The Catholic Record.

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

VOLUME XXV. LONDON, ONTARIO, SATURDAY, NOVEMBER 7, 1903 1307

The Catholic Record.

LONDON, SATURDAY, Nov. 7, 1903.

THE SITUATION IN FRANCE.

A correspondent has sent us a copy of a French newspaper, Autante, which contains an arraignment of French Catholics by Bishop Lacroix of Tarentaise, in Savoy. The prelate tells them that if they had followed the precepts of Leo XIII. in his Encyclical to them, the situation would be different from what it is now. The hatred and discord and powerlessness he places to their account. You, he says, have failed to understand the instructions of the late Pope, or if you did understand them, have done all in your power to prevent them from having effect. He accuses them of faithlessness to the instructions of the late Pope and of sacrificing their dearest interests to a childish allegiance or preference for forms of government of the past.

This is good talk, but we have heard it for some time, without, however, seeing any effect from it. But it is worthy of commendation, for strong words may pierce the armor of apathy and set brain and heart at work to redress wrong.

But a brave speech here and there is as guerilla warfare against a regular army. It inspires a momentary enthusiasm, but it cannot change the condition of affairs. It can indeed harass enemies, but it is powerless to prevent them from marching forward. What is needed is organization—the placing of all those who are opposed to oppression in serried lines. Leaders, of course, there must be, but unless they can make their followers keep step and move according to order and upon a definite object, all their efforts will be in vain. We have commented on this before, and we content ourselves with saying now that the present day situation of France is instructive to Catholics everywhere.

AN IDEAL ORGANIZATION.

To the Catholic young men of Leeds who are bestirring themselves to favor of a Catholic association, for the purpose of furthering as far as lies in them Catholic interests generally, Right Rev. Dr. Gordon said recently that no determination on their part could be better. Such an association conducted on Catholic lines must be eventually productive of great good. But this association must be Catholic in the truest sense of the word and non-political. The example of the Catholics in Germany and Belgium must be the one to follow. Like ourselves they were divided in politics: but when Catholic interests were at stake, and their religious and educational liberties were in danger, like true Catholic men they sunk their political differences and stood shoulder to shoulder as Catholics only.

Our readers will remember that we have tried to say something like this more than once in our columns. Our organizations, we take it, are for the advancement of Catholic interests. They are not mere camping grounds for the amusement seeker, but schools wherein we may learn devotion to the Church. In the first place practical Catholicity is what they demand from a candidate seeking admission. And the reason is that, as no one can give what he does not possess, an organization that endeavors to influence those around about it must have that love and truth coursing in its every fibre. The organization whose members frequent the sacraments and who are known for their docility and loyalty always does good work. It cannot fail. The heroes of the Church have dominated whole generations, not by material force, but by a faithful imitation of the virtues of Him Who came on earth and taught in His school the lessons of humility and obedience. Without these success is but a failure. We grasp this fact. We, therefore—because we are apostles in virtue of the mission entrusted to us—should lose no opportunity of proving our fidelity to its duties. And the opportunities are manifold. In every parish there is much that can be done, and splendidly, by laymen. Pastors who are engrossed in the work of building and worried by affairs of finance would, we feel sure, welcome the co-operation of the business men of their flocks. Then there is the Sunday school. Men of goodwill—our graduates—can find work, self-sacrificing perhaps, but ennobling and fruitful in the establishment of night schools.

A BOON TO MANY PARISHES.

Think of the numbers of those who in this age are unable to read and to write! We have gone over the ground, and investigations warrant us in saying that a night school would be a boon to many parishes and would receive enthusiastic support. The poor lads who have been suffered to run wild would bless the projectors of some such school. They would be taught reading and writing, but, more, they would be brought into contact with Catholic manhood and encouraged to make earnest Catholics of themselves. Hard and cynical, you say, they are; but then for most of them life is no joke—it is an existence around docks and in tenements, those receptacles of awful smells and unsightly poverty. A little knowledge of them would tell us also of the temptations that follow on the train of poverty and would show what heroic lives are led by many of the poor. And the mighty forces of sympathy and love would help them into another world. It would save, by the way, many a girl from a fate worse than death. Nay, do not start—such things happen and we are too selfishly blind to see it.

The majority, of course, will always have to face poverty, but patience and the knowledge of how it can be used for eternity are better able to make them bear its burden than the fierce discontent that gnaws at so many of their hearts.

A NOBLE WORK.

Above all, they are our brethren, and our duty is to do something for them. These people need help and not talk. We can give them this help. Are we willing to do it? Shall we let souls for whom Christ died perish at our very doors? By a little self-sacrifice—a few hours per week—we can succeed in rescuing many lads and young men from the brutalizing influences of the street, the allurements of the saloon and the socialist who is abroad in the land with his ceaseless talk about brotherly love.

A night school, we repeat, should effect a transformation in many lives. Here, then, is a glorious opportunity for our organizations. It is a work that can not but be of profit to State and Church. It is a work that should appeal strongly to every Catholic who knows that he is in some measure the custodian of his brother. And it is a work that will prepare us for greater things.

In a future issue we may return to a favorite topic of ours, viz., Federation.

PRAYERS FOR DEAD PRIESTS.

TOUCHING EXCERPT FROM A SERMON DELIVERED BEFORE THE CLERGY FUND ASSOCIATION, AT HOLY NAME CATHEDRAL CHICAGO, BY REV. F. REMPE.

During a season of the year when all faithful Christians linger in thought at the gates of the prison house of purgatory, mourning for those who are suffering there, the penalty of their slight transgressions and supplicating for them the mercy and pardon of Almighty God, it would indeed be a serious mistake were we to forget those of our departed brethren who have borne with us the burden of the priesthood and have gone before us as zealous laborers in the vineyard of God. Deeply conscious of the bond of charity that unites the priests of the Church militant with those of the Church suffering the late Archbishop and his devoted priests have formed a holy alliance which considers it as one of its chief duties to remember at the altar and in their prayers our departed priests. Like a river of blessing this charitable society has ever since flowed on dispensing its manifold graces to all those who stood in need. In the same spirit of this noble society we are united again to-day and raise our hands and voices to heaven to call down God's graces and blessings on the priests of our diocese who have already gone to meet their Judge. But with this our benefits for them must not cease. We feel that the Catholic laity should take part in this eminently charitable work and thus we stand before you beggars for the gift of your prayers and as good works for our brother priests. If there be need of giving any reasons for your participation in a cause so truly human and Christian, I would confine myself to the consideration of these two: that our departed priests need your prayers and that they are highly deserving of them.

Why should we pray for our deceased priests? Their lives have been spent at the very threshold of heaven. They have stood at the flood gates of divine grace, and the living waters flowing into the souls of the faithful have been distributed by them. The divine light of truth illuminating all mankind has first been gathered in the prism of the priest's soul and thence diffused. The fire of charity enkindled by the Son of Man to inflame the hearts of men has been accumulated and nourished in the hearts of his priests — all graces that God has designed to bestow upon mankind have been dispensed through the ministers of God's Church. Can it be that they should have treated holy things without themselves having become holy? Can it be that the nearness to the Son of God in the Holy Sacrifice of Mass, in the functions of their priestly life, has not called forth in their souls a likeness to the Master, a hatred of sin and a love that consumeth all defects? Should not a priest by the very performance of his holy duties be brought to a state of sinlessness, so that death would be for him but a passing to the unclouded vision of God? Why then even think of a purgatory for priests?

May it not be, my dear friends, that such thoughts have kept many from offering their prayers for departed priests? But is this view correct? You are no doubt right in thinking that the holiness of the priestly state confers a multitude of graces and blessings on the bearer—and the truth of this is evident if we observe to what a degree of heroism these graces enable the priest to ascend. But let us not forget that to whomsoever much has been given, of him also much will be required. Let us ever bear in mind that the exalted dignity of the priesthood imposes such a multitude of obligations, even in little things that in view of human frailty we can hardly expect to avoid all shortcomings. Above all, however, let us not underrate the exactness of God's avenging justice. For him the human heart has no secrets. Nor is it difficult for Him to distinguish dross from gold. His holiness cannot bear to see in the soul of man the least imperfection. Least of all, could He take to His eternal abode a soul whose beauty is impaired by the slightest touch of worldliness. And so, even if it be His chosen minister, His priest, whose soul comes before Him tarnished by venial sin, He cannot receive him into eternal happiness before he has been chastened by the fires of purgatory. All priests know that full well, and it is they above all that, dying, ask the gift of your prayers for their souls. Go the wide world over, go to the hallowed resting places of pious and zealous priests of learned and devoted Bishops, almost invariably you will find on their tombstones the petition for the alms of your prayers. Place my body in the chapel of the orphanage, once said a great Bishop; but why? That the little children may pray daily at my grave for the repose of my poor soul. Thus it has ever been. No one has better understood than the priest himself that, departing this life, he is sorely in need of your prayers.

And to this that the priest is also highly deserving of them. Holy Church with truly maternal solicitude often admonishes us to pray for the poor souls. She also directs with her customary exactness the order in which we should remember them. She advises us first of all to pray for our deceased relatives—especially father and mother; for it is just and appropriate that they from whom we have received the great blessing of life should be the first recipients of our kindness. But speaking of father and mother, what is more natural than to think of him whom all the world call father and who in matters spiritual is so in fact—the Catholic priest. Has he not generated us in the sacrament of baptism? Does he not nourish and strengthen this new life by the bread of truth and the body and blood of Christ and the living waters of grace? Does he not watch over his spiritual family with the same solicitude as a father over his household? Does he not walk before them as the model of a truly Christian life? Does he not call down on them the blessings of heaven by his private official prayers? Is he not a father to the poor sinner who loaded down by sin and crime and burning with shame and confusion falls down to ask pardon? Truly if any man has ever entered into the holy relationship of spiritual father to any soul on earth it is the Catholic priest. And he having left the world should not be forgotten by his children.

THY WILL BE DONE.

In the third petition of the Lord's Prayer, "Thy will be done on earth, as it is in Heaven," we pray for the grace to do in all things God's Most Holy Will. This we learned in our earliest years was to love, serve and obey Him. To render love, service and obedience, then, to God is to do His Will. And how it is to be rendered in manifested in the closing words of the petition "as it is in Heaven." This is, we pray that God's Will may be done on earth as it is done by the saints and angels in heaven.

But man is proud and self-opinionated. He is saturated with selfishness. He is bent upon his own pleasures and wedded to his own will. These traits pervert his will and set it in contradiction to the Will of God. His pride of opinion it was that inaugurated all the schisms and heresies which have beset God's Church. His selfishness and parsimony of purse it is which prevents that Church from extending itself as it should. And because bent upon following his perverse will we find him breaking God's commandment and setting aside His law.

Here, then, we clearly see the great need for a proper disposition in addressing this petition to God. To give it that meaning and power which it should possess we must renounce our own will and seek above all things to do the Will of God. No matter what the trials or the misfortunes, we must bear them with a Christian resignation. In so doing we are following the Will of God, the reward for which we find in St. John to be "He that doeth the will of God, abideth forever."—Church Progress.

Look not mournfully into the past—it comes not back again. Wisely improve the present—it is thine.

NON-CATHOLIC MISSIONS.

The fall missionary season opens here with very bright prospects. During the past few weeks I have received invitations to revisit towns where I conducted exercises last spring. These invitations come from non-Catholics, and are always accompanied by urgent requests for Catholic literature. I want to bear public testimony here to the great help I have received from the Catholic Truth Society of Brooklyn. Whenever I have sent a request for literature to be sent to those who seemed to be specially interested during my visit, it has always been promptly and perseveringly complied with. This society is doing a great work, and it should receive the encouragement and help of every sincere and earnest Catholic in the United States.

How often one hears the remark: The Catholics claim to alone possess the truth. How little ordinarily is done to make it known to others! Every Catholic born under the Stars and Stripes, or they whose lot has been cast here by Divine Providence and who have determined to make this great country their home, are for many reasons bound to take an interest and do whatever is in their power to make the great truths that the Church is the divinely constituted custodian and teacher of truth known to all.

The Missionary College at Washington will supply a long felt-want. May God preserve for many years that great missionary to preside over it!

Talking about the universal interest which should be displayed in a substantial way throughout the country to support this work, I noticed a comment in a very prominent Southern paper the other day on the commission appointed to visit Rome and urge the Pope to appoint Polish bishops for the Poles in this country. The editor did not approve of the movement at all, and took occasion to remark that the Roman Catholic Church was making a great mistake if she fostered this nationalism. It would be the means of stirring up up factions in the Church, and would always be a source of trouble. Without giving up love for fatherland, those who have adopted this country and are proud to call themselves citizens of it ought to thank God that the Church enjoys the great freedom she does here, and that her missionaries everywhere have a welcome and a kindly reception. Let the Catholics of America, regardless of nationality, pray and work, and, as far as their means will permit, support this great movement to convert America. America, great on account of the union of States, will be greater still when all Christians within her borders will be able to say, I believe in one only holy, Catholic, and Apostolic Church.—Rev. H. E. O'Grady in the Missionary.

LEAGUE OF THE SACRED HEART.

General Intention for November.

PRACTICE OF MEDITATION.

The general intention for the Apostleship of prayer assigned for the present month is the practice of meditation. And there is nothing we know of that is more conducive to proper advancement, either in temporal or spiritual matters. It is a habit common to humanity. For, as is well said by the Messenger of the Sacred Heart:

Everybody meditates; the shopkeeper who displays his goods; the financier who organizes a trust; the politician who is working for an election; the general who marches against the enemy; the statesman who works for the aggrandizement of his country—all meditate. They study the actual conditions, find out whether they are good or bad, contrive means to ameliorate or amend them, reproach themselves with errors in the past and take resolutions to work in the future with greater prudence and greater zeal.

We find it easy to do all that when there is question of some material advantage and are never weary of thinking out a scheme or undertaking any labor to bring it to a successful issue. The prudent man, who sees that there are some other things to be attended to in this world besides business and politics, and war, and money—none of which are worth half the trouble expended on them—endeavors to apply the same methods to thinking about what is higher. He endeavors to rise toward the unseen world, which, after all, is the only real world, for all else passes away, and which is much more important for him to know about than anything else.

And so he strives from time to time to fix his thoughts upon it. He will take hold of his memory, for example, and get it to summon up from its mysterious storehouse, let us say, all that he has ever heard about the Birth of Our Lord. He will take a book where he will find a description of the place, or in which there will be a detailed account of the events that occured there, or a record of the words that were said, and then there will be formed in his imagination a picture, vivid and clear and bright; more vivid in some minds than in others; something like what there is for instance, in a painter's fancy before he transfers his vision to the canvas. It is to help us to form such mind-pictures that the Church puts before us the splendid paintings with which she covers her walls. That is the reason, for example, that she elaborates all the various scenes of the Way of the Cross, sometimes even placing before us life-like figures so as to make the impression sink deep in our imaginations.

That work with the imagination is the second thing in meditation; memory being the first, and although it is not meditation proper, it already has procured for us many spiritual advantages. For that giddy faculty of ours is often filled with pictures that should not be there—pictures which are sometimes almost more vivid than the reality and sometimes more dangerous than the reality. If we get into the habit of forming these holy scenes in our mind; if we commune in thought with holy persons and watch their actions and listen to their words, we shall be directing our imagination in the right way and make it serve the purpose for which it was intended; just as we have forced our memory to do its part.

And that alone is great spiritual progress. For if we did nothing more than that we should be already meditating to a certain extent, even if we formed no explicit resolutions. Thus we are really meditating when, in saying our beads, the different scenes of Our Lord's life are passing before our minds; and much more so when we are making the Stations of the Cross, for the prayer books that we use nearly always suggest contrition and love and faith and resolution of amendment. Now what we do when performing those beautiful devotions we can do at any other time by summoning up those or any other of the scenes of Christ's life, or for the matter of that, the life of any of the saints, and endeavoring to put ourselves, as it were, in the very midst of the events that are taking place and close to the persons who are concerned in them.—Church Progress.

THE PAROCHIAL SCHOOL.

REASONS WHY CATHOLICS SHOULD SEND THEIR CHILDREN TO IT.

By Rev. John F. Noll.

It would take up too much space to enlarge on all the reasons why Catholics are asked to make such sacrifices for the education of their children. I shall make only a few reflections, but to the man or woman who is able and willing to think, these reflections will be irrefragable arguments. I shall first state what education is; then ascertain whether the public schools really educate; whereupon it will be proper to decide whether the parochial school does. What is education?

All Christians will admit that every child is born to live two lives—a short one in society here and an eternal one with God hereafter. They will admit, moreover, that the child comes into the world under the greatest disadvantages as to both. Therefore it must be fitted for both; it must be so reared that it will become a good, useful citizen on earth and a saint in heaven. This is the child's destiny; fitting it for this is education. The child must be instructed in secular knowledge that it may not be at a disadvantage here below, and it must be taught about God, about its duties toward God, about the eternal truths, before it can appreciate its heavenly calling. Is not this plain?

But even now, the child is only partly educated. Instruct the child in every branch of secular knowledge and you have no grounds for believing that it will make a good citizen; and instruct it fully about God and all the truths of faiths and you have no assurance that it will attain Heaven.

What is wanting? The moral side of the child's nature needs education also. Secular and religious knowledge instruct the mind; but that the child may become a good, honest citizen in society, and that it may love and serve the God Whom it has been taught about, that it may 'live by faith,' it must have its heart and conscience educated. Briefly then, education consists in developing all the powers of the child's being—the mind, the heart, the conscience.

Now do the public schools do all this? You know better. They leave the moral side of the child entirely untouched, and do not fit the child even for this life. Their failure in this respect is becoming so plain that even prejudiced eyes are noticing it. Public school champions are to-day reluctantly making the humiliating concession that their method is a failure, that something must be done. Protestant ministers who have been wont to accuse the Catholic Church of being opposed to education are "taking it back" and saying, "You have the right way."

Reading, writing, spelling, arithmetic, and the rest, without religion, are making sharp men, clever men, men who know how to get at the green side of you, such men as our penitentiaries are full of. But reading, writing, spelling, arithmetic, etc., etc., are not going to make men honest, pure, law-respecting and God-fearing; they will not make a man a faithful husband, nor a woman a good wife; in other words, will not fit the person, even for this life. . . .

The world, I admit, stands in need of intellectual men, but far more in need of honest men, pure men, faithful men, and the public schools do not even pretend to turn out such. One thing is therefore plain, namely, that the public schools do not impart all that education implies; that they only educate one faculty of the soul—the mind.

We are still granting them too much for they do not even educate the child's mind in what is most important, or rather in what is absolutely necessary for the child to know. Truth is the object of the mind. The truths of faith are the highest truths, the most important truths, but the child is not taught them. Not one word is taught about God, though He is the beginning and end of all knowledge. Not a word is taught the child about its origin, its duties here, its destiny. A knowledge of God's laws, of the child's duties to God, is necessary as a condition for their observance and their observance is necessary as a condition for salvation, but the child learns nothing of them in the public schools. . . . .

It is now in order to determine whether the parochial school educates fully and properly. Listen a moment and decide for yourself. Education, in its full sense, as we have seen, means to fit the child for this life and for the life hereafter. The public schools make no pretention to do more than to fit the child for the business part of this life. This is not enough for one who understands the relative importance of things—so we Catholics turn to the Public schools and say: "That child is not half educated even for this life, and you have taken no account whatever of the next life for which it must also be fitted; don't you know that the welfare of society depends much more on that child's character than on its intellectual training?" The Public school answers: We know it, but we can only give the one side of education. Then the Catholic Church turns to her own and says: Parents, it is important that your child becomes a learned citizen, but it is more important that it becomes a good citizen, a pure, an honest citizen, and it is absolutely necessary that it be taught about its Maker, its duties to Him, for only thus can it be fitted for eternity; and because the public school does not teach it the eternal truths and does not even aim to make it a good citizen, "suffer your little children to come unto Me." I shall educate their minds fully, and shall also educate their hearts and consciences. I shall instruct them in the things of this life, and in the things of the life to come. I shall impart all the secular knowledge that they can get elsewhere, and I shall besides teach them their duties to God, their duties to you, and their duties to their fellowmen. I shall also train their hearts to love God, to love and respect you and all others. I shall impress them with a sense of right and wrong, train their consciences to fear God, to respect the rights of others and pursue good. I shall place over them as teachers men or women whose very dress will remind them that there are higher things to live for than the material; men or women, inspired by holy motives, who at the altar of God have dedicated their lives to "instruct others unto justice." Even with the child's secular studies I shall intermingle an element of devotion and religion. And after I have had your child under such salutary influence, if it does not turn out a good man or good woman, if it does not become a good citizen of society and a faithful member of God's Church, it is either because it has poor example at home, or because it is acted upon by evil influences of the world, or because it abuses God's graces.

Does not the Catholic way of educating appeal to you as immeasurably better and more complete than any other way? Dealing with every side of the child's nature, the parochial school educates properly and fully.

Many Catholics have a wrong notion of the real purpose of the parochial school. They supposed that we build and maintain our own schools merely that we might teach the children catechism every day. No; their purpose is rather to lay a solid religious foundation to the faith of our future fathers and mothers. The principles of faith must be impressed on the minds and hearts of the children; their early daily actions must be regulated by the eternal truths, that later, they may "live by faith."

To live aright, people must not only know but realize the truths of religion, and this is only rendered possible when the children are deeply impressed with them. The early years of the child being spent in the very shadow of the Church, with teachers whose example and exhortations spur them on to good, the child can hardly fail to get wholesome impressions which will last. Moreover, they learn to be reverent in church, how to assist at Mass, how to pray devoutly, their faults are corrected and they get a better preparation for their first holy Communion.

Years ago the parochial school was not so much of a necessity. There were not so many attractions and evil influences for the child, and parents were for the most part more strict with their children. Today, with the cheap novels, newspapers and free libraries, people read more and read so much against God and the Church that our children must needs have a clear knowledge of and be deeply impressed by the truths of faith, or they will be lead astray. If we expect good Catholics of fathers and mothers of to-morrow, we must lay solid faith in the boys and girls of to-day.

"This is eternal life that they may know Thee and whom Thou hast sent, Jesus Christ." The knowledge of God, says Christ, is eternal life, yet this true knowledge cannot be obtained in any but the parochial school. And listen to what the Holy Ghost says: "Cursing, lying, infidelity, and adultery abound, because there is no knowledge of God in the land?

Yes, the parochial school aims to fit for this life and for the next life, and in doing so it educates in the fullest sense of the word.—"Kind Words From Your Pastor."

Hugh Benson, of London, son of the late Anglican Archbishop of London, who recently embraced Catholicity, is a young man of various and graceful talents, a persuasive preacher and the author of a thrilling book on the supernatural called "The Light Beyond."

The Pope has reorganized the administration of the Peter Pence fund, placing it under a director of known financial ability, who has had experience in the Bank of Italy.