

The Catholic Record.

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

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UNCATHOLIC CATHOLICS.

It is amusing to hear the up-to-date individuals complaining that there are altogether too many devotions nowadays. They distract one—you know—and take attention from the central figure of Christianity. So run on the peddlers of talk who criticize anything from a Bishop's mandate to a sermon and make their own ignorance the measure of what is wise and just in things ecclesial. Not that they hold any devotions in favor, but they wish to be thought liberal-minded and above such petty things as a scapular or an Agnus Dei. To say the least it is an uncatholic spirit and a menace to faith.

WHO ARE THEY?

One phrase that is over-worked in some of our papers is "nice Catholics." Is it a new order of merit? Who are they? The people who speak with an Oxford accent, and can give you an illuminating criticism on the latest novel? Are they the individuals who have a few shekels, move in what is called society, and have the unpeakable happiness of having their feet now and then beneath the mahogany of a personage? Or are they the individuals who are supposed to "run" the parish? They do not, of course, but judging from their manner of talking, their foolish and reckless gossip, one might be pardoned for thinking that they really had their hands on the administrative lever.

We have in view some very ordinary citizens who go to Holy Mass every day, mind their own business and are intent on the one thing necessary. We think them very "nice" Catholics.

THE YOUNG MAN IN POLITICS.

In answer to a correspondent we beg to say that the CATHOLIC RECORD has advised young men time and again to contribute their quota to the right government of the country. The man who is too indolent to see that his name be on the voting list, or mean-spirited enough to be influenced by professional politicians or party newspapers, is not a citizen. We admit that the editors who champion the cause of either political party in the Dominion are not destitute of sense. They are, let us say, honorable and cultured gentlemen, though one would not think it from their effusions. They can discuss matters not pertaining to the party dispassionately. But when they enter the domain of politics, they become wild-eyed quill-drivers with fulsome praise for their employers, and for their opponents the meanest word that can be furnished by their vocabulary of abuse and invective.

We are not a political paper, albeit we are always ready to denounce any maladministration. But we believe that the men in power, the men who have for the time being the responsibility of guiding Canada, should be treated with the greatest respect by all Canadians. The policy of ridicule and insinuation and misrepresentation debases a paper and diminishes its influence. It is subversive of the spirit of reverence, and we look forward to the day when the hide-bound party with no aim above a tender for advertising shall be tabooed by self-respecting Canadians. The young man who is guided by them may talk politics and vote the ticket, but he will never have an intelligent or independent opinion on the current issues.

WOULD-BE HELPERS OF THE POOR.

We think that some individuals waste much time and energy in concocting good advice for their less fortunate brethren. A message from our accredited leaders will put fresh courage and enthusiasm into hearts, but the words of nonentities beat the air. A few weeks ago we heard an address given by a gentleman to toilers of both sexes. He exhorted them eloquently and sapiently and then sauntered back to his well-appointed home, convinced that he had done his whole duty. It is, of course, easy to advise. The difficulty, however, is to live up to it, and that difficulty is increased by our environment. In an atmosphere of refinement, in touch with objects and examples which appeal to our higher nature, we may withstand the enemy without much of a struggle. But where everything is sordid, and every influence is downward, it requires sterner stuff to gain

the victory. And amidst such surroundings are hundreds in every community. Clad from birth to death in Poverty's shabbiest livery, living in ill-smelling tenements within earshot of blasphemies, and beset by allurements to vice, they are, a great many of them, brave and patient and true children of the Church. The world holds no fairer things than the unselfish lives of the poor. How often in our rambles have we not happened upon examples which roused us to better things.

We remember visiting a mother living in a wretched room, designed by a ghoul of a landlord as a comfortable apartment. She eked out the scantiest kind of a living for herself and two boys by making clothes at sweat shop prices. To us the hole in which she worked was oppressive and soul-stupefying, but not so to the little woman. True, she felt the "drag" as she called it, but her steadfast faith gave her a glimpse of heaven's blue. All day long sounded the whirr of the machine, but she was happy so long as her boys kept straight. God pity the boys who bring sorrow to the hearts of such mothers!

Now, if our lecturers would condescend to make the acquaintance of the poor, they would receive betimes a liberal education in the science of Christian living. If they would just remember that sympathy is needed, that their duty is to make the poor their neighbors by helping them, they would affect something in the way of charity. But one thing to understand is that the poor are not fools. They do not want to see the cackling females who ask the impertinent questions. And this is what is done by some would-be charitable women who could learn from many whom they visit how to be a lady and a Christian. This kind of a human being is a nuisance. The people who can let sunshine into the abodes of the indigent are the ones who realize the presence of the Lord, and that in ministering to the poor they minister unto Him.

Now, if this had struck the lecturer to whom we have alluded he might have spared us his good advice. But we were it never entered his mind. Moreover, this same worthy gentleman does what he can to make life less bearable to some human beings. He and like him are regarded as hypocrites, and, despite pious platitudes and donations to Church, as remorseless slave drivers to those who depend on them for bread and butter. If they were sincere, why give starvation wages to their employees? Their stilted talk is valueless to the women who can just earn enough to keep them from want and sin. True, some of them listen to the suggestion of the tempter as to how increase their income. But the majority of them do not; and their purity, assailed oftentimes by dandified blackguards, is kept unstained. We know that many Canadian employers are humane and just. All honor to them. But there are others who from first to last are out for the dollar and are, in securing it, as considerate of their fellows as Barbary pirates.

A BENEFACTOR OF MANKIND.

History tells us that Pope Clement XIII. broke up a combine or trust in 1800. Certain speculators were laying plans for the purchase of all the wheat in sight, when the Pope quietly stepped in and prevented them from exporting it from his territories. The would-be market cornerers were angry, but their plans were drowned by the grateful voices of the poor. That was one way of dealing with the trust. If the Pope had been like some modern legislators, the speculators would have collected the wheat and re-sold it at exorbitant prices. The people would have growled and protested, but the financiers would have the money. Later on, when popular excitement had spent itself, they would give munificent donations and be acclaimed as public benefactors.

Human nature dearly loves a millionaire.

HUMANITY'S TYRANT.

It would seem that Russia is anxious to have an international conference to deal with trusts. We have some recollection of the Hague conference and cannot help having misgivings as to the success of this scheme of the Czar. It is well to remember that a syndicate is a hard proposition to tackle, and the man with a horde of employees is not liable to be daunted by a series of indignant resolutions. But these international speech shams are good for a spectacular view point. Also they keep the cable busy

and the correspondent happy. But the leaders of the Trust will continue to build 85,000,000 mansions while the laborers—some of them—cannot earn a dollar a day.

A legislature can put a brake on the chariot of the Trust. But here there are wheels within wheels. Perhaps the members cannot call their souls their own, or are mere puppets drawn hither and thither by the corporations who supply the funds for political campaigns. And, besides, the Trust magnate is apt to believe the cynical dictum of Walpole that every man has his price and he can afford to pay it.

When the members of the Russian conference begin to deliberate they can consult, and with profit, the pages of the "Condition of Laborers."

ST. IGNATIUS AND THE SOCIETY OF JESUS.

The annual celebration of the feast of St. Ignatius Loyola should remind all true Catholics of the benefits conferred upon Church and upon society by the Jesuits. The fame of the Society of Jesus is world-wide, and the energy, ardent and indomitable zeal of its members in expounding, defending and propagating Catholic principles are as conspicuous to-day as three hundred years ago. Every order in the Church teaches and expounds Catholic doctrine, and each, at the time of its establishment, had a special mission. The Jesuits, under the guidance of God and led forth to the holy warfare by their great founder, Ignatius of Loyola, undertook to stem the tide of Protestantism as promulgated by the so-called reformers of the sixteenth century.

How they succeeded the history of Europe and of the world, since that great epoch, bears ample testimony. A celebrated Edinburgh reviewer, no friend to Jesuits or Catholicity, in reviewing "Ranke's History of the Popes," bears witness to the fact that not only whole provinces, but entire kingdoms, which had embraced Protestantism were restored to Catholicity by the preaching of the Jesuits. He says, too, that through their labors the Catholic Church gained more nations than had lost in the Old World. The Jesuits have been and are a power for good. No matter how much the enemies of the Church may differ, they are united in hatred of the sons of St. Ignatius. The constant conflict between the Society of Jesus and Protestantism explains a curious mental phenomenon, the antipathy which all the reformed creeds entertain for the very name of their opponent, and unfolds the deep design and high vocation of this illustrious order. "The Society of Jesus," says Donald, "came into existence at the era of the Reformation, whose fruits are only now beginning to be estimated, against which its members have never ceased to combat. Nothing more was wanting to excite the enmity of Protestantism, as well as jealousy and rivalry in various quarters. Thus the society, ever since its commencement, has been, like Him Whose name it bears, a sign of contradiction; and such it will ever continue to be. But the Jesuits have been attacked by men of talent, they have been defended by a greater number of men of talent, and even by philosophers of a different religious creed; and their advocates and adversaries are such that they may with reason boast of the one no less than the other."—American Herald.

ONE GREAT ESSENTIAL.

Religious Training Should Go Hand in Hand With Secular Education.

Religion is sacred, and because it is so sacred it should not be excluded from the school-room. It is not a garment to be donned or doffed at will. It is not something to be folded away carefully as being too precious for daily use.

It is rather something to be so woven into the warp and woof of thought and conduct and character, into one's very life, that it becomes a second nature, and the guiding principle of all one's actions, and that is effected by banishing religion from the school-room? Make religion cease to be one with the child's thoughts and words and acts—one with his very nature—at a time when the child's inquisitiveness and intellectual activity are at their highest pitch; cause the child to dispense with all consciousness of the Divine Source of light and truth in his thinking; eliminate from your textbooks in history, in literature, in philosophy, of His ways and workings, and you place the child on the way to forget, or ignore or mayhap deny that there is such a being as God and that His providence is a reality.

The child is frequently more logical than the man. If he thought of God, the sense of God's intimate presence everywhere, the holy name of Jesus, be eliminated from the child's consciousness and be forbidden his tongue to utter with reverence in prayer during school hours, why may not these things be eliminated outside of school-hours? Why may they not be eliminated altogether?

So may the child reason; so has the child reasoned; and therefore does the Church seek to impress upon it indelibly the sacred truths of religion in order that they may be to it an ever-present reality.

Not that religion can be imparted as a knowledge of history or grammar is taught. The repetition of the catechism or the reading of the

Gospel is not religion. Religion is something more subtle, more intimate, more all-pervading. It speaks to head and heart. It is an ever living presence in the school-room. It is reflected from the pages of one's reading books. It is nourished by the prayers with which one's daily exercises are opened and closed. It controls the affections; it keeps watch over the imagination; it permits to the mind only useful and holy and innocent thought; it enables the soul to resist temptation; it guides the conscience; it inspires a horror for sin and a love for virtue. The religion that could be cast off with times and seasons were no religion.

True religion may be likened to the ethereal substance that occupies interstellar space. This substance permeates all bodies. There is no matter so compact that it does not enter, and between the atoms of which it does not circulate. Even so should it be with religion. It should form an essential portion of our life. It should be the very atmosphere of our breathing. It should be the soul under its influences, act on its precepts, think and speak according to its laws as unconsciously as we breathe. It should be so intimate a portion of ourselves that we could not, ever if we would, ever get rid thereof.

This is religion as the Church understands religion. Therefore does the Church foster the religious spirit in every soul confided to her, at all times, under all circumstances, without rest, without break, from the cradle to the grave.—Brother Azarias.

THE MAN WHO WORE HIS HAT IN CHURCH.

An interesting incident related by a recent convert appears in the story of his conversion in "The Catholic World Magazine" for August. In his own language the writer relates the story as follows:

"Protestant historians and statisticians pretend to put in contrast the illiteracy of Catholic countries, and the education and enlightenment of Protestant countries, and I believed that the Catholic Church purposely kept the majority of its membership in ignorance, knowing that its unreasonable doctrines would not bear the light of knowledge. As an example of my inexcusable bigotry, I will relate an incident that occurred in the year 1897. I was returning from the Tennessee Centennial at Nashville, in company with my daughter, and stopped over for a few hours in Chattanooga. It was a week-day, and while out walking we came to the Catholic Church, actuated by curiosity, we entered. I did not take my hat off, but went strolling down the aisle with my hat on. A priest was slowly walking up and down one of the aisles reading, and noticing me, he rebuked me for showing disrespect to the house of God in not removing my hat. At that time the priest was totally unknown to me, and it was some three years later I learned he was Father Tobin, of Chattanooga, who has since then become to me a spiritual father indeed; and Providence so ordered it that the same priest who rebuked me some years afterward baptized me. I kept my hat on in the church partly through thoughtlessness, but mostly through contempt; for I did not then believe that a Catholic Church building was in any sense the House of God."

CARDINAL RICHARD'S PROTEST.

The letter of Cardinal Richard to the President of the French Republic deals with the persecution Catholics in France are subjected to by a government which is under the influence of the Masonic lodges. The present premier of France, who in early life was a seminarian, is the pliant tool in the hands of the Masons, and is bent on the dechristianizing of France. It is a huge task they have undertaken, but they hope to accomplish it with the aid of time. As the Archbishop of Paris points out, they began their work in a systematic manner when they banished religious education from the public schools.

That was sixteen years ago. It was a good beginning of the anti-Christian campaign. It was hoped that with the aid of Godless schools, the next generation would not come under Christian influence. But the loyalty of the Catholics to the Church was not taken into account. Catholic families in France voluntarily taxed themselves for the support of schools in which their sons and daughters could receive a Christian education.

The anti-Christian propagandists made a new attack. They enacted what is known as the Law of Associations, which virtually makes it impossible for religious orders to exist in France. As the teachers in the Catholic schools belonged to these orders the Law of Associations was tantamount to the emptying of Catholic schools of teachers.

The brutal manner in which the law has been enforced has brought about a species of civil war. Cable dispatches tell us of armed resistance to the wholesale evictions decreed by the Government. The best lawyers in France have declared these evictions to be in violation of the law. It is not surprising, then, that the Catholics who have made such great financial sacrifices to maintain their schools are greatly incensed. Riots have occurred in many places and all France is seething with excitement. Cardinal Richard, in his letter to President Loubet, points out the cause of all this when he says that "the Free Masons are unceasingly at work trying to create division by attacking Christian institutions."

There is no telling how it will all end. The Catholics of France presumably will not tamely submit to the

wrongs the Anti-Christian propagandists would inflict upon them. Cardinal Richard expresses their sentiments when he says: "We ask no privileges, but we demand that Catholics shall not be deprived of rights which they share in common with all French citizens."—New York Freeman's Journal.

SUNDAY OBSERVANCE.

The Protestant sects have been, as a rule, very strict with regard to the observance of Sunday—or the Sabbath-day, as they often miscall it. They have gone to such extremes that sensible people have been disgusted with their attempts to curtail liberty. The idea of the Catholic Church is that the Sunday, after the religious duties of the day are performed, may be a day of rest and recreation. The Church has no sympathy with the gloomy, narrow-minded view of the day held by Protestantism, though it opposes noisy and scandalous ways of seeking recreation. Of course the ideas of the sects with regard to Sunday observance have been much modified during the past twenty-five years, as will be seen from the following editorial opinion from the Congregationalist:

"In our opinion the efforts of the Protestant churches of this country within the last forty years to confine the people by laws on the Sabbath to their own houses and to public worship were unnatural and unhealthy restraint. The closing of public libraries and parks on the Sabbath is an example. We regard it as especially wise and healthful to afford opportunity for the multitude in crowded tenement-house districts to use the libraries and reach pleasant neighboring seaside and country resorts on Sunday afternoons.

"We give an extreme instance of what we meant by unhealthy restraint. A minister is now living near Boston who preached as a candidate, when a young man, in a prominent New England church. After the morning sermon the officers assured him that he might expect a call to the pastorate. The afternoon was warm and close. The blinds of the house where he was entertained were shut, as were those of the neighbors', but, peering through the shutters, he caught a glimpse of a shady graveyard not far away, and, taking his hat, he slipped out of doors and took a quiet stroll among the graves. It was some years before he heard further from that church. Then he learned that he had been seen by neighbors, who must have looked furtively through their blinds, walking abroad on the Sabbath neither on an errand of necessity nor money. That killed his prospects of being pastor of that church."—Sacred Heart Review.

WOMAN'S RIGHTS.

The advocates of what is called "woman's rights" have entered on a new campaign with fresh energy and accumulated assurance. We look on it as one of the worst signs of the times to see gentle women dragged into the stormy arena of politics. Woman is the Queen of God's Creation, and her gentle sovereignty is gladly and willingly acknowledged. Her power is without bounds, and men are well content to acknowledge it and submit to it. In proportion as a man is more manly he recognizes and submits to the sway of woman, or rather, he submits to it without any formal recognition; he takes it for granted that he ought to consider her wishes and her happiness, and that he should devote himself to her service and take every means to make her happy. We are sure this was the case in the cottage of Nazareth, and we could not have a better representation of what ought to be.

If in proportion as a man is more manly he is more devoted to woman, and rejoices in using the strong arm that God has given him to labor for her and to protect her, it is also in proportion as a woman is more womanly that her gentle sovereignty is more secure. God has given each sex its special gifts, and in the perfection and the perfect exercise of these special gifts God has placed the happiness of both. Little good can be angred from men becoming feminine or women becoming masculine. If women would retain undisputed her dominion, she must use the charms with which God has endowed her, and not attempt to wield the arms which are the appanage of the stronger sex.

We read, indeed, of a Deborah and a Judith, a Boadicea and a Joan of Arc, and we may recognize sometimes in cases like these heaven-appointed instances in God's hands for special purposes, but at best these are exceptions, and our hearts are drawn more powerfully by Rachel, an Anna, or a St. Cecilia, and we feel that we could more heartily devote ourselves to the service of these than of those. Yes! the woman must be womanly, and ill-betide the age when woman puts off her womanliness. She will forfeit her sovereignty; man will rebel and the tyranny of force will succeed; for men have, after all, the strongest wrists, and if woman contends with him in physical strength she must succumb, and then man, exercising brute force, will be tyrant, and old paganism would be re-enacted and woman become a slave.

Woman must reign supreme by being womanly, and the meaning of being womanly is this—to be like the Blessed Virgin. See the sovereignty that she enjoys by being the paragon of women; she is Queen not of men only, but of angels, and God Himself, made Man, delights in doing her will. To be unwomanly is to be like what? Perhaps we shall not be far wrong if we say that it would be being like such advocates

of woman's rights as Mrs. Lease and Mrs. Frank Leslie. The chaste moon was never meant to become a fiery sun; and an androgynous woman and a gynandrous man fall equally from their real and native dignity, because they abandon the province assigned to them severally by God. May the time be far distant when woman's unsexing herself shall prepare the way for the degradation of both man and woman.—American Herald.

FRUITS OF THE INDIAN SCHOOLS.

Charles F. Lummis, speaking before the Newman Club, of Los Angeles California, made a strong plea for justice to the Catholic Indian Schools. Among other things he said:

"I do not believe that one should be taken from his father's faith or his mother's faith for the whim of a school teacher. I am judging by the long results. I have not known a child from a Catholic school who had forgotten his parents or his language. I have not known any of the girls that have gone wrong in the Indian towns to have come from a Catholic school. Not one! But I have known a good many from Catholic and other Government schools. Go with me to that exquisitely neat and motherly school of Sister Margaret, at Bernalillo; go with me to the Albuquerque, or to the Santa Fe school, and then let a man of the world judge which of those he would choose as a place for his children.

"If there is anything in the world, though not a Catholic, that I revere, it is a Sister of Charity. There is something selfish in that admiration, as well as something of experience, for I have known them for a long time, and in boyhood I thought they were terrible; but I have seen them when the black 'vomito' raged in the tropics, and mothers and fathers fled away from their own children, and people fell in the streets; and those daughters of God picking up the deserted dead and dying. And I have felt their tender mercy myself; and when a man comes to me and says that a child—or a dog—had better be taught by a politician who is rewarded by a place in a Government Indian School, than by a Sister of Charity, he wants to bring his fire escape with him, that's all. And it seems to me that any American, not to say any Catholic American, could not better employ part of his money than in aiding the support of the Indian schools conducted by these noble and unselfish women, now frowned upon and even actively antagonized by the partisan spirit of our politicians."

THE ONLY EFFICIENT REMEDY FOR IMMORALITY.

There is a growing feeling in the community that something must be done to stem the tide of immorality and growing corruption of morals which threatens the very existence of society. But when it is remembered that we call ourselves a Christian nation, it is really passing strange that, in discussing a remedy for the evils from which we suffer, the necessity of religious education is so seldom insisted upon. The problem is a perfectly simple one—simple as A B C. The natural tendency of human nature to immorality can only be subdued and held in check by conscience; and the only power that can effectually influence conscience is religion—the Christian religion. The beautiful, fine-spun theories of natural ethics, the refinements of culture, the development of artistic taste and such like theories, are mere wisps of straw when brought in contact with the inclinations and passions of our corrupt nature.

No, the love of God and the fear of God are the two great motives which alone are sufficiently powerful to check the wayward impulses which, with well-nigh irresistible force, are leading the people away from the path of rectitude and duty into the byways of excessive indulgence and moral degradation. Public sentiment, of course, has its influence, but it must be a sentiment pervaded by Christian principle. When faith is on the wane, public sentiment becomes debauched and public exhibitions are tolerated which are simply disgusting to truly moral people.

One of the strongest developments of modern times is the existence and constant and persistent patronage, by people calling themselves Christians, of a system of public schools from which religious instruction is absolutely excluded. If you banish God from our schools what security have you that our children will grow up moral citizens? Is not the fearful increase of immorality and crime among us a striking comment on the influence of the godless education of public schools? May we not well repeat the solemn and emphatic warning of Voltaire to his reckless countrymen who were striving to banish God from the minds of men, "Don't unchain the Tiger?"—Sacred Heart Review.

The consciousness of a feeling of good will and love toward others is the most powerful and most healthy tonic in the world. It is a wonderful stimulant, for it enlarges, sustains and ennobles life. It kills selfishness, and scatters envy and jealousy.—"Success."

An even disposition is indispensable to the formation of a strong, reliable character. No one will give his confidence to a man who has the reputation of being fickle or uncertain.—"Success."

One great object of an education is to develop practical power, to add to one's ability to cope with men and things, to become more efficient, and to be better fitted to grapple with the practical problems of life.—"Success."