whose appearance was that of a countryman, and whose manner showed a restraint born of inexperience in his business. The woman's kitchen apron led him to conclude that he was talking with the cook, and he wisely asked her if she would read a little book he would lend her, and let him come and talk with her about it sometime? Then, before waiting for her reply, he said:

"I wonder if you are a Catholic?" Being reassured on that point he smiled confidently, and with a show of renewed interest said that he would lend her another little book, which she would call good, and he hoped she would read both. Thereupon he handed to her a volume of two hundred pages, pocket size, and bound in vivid red cloth. It looked harmless enough, as did the begrimmed pamphlet he also gave her. The man eagerly inquired when he might call, and was told to come back one week later. He did so, and was met before reaching the basement by a member of the household, who warned him to leave and return no more.

The two classes of domestic help not affected by this new factor in the servant problem are the Irish Catholics and the colored servants. In no instance yet heard of has a Catholic been influenced, even by the glowing

promises of an independent home and a husband. The servant converts are gathered together, it is said, at several headquarters, one of which is in Greenpoint, and here they remain until a party is made up and they journey West.

With the religious aspects of this matter housekeepers are not concerned; they are accustomed to hire Catholics and Protestants indiscriminately, and do not bother about the religious convictions of their help. But they are concerned in the economic view of the case. If the Mormon elders are to get all the Protestant servants, where is the supply to come from? Every servant's agency in New York City, Jersey City and the surrounding towns complains of the exodus of servants, and all are powerless to fill the demand. From all parts of the South colored help is being sent to this city. Men and women cooks from the South are engaged before they start North, and wages far beyond the figures paid them at home are promised. The supply of colored help will not be sufficient, it is declared, and the demand for Irish servants is so great that wages have been going up steadily for two years. It is said that large numbers of young women will come from Ireland this summer to take employment as domestics, and, doubtless, women from other countries will be induced to come by representations made to them by agencies here.

The demand for house servants is universal, and all over the country complaints are heard of the dearth that exists. The Mormon elders have worked so successfully that, it is asserted, they are to be credited with the changed conditions in domestic service; and they have worked so shrewdly that their proselytizing was not noticed until it had made great headway.

From England come fewer domestics every season, and the work of the Mormons in England is said to be the cause. Many English converts to the Mormon Church pass through New York on their way to Utah, but it is becoming more difficult every day to hire English servants.

PRACTICAL EXPERIENCE THE BEST REMEDY FOR DOUBT.

The consistent practice of our religion is necessary to the strengthening of our faith. A man who does not take interest enough in his religion to live up to it and try to have practical experience of its blessedness is necessarily open to the thousand unfavorable influences by which we are especially surrounded in this country, where the doubt and skepticism, and even agnosticism, which are the legitimate, logical result of Protestantism, are constantly exerting their baleful influence. Even comparatively intelligent Catholics are not always so thoroughly grounded in the argument for their religion as not to be influenced, more or less, by the plausible objections and disingenuous reasonings of pulpit and platform orators who boldly, confidently, and too often ignorantly, hold forth in opposition not only to the Catholic religion in particular, but to Christianity in general.

Of course, it is a very important thing that the mind should be fortified with an intelligent comprehension of the dogmatic teaching of the Church, so as to be able to meet the popular objections which are constantly being repeated against the Church. But, after all said and done, it still remains true that the best protection against doubt and skepticism is the consistent practice, and interior, heartfelt experiences of the blessedness of our holy religion.

It would be well for those Catholics who are tempted to doubt to realize what would be their intellectual, moral and religious condition without their religion. Of course, they could never have any faith in any of the so-called Christian sects outside the Catholic Church. Those very sects are the true origin of the doubt and skepticism which are now so rife in the community. There is absolutely no halfway-house between the Catholic Church and atheism. More than forty years ago that profound philosopher and able publicist, the distinguished Dr. Brownson, with perfect truth wrote:

"The distinctive principles of Protestants, in that they are Protestants, if logically carried out, would render them atheists; the principles they profess, in that they profess to be Christians, if logically carried out, would require them to be Catholics." The latest phases of Protestantism, Christian science, spiritualism or spiritism, theosophy and kindred devices are but efforts on the part of certain enthusiasts to make up for the deficiencies of Protestantism by professions of superior spirituality and appeals to the higher ideals which are found and realized only in the Catholic Church. They all tend equally and logically to atheism. The man who has made himself thoroughly acquainted with the Catholic system and has become practically identified with it so as to have learned by blessed experience the inexhaustible spiritual resources of the Church will never have occasion to seek for spiritual sustenance in outside pastures. Least of all will he seek for

it in the darkness, doubt and uncertainty of agnosticism.

His practical experience in the Catholic Church has taught him that she ministers abundantly to all the wants and aspirations of the human soul. She not only provides him with an Almighty, all-sufficient and all-merciful Saviour, Who is ready and willing to forgive all the sins of which he is consciously guilty, but she supplies a wonderful system of means and appliances for bringing home to him the assurance of forgiveness and at the same time for imparting to him the spiritual strength to conquer his evil propensities, to practice virtue and lead a good Christian life. Her sublime worship, her admirable sacraments, her wise spiritual direction, her strict but gentle discipline, all tend to strengthen and encourage him, and if he be in trouble, if severe trials overtake him, especially in the hour of death, there is no other source of comfort and consolation at all to be compared with that which Holy Church furnishes him. If he aspires to superlative sanctity he has before him the great saints of the Church; he has treatises on the science of the saints, and there is a great variety of devotions adapted to every taste and temperament upon which he can mount to the greatest heights in the spiritual life.

But outside all is dark and gloomy and forbidding. If doubts occasionally arise in his mind from any of the various depressing causes which are always more or less operative and of which the devil of doubt is ever ready to take advantage, the disturbed soul has only to peer into the darkness without and contrast it with the light and peace and certainty and comfort which he ever sees to the right of his door, and to be led to cling closer to the cross and resolve never for a moment to prove recreant to his holy faith. In the Church he has a settled, fixed faith. True, there are mysteries and difficulties which he cannot comprehend and which sometimes press upon him for solution; but they do not necessarily conflict with the settled teaching of the Church—that grand system so unique and harmonious and consistent throughout, and which has commanded the homage of the greatest minds the world has ever seen; while outside there is nothing settled and fixed upon which the mind can rest in explanation of the origin of the universe and the great riddle of life, and there is nothing left for the poor soul seeking rest but eternal doubt, uncertainty, unrest and final despair.—Sacred Heart Review.

CHRISTIAN SCIENCE A VAIN DELUSION.

Of all the silly delusions that have succeeded in leading men from the truth, one of the most vain and fantastic is so-called Christian Science. While it directly attacks the basal principle of Christianity by denying the divinity of Christ, it calls itself Christian. While it contradicts the sources and criteria of knowledge, it usurps the name of Science. Like most errors, it has deception written on its banner. Many confound this folly with so-called Divine Healing, but while they both pretend to cure human maladies without natural means, they differ very essentially in both the manner and reason of doing so. Divine Healers attribute all diseases and sickness to the devil, and the cure for them lies in prayer to God. To make use of medicine or to employ a physician is for a Christian to strike his colors and enter the service of the devil. When all bodily ills should be cured according to their theory by "calling in the priests of God" and praying over the sick man, anointing him with oil, "it is only disloyalty to have recourse to medicine.

Divine Healing as advocated by the "Healers" is without foundation from a Christian point of view, but it is incomparably less foolish than Christian Science. There is nothing particularly new in the principles of Christian Science, although Mrs. Eddy is looked upon in our day as a prophetess in Israel. "Science," as interpreted by these latter day saints, is little else than idealism revamped. "Divine Mind is the only reality," "matter and mortal body are only the delusion of human belief," says Mrs. Eddy. According to this school, sickness and disease are pure delusions. There is no sickness, for no bodies to carry sickness. If a man falls in front of a street car and has an arm taken off, it is only because he thinks so, for he really had no arm to lose. He cannot have a headache, because, first of all, he has no head, and secondly, there is no such thing as an ache. When men think they are sick, all that they have to do is to convince themselves that they do not exist, and they are well. Medicine and doctors are a hindrance instead of a benefit, because instead of freeing men from the delusion of sickness, they only fasten their minds on it and retard instead of hastening recovery. To be good Christian Scientists men are asked to discard the evidence of all their senses. While they sit down to eat to satisfy hunger and while they go to the tailor to clothe their nakedness, they are to believe that they are only feeding and clothing a delusion.

As long as some dishevelled and

wild eyed philosopher with entangled brain contented himself with advocating the nonsense of idealism, it did little harm outside of a few chosen and congenial spirits, but since the folly has been raised to the dignity of a cult and pretends to explain the relationship between men and God, according to these wild theories, it is not difficult to see that it is only another of the ingenious errors which have come to rob men of faith and destroy Christianity. According to its doctrines Christ could not have been a real person. There was no real sacrifice on Calvary; there was no Church established, no apostles selected or commissioned to teach, no devil to tempt men or oppose God, no hell for disobedient men or rebellious angels.

The whole doctrine is so vain and foolish, so empty of even human sense, so contradictory to all reason and experience that it is difficult to see how the delusion ever found favor outside of an insane asylum, where men with diseased brains dream foolish dreams and ask the world to take them for wise men. Theories less transparently foolish have failed to deceive men for any great length of time, and it is impossible to see how this one can cheat any sane people or even amuse the insane, unless they are hopelessly doomed to the ward for incurables.—Catholic Universe.

PRAYERS FOR THE DEAD.

So reasonable is a pious interest in those who have "gone before," that we find it repeatedly cropping out (despite its inhibition as "Popish") among the sects. "Prayers for the dead," says The Literary Digest, "are no new thing in either the English or the American branch of the Anglican Communion; but official episcopal recognition of them, such as was recently given by the Archbishop of Canterbury in a circular letter to his clergy, is almost unprecedented since the first prayer-book of Edward VI., published in 1549."

The London correspondent of The Church Standard (Prot. Episc., March 31) writes:

"In the House of Lords, Lord Kinnaid asked the Archbishop of Canterbury whether any precedent could be found in which prayers for the dead had ever been introduced by authority into any special services put forth by a Primate, and urged him to say something to calm the fears of those who had been surprised and pained. Dr. Temple is not superstitious, and when he has a message to deliver halts not for sympathy or response. In the course of an exhaustive speech, he showed that his petition was not without precedent. In a form of prayer, issued in 1797, on the occasion of 'many and signal victories,' were the following words: 'And for those whom in this righteous cause Thy Providence permits to fall, receive, we pray Thee, their souls to Thy mercy.'"

The Baptist Standard quotes approvingly a prayer written by the late Mr. Gladstone, for a departed soul. We quote these passages therefrom: "Lord, vouchsafe him light and rest, peace and refreshment, joy and consolation, in Paradise, in the companionship of saints, in the presence of Christ, in the ample folds of Thy great love."

"If he hath ever been hurt or maimed by any unhappy word or deed of ours, we pray Thee that Thy great pity to heal and restore him, that he may serve Thee without hindrance." "Mercifully keep us from every act which may deprive us of the sight of him as soon as our trial time is over, or mar thefulness of our joy when the end of the days hath come."—Catholic Citizen.

THE PRIEST AT THE DEATH BED.

Speaking before a meeting of the English Church Union recently, Col. Hughes, C. B., a non-Catholic, gave the following testimony to the comforting effects of the last sacraments upon the dying:

"The military medical officers have often asked me the question: 'Why is it when a soldier is in hospital and at the point of death, that they always find that the visit of the Roman (sic) priest has, medically speaking, been of benefit to the patient, whilst that of the Church of England chaplain nearly always has the contrary effect?' The explanation is a very simple one. Whatever we may think of the Roman system, it yet has this great merit, that the members of that communion have a definite belief in grace through the sacraments, and so when the priest has to apply the sacraments to the dying soldier, the man receives them naturally as the expected remedies for the needs of his soul. So the priest's visit leaves him calm, and expecting the great change with a quiet confidence. This the doctor recognizes by a quiet pulse and lowered temperature. But the Church of England soldier, probably no worse morally than his Catholic comrade, has generally made little, if any, use of the means of grace offered him by his Church; has not troubled himself to be contrite of sin as something to be confessed and atoned for, and has seldom used the sacraments, or thought of their definite meaning for himself. The man is filled with fear about the

unknown, and anxiety whether in the short time of life that remains there is hope of peace through the ill-understood and unaccustomed means of prayer, confession and communion. No wonder the doctor finds him feverish, and worse rather than better in health."

A SAINT AND HER QUARRELSOME HUSBAND.

London Catholic Times.

The Blessed Rita of Cascia in Umbria, who, with the Blessed John Baptist de Salle, was canonized on the 24th of last month, afforded an example of conjugal patience worthy of imitation in our day by ladies afflicted with husbands who may be said to strafe. As we gather from a notice of her life in the "Child of Mary's Own Journal," her husband, several years her senior, was a most ferocious man; he was the terror of all the country round. In the house he was as quarrelsome and contentious as elsewhere. For eighteen years Blessed Rita had to endure living with this ill tempered man, and by her gentleness and patience considerably softened his harsh character, making him perfectly tractable as well as submissive to God's will. As a seeker of peace she imparted her own disposition to her unruly husband, conjuring away his ferocity by means of kindness. In a word, she was a first rate housewife. She saw to it that when the man came to his meals they were ready, that his clothes did not want buttons, and that his home was comfortable. No doubt there are a great many saints of this kind amongst us to day, but we should like to see the number still larger.

OUR RELIGION.

The Catholic religion is worthy of God. It gives a reasonable explanation of life, of the mysteries of sin and sorrow, and of the ways of Providence. It brings God down to dwell among His own, verifying His statement that it is His delight to dwell among the children of men. Its Sacrifice offered up at the Mass is the most awful that the mind of man can conceive, and the most acceptable that could possibly be presented to the Divine Majesty. Its Sacraments are the channels of grace by which the mercy of God and the merits of Christ are applied to souls.

Its power to forgive sins uplifts the repentant sinner and endows him with courage to amend his course. Its possession of the Holy Eucharist is its chief treasure, a gift that only Almighty Wisdom could have devised and a celestial food that unites its worthy members to the very Godhead. It blesses its members from the cradle to the grave. It enables them to attach a supernatural merit to every action. It invites them to growth in holiness and provides the means for this sanctification. It has a solace for pain and a balm for grief. It makes perpetual use of the redemption wrought by Jesus Christ. It lives in His presence. It leads up straight to the great White Throne.—Columbian.

THE POWER OF A CATHOLIC PAPER.

Writing of those who fall away from the Church, and suggesting remedies for such defection, the Catholic Citizen says: "We know no better means of bringing religion to those who fall or come for it than the silent missionary of the press—the fifty-two times-a-year visit of a Catholic paper, speaking to every member, young and old, and speaking by every device from the Instantaneous Catholicity of the story to the Five Minute Sermon. No Catholic father or mother can better insure the Catholicity of their children than by cultivating among them a taste for Catholic reading. It is difficult to induce them to read books, but this is the age of newspaper reading, and a good Catholic newspaper is a power for good at this time we live in that no one has as yet begun to realize."

A COMPLIMENT.

No matter how intense a man's religious prejudice may be, or how keen his sectarian animosity, or aggressive his Protestant sympathies, he must concede that there is not an organization in the world superior in the method, system, industry, persistency of its work, to that of the Roman Catholic Church. Its forces always in marching order, and are, as a rule, directed by officers admirably qualified for their positions. They know what they set out to conquer and they as they are out to present a united phalanx in the attainment of that end.—Buffalo Commercial.

Some peoples' religion is just like a wooden leg. There is neither warmth nor life in it; and, although it helps them to hobble along, it never becomes a part of them, but has to be strapped on every morning.—Anon.

All the doubts of sceptics are as nothing, or as very little compared with the great doubt which arises in men's minds from the ways of Christians themselves,—saying one thing and doing another.—Jowett.