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The Catholic Record.

LONDON, SATURDAY, MAR. 7, 1903.

WORTHY MODELS.

Bishop Hedley says that if we desire to bring up a generation of well-informed and intelligent Catholics there is hardly any better way of doing so than to interest them in the Lives of the Saints. Earnest and God-fearing fathers and mothers, who read themselves, and do their best to keep their children out of the streets, and to teach them also to read, will find in the Lives of the Saints the most effectual competition with the attractions which all of us regret and deplore so deeply.

It strikes us that this advice is needed by a great many among us. Time was when the Lives of the Saints were familiar to Catholics, and this familiarity sweetened and ennobled life and made things which are viewed nowadays as irksome, if not dishonorable, very well-springs of content and happiness.

They dealt in real values. What brought them to God was taken advantage of; all else was unimportant; all that the world praises was valuable only as it helped them to this.

To spend every energy in amassing riches, or in striving to place one's name on the lips of the fickle multitude, or in living years without a vivid realization of our destiny, is the veriest folly. They believed—and the belief got into the web and woof of their being—that they were called to be saints, and the men and women who had gone before them walking unswervingly to the Eternal Gates encouraged them to be faithful to their vocation. Pain and misery and poverty came to them as to us, but all this did not deprive life of its beauty and joyousness. For the poor bethought them of the Redeemer and His servants and were happy. Pain and misery had to be borne, but patiently, because it is of necessity through many tribulations that we are to enter the Kingdom of God. They had to work, and were surrounded by temptations, but companionship with the saints made them strong against assault. The brain and hand prayed each in its own way all the day long. When passion made the way dark they had the light of saintly remembrance to guide them aright and to keep them in touch with God.

And if this is—as it must be for a Christian—the main thing, it is certainly a duty to devote our attention to that which can help us to effect it. With a generation walking in the presence of God we could go far.

AN INCENTIVE TO TRUE NOBILITY.

We may say that times have changed, and that men and women who formerly relashioned whole nations would not exercise any influence among us. But the assertion is meaningless—the subterfuge of coward hearts. The men of to-day attach little credence to words, because they hear so many of them. But they can understand, and appreciate, actions. And so long as humility and prayer and obedience are the mightiest forces that exist—the weapons that the Lord used in His warfare against sin—so long also shall life be not without power. Results must always come. We may not see them, but the Christian troubles little about that. What he is certain of is that a real life—that is a life occupied primarily with the things of the soul—is a source of benediction to himself and to others. The veriest beggar who is pure and humble of heart infuses new life into a community. The man who directs his life by the teachings of Christ is a guarantee of true progress and a mightier protector than armies or navies. The fathers and mothers who keep their household free from the enervating influence of the world—from its catchwords and schemes that are bred of caprice and misdirected energy—from its vanities of dress and show, and who strive to freshen and invigorate it with the spirit of Christ, with the spirit of the Cross, are the bulwarks of the nation.

We do not hear this from magazines and newspapers which are printed for people who to all seeming are never going to die. Oh, no! We get pictures that would make a decent heathen sit up and wonder, and stories in which heroines declare they would barter an eternity for a sensual gratification, and disquisitions dealing with momentous questions as carelessly as a child with a toy. But let us understand that all this makes the downward very slippery, and that the rules of the world are not Catholic rules. Its example must not be copied. Because men cry the praises of money, or vaunt the blessings of luxury and easy living, should make us remember that human beings thrive only in the shade of the Cross. Away from it is rank vegetation, showy but without substance. The Cross alone can give us spiritual backbone, and mould us into saints — men and women for whom heaven and hell are awful realities. And as a step towards this we should read something that may teach us how to die.

SUITABLE TO ALL CONDITIONS.

Let us, then, look up our bead roll of saintly names. They belong to every walk of life. Each has its lesson for us—not mere phantoms galvanized into a semblance of reality by fiction writers, but men and women who lived in times different from our own, but with the same passions and the same destiny. And their aim — mind you!—not notoriety or wealth, but purity, that sees things invisible to the eyes of worldlings, and a measuring of every action by the standard of eternity. In short, if every Catholic father and mother were to read the Lives of the Saints, and see that their children, while young, read them, we might have different men and women.

REAL HEROES.

But what does it all amount to, say the very practical individuals who chatter about inanities and dress their children extravagantly — "sacrifice them to the devil"—and turn out the young men who condescend to go to confession at every mission. Well it amounts to this: if we do not believe in God, let us keep on reading our papers and magazines; but if we do believe in Him, it is surely a sign of wisdom to acknowledge Him and to make ready for His coming. And do not be deceived into believing that familiarity with the Lives of the Saints incapacitates us for success in the world. For he who builds up the Kingdom of God within himself cannot fail. To use a phrase of the street, he is investing in a sure thing.

Again, what does the world want? It wants—and we weary with hearing it—men and women. It gives plans and rules for their fashioning: it calls for charity and heroism. But rules and plans from those who cannot see over the rim of the planet are of little value; nor do charity and heroism resting on nothing more solid than caprice or temperament, bear promise of enduring vitality. We should take our hints on this matter from the heroes and heroines who were men and women, and, more, who fought against evil and succeeded, and grappled with problems and solved them because God was their light and their strength.

A COMMON EXCUSE.

We have no time to read. This is a shameful pretext. We have time for a hundred and one things which dissipate and pollute the mind—time, and to spare, for frivolous stories and trivialities, and none for that which may nourish our faith and show us our mean-spiritedness and blindness.

THE WORLD'S ANTAGONISTS.

Yet we talk of doing something for the extension of God's Kingdom on earth! We can all do something, it is true, however restricted our sphere of influence. But one gives only what he has. Mere phrases may veil the poverty of our soul, but they afford no sustenance to others. The Lord uses fit instruments for His work. And they are not the ones that blunder along, intent upon this thing and that, and with minds and hearts crowded with the images and ambitions of the world. We are not, of course, members of a religious community. We have our business to attend to—our families to provide for. We are, however, Catholics, and therefore antagonists of the world. But the trouble is that we are poor antagonists; the old chivalric fealty has departed from us in great measure. There are—thank Heaven!—soldierly spirits alive, but the majority of us are content with saying a few distracted prayers morning and night. And how can it be otherwise when our minds are but sewers for every kind of trash to flow through?

THE CRITICAL CATHOLIC.

Now and then one meets the Catholic who has his own ideas about saints and the miracles credited to them. He wonders why men and women peopled the desert—or, to come nearer our own time, why St. Benedict Labre begged his bread from door to door. The world wonders, too, because it does not understand. If it had had its way they would have acted differently. But the Catholic is privileged to have some comprehension of these careers. He has an inkling of the motives that inspired them; the careers themselves he puts down as a proof of God's workmanship. As for prodigies we have merely to see whether they are well attested or not. But we suspect that the Catholic who essays to be critical when he hears of a miracle is the very one who swallows a newspaper yarn at one gulp. It is reasonable to be on guard against deception, but it takes some worldly assurance to give the lie to unquestionable authority.

BEGIN WITH THE CHILDREN.

Teach the children to read the Lives of the Saints. Perhaps we do. Still there are evidences to the contrary. For instance, a short time ago we visited a school and found the pupils knew something about Charlie Schwab's salary, about Morgan and Rockfeller, and nothing definite about their ancestors in the faith. They were ignorant of the names of the early missionaries of Canada. This is befouling life's stream at its very source. What are we going to make out of youngsters who are brought up on stories about money-kings and the fiddle-faddles that are poured into this country by cheap U. S. publications. But we must not be too severe on them. They do not know any better. The mother is either chasing fashion or talking about those who chase it; the big sister is either improving her mind with the latest novel or doing time at a sewing circle, and the father must needs recreate himself after the day's work at one of our numerous clubs. And the children manage. Later on they join societies and take their turn at resoluting and speechifying about our progress and prospects. But if these boys had been fed on Catholic diet, that puts iron in the blood, they would be stronger morally and intellectually than they are.

THE RESIGNATION OF FATHER DOYLE.

Father Doyle, after ten years of active work in the National Temperance organization, retires from the office of General Secretary. The reason of his retirement is because the heavy duties of building the Apostolic Mission House at Washington have been laid on him. The purpose of this house is to train diocesan missionaries, and in order to endow the institution the task of collecting $250,000 has been given to Father Doyle.

His resignation was presented at the Executive Meeting held February 17, and Mr. Logue was selected to perform the duties of General Secretary. There is no one in the National Union better acquainted with the societies and the character of the work of the Union than Mr. Logue, and under the stimulus of his energy Temperance work will take a new leap forward.

Father Doyle's letter of resignation is as follows:

To Rev. Walter Shanley, President of C. T. A. U. of A., and other Members of the Executive Council of the Catholic Total Abstinence Union of America:

I herewith tender you my resignation as General Secretary of the C. T. A. U. of A., the office to which I was elected by the Delegates assembled in Convention at Dubuque, August, 1902.

My resignation is placed in your hands because of the new and onerous duties that have been put on my shoulders, of building and endowing the Apostolic Mission House at the Catholic University for the training of Missionaries to non-Catholics. These latter duties require that I shall gather a fund of $250,000 as quickly as possible, and to do so will demand all my time and all my energy.

It is with extreme regret that I feel that I am obliged to ask you to accept my resignation at once, and to fill my place immediately with one who will take up the duties of the office of General Secretary with energy and fidelity.

I am led to make this request of you only because I fear that the best interest of our Temperance work will suffer if I still try to carry it on along with the exacting and onerous duties of my new responsibilities.

While I sever my official connection with the Catholic Total Abstinence Union of America, I shall take my place again in the ranks, and I shall continue to do everything that lies in my power to further the cause that has been and is now so close to my heart.

For ten successive years have I been elected unopposed to the administrative office in our National Union.

When I took up the reins of office in 1893 the Union numbered 55,000. During the ten years of my administration it has so grown that now it numbers 85,000. As to my official career I can honestly say I have given the best of my ability, all my energy, and a good part of my salary in order to push forward the work of Temperance.

I now lay down the reins of office with the deep regret that in so doing I am severing the relation that bound me officially to the work during these past ten years. In Conventions as well as in Executive Council meetings I have formed attachments with other officials of the Union that were very close because they were created by common interest in a devoted Cause, and while duty calls me into other fields I shall not fail to cherish the friendship of the years that are gone.

Believe me, with very great esteem for you all, and with unswerving devotion to the great cause that binds us together, I remain,

Fraternally yours,
A. P. DOYLE.

Philadelphia, February 19, 1903.

To the Secretaries of Societies:

As will be observed by the above announcements, it will be my duty to endeavor to carry on the work heretofore so ably and successfully looked after by Rev. A. P. Doyle. The successful performance of this duty can only be accomplished through the co-operation and assistance of secretaries of local unions and societies.

I ask, therefore, a prompt reply to all communications that may be addressed to your society. Should there be any unanswered communications from the former Secretary, relative to the affairs of the Union, let the reply be sent to me at once. It will not be long until we meet in Convention, and every society should be fully and completely accounted for as having compiled with its obligations.

The standard of work established by Father Doyle in his administration of the affairs of Secretary is hard to live up to under the best of circumstances, and if the subordinate branches of our Union, through their officials, fail to perform their duty, it is made much more difficult. I request, therefore, the kindly consideration of those interested in the cause of Catholic Total Abstinence, and trust that each Secretary whom this communication reaches will immediately advise me, at 1309 Stephen Girard Building, Philadelphia, of the name and address of the President and Secretary of the society, its membership, and the name and address of the Spiritual Director.

Fraternally yours,
J. WASHINGTON LOGUE.

MISSION PROBLEMS.

FATHER TEMPLE DRAWS LESSONS FROM HIS EXPERIENCE IN THE WORK.

Rev. Wm. Temple, D. D., pastor of the Catholic church of Easton, Md., who has been engaged for four years in giving a number of missions to non-Catholics on the Eastern shore of Maryland, contributes a record of his experience in this field of work to the current number of the Missionary:

First of all, writes Rev. Dr. Temple, let me make my act of faith in the non-Catholic missionary movement. In the territory with which I am familiar Catholicity has made a strong stride forward in the last few years, and this advance is mainly due to the preaching to Protestants. This is a fact, "gross as a mountain, open, palpable."

The Catholics themselves are active where they were passive, loyal where they were listless, aggressive where they were wont to cower under attack.

Not only has the zeal of the scattered faithful been roused to the point where it enkindles others, but the Catholics fallen from the faith have almost entirely been brought back by this preaching of the Word.

A goodly number of converts have been made, and many more have been so impressed by the claims of the Church that they will never repeat to their children the idle tales on which their own young hearts were fed.

The very preaching of the priest in these Protestant parts has been an immense power for good. It puts the Church before the people. It causes Catholicity to be discussed. It gives us an opportunity to nail lies and to scatter the seed of truth. It lets the non-Catholics know that the old Church against which their forefathers "protested" is still here, and that she is hale and hearty, eagle-eyed in spite of age, and lion-hearted in the face of enemies, Catholic in name and in reality, teaching every truth of Christ and sanctifying every sorrow of mankind.

A few days ago, after a short mission given in a neighboring village, a skilled mechanic who attended every night told me: "Father, I am more of a Catholic than before you came. I lived for years in the city right alongside of a big Catholic church, and you are the first priest I ever heard." He has promised to attend Mass the first opportunity.

"You are the first priest I ever heard." This is the refrain of every mission. Think of it, Catholic priests and people of America, there are millions and millions in our own land who have never heard the voice of a priest of God! Think of it for a moment, and think too of the words of Christ to convert the world by preaching, and will you dare to be silent of speech or stingy of silver? "How shall they hear without a preacher?" asks the apostle.

The ignorance of things Catholic, as revealed by the question box, is at once crass and colossal. Why does the priest button his collar in the back? Why does the Pope wear a ring on his toe? are difficulties that provoke a smile; but the ever-recurring questions about the selling of sins, the adoring of idols, and the lack of divine love among Catholics cannot but excite our sympathy.

Some time since I met a regular ordained minister of the A. M. E. Church, whom I had known as a barber in my boyhood. In talking over matters he informed me that St. Peter was the first Bishop of the Methodist Church, and asked me if we had any Bishops in the Catholic Church.

If any friar in the Philippine Islands ever equalled that in stout stupidity, may some one send me the story.

The good Sisters, however, seem the greatest puzzle; and the reason is not far to seek. The Maria monk literature has done its work. Some of the mud has stuck. The minds of multitudes befouled by these vile lies are for us "the great unwashed."

On the farms the religious indifference is not so marked as in the cities. Most of the country people with whom I am acquainted still hold fast to the divinity of Christ, the inspiration of the Bible, etc. The farmers will drive miles to hear something about religion, where the town folk will not walk blocks. A few days ago I rode in the country to see a venerable old woman, with some forty-odd grandchildren, who is under instructions. "Father," she said, "I have always believed, you can serve but one master." How to bring the Master to such souls is a problem that presses. The Church has always found it difficult to reach the rural districts. In the sixth century St. Benedict discovered people within sight of Rome still unconverted, whence the word, "pagan" or villager. In the thirteenth, the Franciscans found the country people almost neglected. It was the same in the sixteenth century. St. Alphonsus Liguori faced a similar state of things in the eighteenth. It has always been so. It is easier to preach penance and poverty in the city than it is to practice them in the country. We need a "free rural delivery" to carry the mail and message of the Master to the fireside of the farmer.

The non-Catholic missions are working along lines that with God's grace will evolve both the men and the means to meet this need of the Church in our country.

The giving of missions on the Eastern Shore of Maryland has led to the following rules of action:

1. Give the mission in a hall rather than in a church. For many Protestants it requires an act of superhuman courage to enter a Catholic church. The ghosts of generations of lies guard the portals and their hearts fail them.

2. Use the press as far as possible. Distribute Catholic literature and print the discourses in the local papers. Country editors are always clamoring for copy, and country people will read about religion.

3. Follow the methods of St. Francis of Sales. Dip your tongue in the honeycomb and let nothing but kindness fall from your lips. Take it as a first principle of your preaching that all non-Catholics are all Catholics except in name and knowledge. The skin of a Protestant bleeds at the gentlest thrust of criticism.

4. Follow up the work. We must till as well as sow. The work will not prosper unless it is taken up and continued by pastor and people.

An immense amount of good has always been done in the diocese by the pioneer priest to Protestants, Rev. Father Mickle. Fathers Doyle and Elliott have helped the work along by their labors and their love.

The Missionary Union, by sending to us this year the eloquent and zealous Passionist Fathers Xavier and Valentine, has awakened an interest in the old Church from one end to the other of the diocese.

Never, I venture to assert, has the Church been so much in evidence before on the Eastern Shore of Maryland. God grant that these missions be for many an Epiphany — a manifestation of Jesus and Mary to those who love the light!

TALEBEARING.

UNTOLD HORROR THAT RESULTS FROM IDLE OR MALICIOUS REPETITION OF UNCHARITABLE REMARKS.

Reaching on "Talebearing," Rev. Stephen M. Lyons, rector of St. Mary's church, Salem, N. J., said:

1. "Talebearing is a species of detraction, and consists in repeating to another what a third person said about him or her. One servant repeats what another servant said about the lady of the house, one clerk carries the remarks made by another to the employer, a neighbor calls to repeat what another neighbor said about you, a relative comes 'to inform you for your good' of course what your mother-in-law or some other relative remarked concerning you. The talebearer professes to be your special friend and brings you the news 'merely to put you on your guard, for your special good.' The word of God and experience teach that talebearers cause untold harm.

2. "The bible condemns talebearing. Much self-delusion prevails in regard to the baseness and sinfulness of carrying tales. If talebearers would earnestly reflect on the moral incendiarism started in families and in society by the despicable habit of carrying stories they would surely shrink in fear and trembling at the thought of God's judgment awaiting them. The Holy Ghost declares: "The talebearer shall defile his own soul." (Eccl. xxs., 31) But our Lord declares nothing defiled shall enter heaven. If is no excuse to say that tales you carried were true. Would you like your conversations and secret failings repeated to others? Then do not carry tales, and do not listen to talebearers.

3. "Talebearers cause family quarrels, and hatreds between neighbors which continue for years. Indeed envy, jealousy, pride and the desire to create trouble are the motives that actuate talebearers. Servants, laborers and clerks often lose their positions, storekeepers their customers and physicians their patients by means of the officious talebearers. The greater part of the dissensions, quarrels, hatreds, family feuds, litigations, estrangements and animosities which weigh so heavily on individuals, families and society generally have their beginning in the imprudent or malicious story carried from one to another by some bad tongues. You see a divided household, a disunited family; what is the cause of it all? Some unseen viper's tongue stole in amongst them, discharging its venom in secret. Again, friends are estranged and neighbors are quarreling; what led to it all? The evil tongue of a third person, whose thoughtless and uncharitable stories have divided their hearts. 'The tongue of a third person hath disquieted many.' (Eccl. xxviii., 16.) Who can tell when the misfortunes brought on families and neighbors by reckless or malicious talebearers will cease? The obligation rests on the talebearers to repair the injuries they have inflicted on their neighbors and relations by their story-carrying. 'The whisperer hath troubled many that were at peace.' (Eccl. xxviii., 13) Like Satan with Eve in Paradise story-carriers pretend to be your friends. They 'merely come as your friends and tell you for your good what so and so said about you.' But what was said would amount to very little if there were no 'tattlers' and 'busybodies' to repeat it and turn it into a cause of disturbance, Trifling things are apt to appear important if repeated, and if really serious, the injury is greatly increased by repetition. The bible commands you: 'Hast thou heard a word against thy neighbor? Let it die within thee, trusting that it will not burst thee.' (Eccl. xix., 10). Howsmany sins would be avoided, how much family trouble averted if this command were generally obeyed!

4. Talebearers bring on themselves the curse of God. They cause many sins of strife, hatred, jealousy, revenge, etc., for which they must answer. By their evil tongues they cause Christians to become enemies of God, and to quarrel and hate one another. The bible declares: 'The death of (a wicked tongue) is a most evil death; and hell is preferable to it.' (Eccl. xxviii., 25.) It is soul-terrifying to reflect on the temporal and spiritual ruin wrought by sinful tongues. The Holy Ghost declares: 'Many have fallen by the edge of the sword, but not so many as have perished by their own tongue.' (Eccl. xxix., 22.) Our divine Lord come to bring peace to men of good will, but talebearers strive to nullify God's work, and hence the Holy Ghost declares: 'The whisperer and the double-tongued is accursed, for he hath troubled many that were at peace.' (Eccl. xxix., 15.)

5. "Talebearing common. Is there any community without some gabby gossipers, who as the bible says 'being idle, learn to go from house to house, tattlers, and busybodies, speaking things which they ought not?' They make life very miserable for their neighbors and relatives by wilfully misinterpreting innocent words and actions and carrying distorted stories from one house to another. Some of those unlovely and unlovable characters pretend to be religious. Such ones thereby bring true piety into contempt. The keynote to true piety is charity, love of the brethren, a virtue conspicuous for its absence from the doings and sayings of the talebearers. Such ones are distinguished for a close attention to their neighbor's affairs. Perhaps the reason they do not mind their own business is, as a certain humorist has put it: 'Because they have no business to mind. They have no business to mind if they had a mind to mind it, and no mind to mind their business, if they had any business to mind.

6. "Talebearers make themselves ridiculous and weary their neighbors. The bible declares: 'The talebearer shall be hated by all.' (Eccl. xxi., 31) One of the ancients used to say that 'the best men were those who spoke least.' If talebearers suffered as much themselves as they make others suffer they would be soon cured. One of the plagues of families and of society is being pestered with those sponge-like natures, always ready to be filled and emptied, from whom the slightest pressure squeezes out all that is in them, until those who are in their neighborhood run the risk of being deluged. Woe to all who have to remain under those dripping eaves!

7. Resolution. Pray with the Psalmist; 'Set a watch, O God, before my mouth.' (Ps. cxi., 3.) Keep a constant watch over your tongue and be as careful in choosing your words as you are in selecting the food you eat, and your lives will be free from anguish. 'He that keepeth his mouth and his tongue keepeth his soul from distress., (Prov. xxi., 23.) Daily experience teaches that we cannot take too many precautions to bridle the tongue. Frail nature is ever leading us to talk of ourselves and others in a way that is compromising to our consciences and to our interests, "The silent and wise man shall be honored., (Eccl. xxi., 31)

Where all Paths Tend.

The Catholic Church is a city to which avenues lead from every side, by the thorny and rugged ways of strict investigation, by the more flowery paths of sentiment and feeling; but arrived at its precincts, all find that there is but one gate whereby they may enter, but one door to the sheepfold—narrow and low, perhaps, and causing flesh and blood to stoop in passing in. Men may wander about its outskirts, they may admire the goodliness of its edifices and of its bulwarks, but they cannot be denizens and children if they enter not by that one gate of absolute, unconditional submission to the teachings of the Church.