

The Catholic Record.

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

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THE CONGO FREE STATE.

One of our correspondents must have ways and means of keeping in touch with the doings of the Congo Free State. But perhaps he is in touch only with the English journalist who has a wonderful gift of making out a case against an alien government that happens to be in the way of England. When the advance of the "bloomin' old rag over 'ead" referred to by the poet who nowadays is very far from Mandalay, is retarded, he waxes hysterical and hears in every thump of an agitated heart the cry of the oppressed. And it inspires copy.

Our correspondent presents his respects to Leopold of the Belgians, and they are far from being perfumed or rose tinted. A bad old man this king? Well until all become acquainted with the gentleman we are not going to glean our knowledge of his character from the back-stairs gossip of the quill-driver. And another thing—if the most of us lived with the blinds down, and were dogged in our wanderings by scribes eager for a "story" and ready to elaborate one out of a trifle we might be more willing to remember that the tale bearer shall defile his own soul.

We must also remember that the work of colonization among alien nations is not a picnic by any means. Sometimes the ones to be colonized have civilization shot into them, or take on liberty and happiness mingled with much water. In either case the alien is colonized so effectually that he is unable to dilute on the beauties of the process. At other times he is given access to the things which lead to the cemetery. But we are getting away from the Congo Free State.

So far as we can learn from articles on the subject, missionaries, both Catholic and Protestant, explorers as Sir Henry Johnston and others, have a good word to say for it. Whilst admitting that some officials have been guilty of cruelty towards the natives, the government refuses to accept any responsibility for them. And as evidence of good faith in this matter it exhibits the fact of punishment meted out to the Europeans found guilty of violating the "penal laws that protect the lives and the persons of the natives."

Be it noted in passing that the Congo authorities lack the inventive genius of our neighbors who have as colonizers a large number of dead Indians and Filipinos to their credit. They might have concocted a touching tale about the climate-working wonders in the non-acclimated, to the extent even of transforming them for the nonce into unmitigated backguards, but we suppose they are not in the "gold brick" business. Last year in the issue of Oct. 18th the New York Sun, adding the testimony of Rev. Mr. Leslie of the American Baptist Missionary Union, said: Mr. Leslie refers to the exceeding degradation of the Congo people twenty years ago. He states that naturally not a little evil remains, that immorality and various heathen practices are still prevalent. But he speaks with much enthusiasm of the social and moral uplifting and the industrial development within that twenty years. He says that the people are learning to work, are learning to read and write, are clothing themselves and are building better houses. In other words, they are gradually adopting the manners and customs of civilization. Slavery and the slave trade no longer exist. In any country where a few white men exercise influence and control over millions of blacks emerging from the darkness of heathen barbarism into the light of modern civilization—as two thousand five hundred whites do over thirty million native Bantus in the Congo State—ground for charges of cruelty, wrong and oppression is inevitable.

OUR HOLY FATHER.

Said Pere Hyacinthe lately, speaking of Pope Pius X.: "His is a beautiful soul, sincere and pious, but with no real culture. Belonging to a family of the working class, with which I am far from reproaching him, the Pope has kept all his native uncouthness. Without scientific and political views this worthy Italian priest, Guisepp Sartò, imagines that he can rule France and the modern world by divine inspiration." Statements as the foregoing might wear an air of likelihood were they made either by an intimate of the Pope or by one who had abundant opportunity of studying the trend and

scope of his abilities and acquirements. As we cannot place the ex-proclaimer of Notre Dame in either category we permit ourselves to view his opinions with suspicion. If he had the "real culture" which he denies to the Pope his appreciation would be couched in other terms. For real culture enables one to rise above prejudices. It is simple and sincere always, and without a trace of the omniscient spirit. Pope Pius looking out upon the world and admonishing Catholics to treat the haters of Christ and of His Church with charity speaks the language of culture.

Erudition (and Pere Hyacinthe is, so say his admirers, erudite) does not mean culture. The mere scholar, says the Rev. Hugh Black, may have never learned wisdom, and all his learning may only be the echo of others' words. The mere knowledge of authors is supposed to guarantee education. Yet we know from sad experience that a man can be bookish and even learned and be narrow in his judgments and cramped in his mind. Pere Hyacinthe's left handed compliment to the working class is surely proof enough that he is cramped in his mind and the culture which he can lay claim to is of rather an attenuated kind. His remarks on the native uncouthness of the Pope does not smack of Gallic wit. But we suppose that the gentleman, stumbling on in the darkness as he has been during some years, has not seen the eyes and the brow of the man who has years of faithful work to his credit. Visitors to the Vatican come away from it convinced that the Pontiff is a man. They say, moreover, that he has charm and intelligence, that he is sympathetic and tactful, though the qualities which impress them above all others are his simplicity and directness.

To aim to renew all things in Christ is his policy—to proclaim aloud the truths taught by the Church—as her teachings on the sanctity of marriage, on the education and discipline of youth, on the possession and use of property, and the duties that men owe to those who rule the State; and lastly to restore equilibrium between the different classes of society according to Christian precept and custom. That policy should be endorsed by the right-thinking.

"ROME OR THE REFORMATION."

All kinds of literary craft find a haven nowadays in the Nineteenth Century Magazine. Vessels equipped with the latest inventions of politicians and scientists cast anchor there and now and then a galleon such as Mr. Bagot loves to construct drifts in to join them. In the October number we notice a type of architecture which we thought had become obsolete long since. But the editor, having exhausted, we presume, the possibilities of stamps and china has turned his attention to real old things with barnacles on them, and with a cargo put between decks many years ago. This vessel bears the name Rome or the Reformation, and the captain is a lady of high degree, fearfully in earnest. Judging by the course she steers her charts are in need of revision, but the guns aboard the craft which are usually seen in museums are worked against a Rome which is not on any map of which we have knowledge. We pay due tribute to her energy, but really she ought to put that ship out of commission. It may be a relic, venerable or otherwise, but a captain when he is a lady should be up to date and sail controversial seas in the newest type of vessel.

That the Reformation made England fall we have heard before, also that the Church sets an absolute barrier to all independent thought and stifles enquiry and prohibits discussion. And yet Lecky assures us that the Reformation of the sixteenth century was not aware of the true principles of intellectual liberty and that it was unable to estimate the rights of authority in the matter of reason. Haliom, too, has it that the Reformation's first preaching appealed to the ignorant. The captain, of course, knows that, but, nothing daunted, she keeps her color at the masthead and the guns hot. Hear her voice from the quarter-deck: The Bible (uncarried by the Reformers, we suppose) gave utterance to the Divine Voice calling men from formalism and ceremonialism, from superstition and darkness, from priests, virgins and saints, to the faith of children at liberty in their Father's house, needing no go-between, no middleman between them and the Father, no intercessor but the Saviour. Money from the time the Romish system was first imposed on human credulity up to

the present hour is the key to the kingdom of heaven for a benighted people, and to afluence for the Church and its dignitaries, etc." From this we surmise that her command of language is far greater than her knowledge of Catholic doctrine and "her manners have not the repose which stamps the caste of Vere de Vere." But she has eased her mind—that is something, even if she has neither enlightened nor edified us.

SOME REMARKABLE CONVERSIONS.

BY REV. L. C. P. FOX.

The late Right Rev. Dr. Grant, Bishop of Southwark, a man of great holiness and simplicity, related the following incident to me: One day a gentleman called to see him, whose object was to argue with the Bishop rather than to be convinced by him. Dr. Grant, seeing the disposition of his visitor, and being overwhelmed with much important business, after nearly half an hour's waste of time, said to him: "Will you kneel down and pray that you may see and know the holy will of God in your regard?" The other knelt down, and burying his head within his hands, began at once his prayer. The Bishop then stood up and walked around the table upon which his visitor was leaning. As he passed quietly behind him he extended his pectoral cross, which always contains a relic of the True Cross, over the head of the kneeling disputant, who immediately stood up and cried out: "What did you do to me as you passed behind me? All my difficulties are vanished. I want to become a Catholic. Will you receive me into the Church?" The good Bishop found that he needed but little instruction, so that on the following day he received conditional baptism, and in course of time became a fervent and zealous priest.

Our house at Inchicore, near Dublin, is within sight of the Richmond barracks, and our Fathers were in frequent communication with the soldiers of that different regiment who happened to be quartered there. One day a color sergeant called on me and told me that they were ordered to be returned to England in a day or two, and that before leaving he wished to get married. He himself was a Catholic, but his intended wife was a Protestant. I told him that it was impossible, as mixed marriages were not allowed in Ireland. He replied that he was determined to get married, that if I would not help him he would change his religion; and he left me in a huff. On returning to the barracks he went straight to the adjutant and told him that he wanted to have his name changed from the Catholic to the Protestant roll. The adjutant, who was a sensible man, said that he was too busy to attend him, but directed him to return on Monday. The soldier was both disappointed and indignant, for the following day would be Sunday, and he had hoped to be able to make a profession of his new faith on that day, and thus to persuade into marrying him the girl with whom he was so infatuated, and who had positively refused to renounce her creed; how sincere was her attachment to it.

His plan having failed, and his name being still on the Catholic roll, he was summoned on Sunday with those of his own creed who were not on duty, to St. Paul's, Arran Quay, at that time the recognized church for Catholic soldiers. On arriving there with his comrades he would not take holy water at the porch, nor would he kneel down for a few moments to pray as the others did, but immediately sat down in his bench. After looking at his high altar for a while, he directed his gaze to the Lady altar, when the beautiful image of Our Blessed Lady seemed to turn completely around and away from him. He looked for a time in another direction, but on turning again towards the statue of the Blessed Virgin the same thing was repeated. He became alarmed and asked the soldier next him what was the meaning of it. This man told him he was mistaken, that nothing of the sort was taking place. The poor man then threw himself on his knees, asked God to forgive him and His Blessed Mother to pray for him. It is needless to add that he never returned to the adjutant. As he had no chance to communicate with the girl he wished to marry, she was quite ignorant of all that had happened in his regard when, on Monday afternoon, she came to see me and told me she would like to become a Catholic. She belonged to a respectable family in our neighborhood, told me that she had a sister who had already been received into our Church, and that she had read and studied many of our books. After a few days' instructions I gave her conditional baptism, and as the departure of her intended husband's regiment was delayed for more than a week, I obtained permission from the Vicar-General to give them the Sacrament of Matrimony. Some years later, after he had obtained his discharge from the service, I visited them in Manchester, where he was settled in business, and I may safely assert that I have never met with a happier or more truly Catholic couple.

Many years ago four of our Fathers were conducting a mission in the town of Dungarvan, in County Waterford. In those days missions were a comparative novelty, and as when he asked me if I thought he might become a lay brother in our congregation. Knowing him as I did, I gave him every encourage-

ment. He became a fervent novice, and is now in South Africa, a professed Oblate of Mary Immaculate.

CHRISTIAN HEROISM.

ONE EXAMPLE FROM ENGLAND AND ANOTHER FROM THE CONGO FREE STATE.

The heroism displayed by both forces engaged in the great conflict in the far East appeals to the extravagant worldly applause. Yet as Catholics let us remember that as a people we have never lacked either in the "piping days of peace" or the sanguinary duels of armament to provide heroes whose feats appealed with lasting force to the high and more sacred aspirations of man more likely to be acclaimed by the Cherubim and Seraphim of the world celestial.

Tyneside, which mourns his loss, was afforded very effective evidence of this by the late Father Berry. A poor family in Walker was attacked by small-pox. First one child died, then the father, and then the second child, and, worst of all, the poor mother ultimately became a victim of the dread disease. Even the neighbors kind as the poor are to each other, shunned the death-stricken dwelling. The only visitor—and he went more than once each day—was Father Berry, and when he found only one small child left he took it in his arms and carried it to his presbytery. Then his servant left, whereupon he knelt down and without saying a word he consulted himself the nurse of the little one. At length the medical officer heard of the position of matters and promptly procured an order to remove the tiny patient to the fever hospital.

Of kindred interest and very appropos when reference is had to the appeals of the Congo Reform Association, is the tribute recently paid to Mgr. Derix, Prefect Apostolic of the Upper Congo, by Lord Montmorres, the special commissioner sent by the London Globe to report on the administration of the Congo Free State.

Here is how Lord Montmorres dealt with the work of Mgr. Derix:

Of his humanity no better proof could be adduced than to recall the well known story of his conduct when small-pox was ravaging the district round his mission house in the wilds of Imbenbenbo. Then, day after day, he brought in on his own back the sick and suffering natives until finally he dropped from exhaustion and awoke to find himself pitted with the dread marks of the disease. This was in the early days of the mission. A short time ago small-pox was again prevalent in the neighborhood and again undeterred by his previous experience he set to work to carry the stricken to the shelter and comfort of the Little mission hospital and again himself fell a victim to the disease. Surely the man capable of such heroism will not be accused of lack of humanity towards the blacks for whom he was ready to cheerfully lay down his life?

Work such as this tells in the mission fields. It stands by itself and requires no prop. Confronted with such facts is there any great reason to wonder that three hundred Catholic missionaries on the Congo escape the scathing criticism indulged in by officers and officials at the expense of the missionaries. The London Monitor and New Era.

RECENT SOCIALIST HISTORY.

PERTINENT QUESTIONS OF FATHER KRESS UNANSWERED BY NATIONAL SOCIALIST CONVENTION.

On the occasion of the mission for non-Catholics given at St. Rose Church this city, Father W. S. Kress, of the Cleveland Apostolate, was asked why the Catholic Church opposes Socialism. His answer was that the Socialist party are not legitimate parties.

"Meeting with a certain number of people," Father Kress said, "who had been attracted to the Socialist party by its promise of bettering social conditions, and who could not, or would not, be convinced that Socialists proposed to introduce into society evils greater by far than those they desired to correct, I addressed the following communication to the National Socialist Convention, which met at Chicago May 15, 1904. To make sure that the communication would reach the convention it was sent by registered letter. The usual official card, signed by Charles Dobbis, acknowledging receipt, is proof that the communication was received. It was not acted upon by the Socialist delegates; but it was not expected that it would be, for reasons that are obvious. If there could have answered the first three, fourth, fifth and sixth propositions in the negative, one would think them eager for the opportunity of doing so, and doing so authoritatively (as only a national convention could do), and of giving their denial the greatest publicity possible.

"Economic Determinism means to the Socialist that a man's morals, his religion his form of government, etc., are purely the result of his environment, and more especially of his economic status. Most other men hold that his will, rather than a man's pocket-book, is responsible for his virtues and vices, and they consider mind and soul more potent than matter to the shaping of his present and future destiny.

"The materialistic conception of history" gives Socialists a chance to speak of the necessary development of mankind along certain lines. "According to their ideas, man is of the earth earthy, first and last—a mere material being without soul or free will, and incapable of intelligent, independent action."

The letter follows:

"Mr. Charles Dobbis, Secretary National Socialist Convention Brand's Hall, Chicago:

"Dear Sir—The writer is not a Socialist, nor is he friendly to the Socialist cause; but as an antagonist, he wants to fight fair. I have been told time and again that what I and others represented as Socialism was not real Socialism at all, hence I would respectfully ask that the national convention of your party give an authoritative affirmation or denial to the following proposition:

"1. In proposing to 'transform the means of production and distribution into collective ownership by the entire people,' do you propose to compensate the present holders of active capital to the full extent of the confiscation? If so, how do you propose that it shall be done?

"2. Is it the sense of your convention that labor checks or whatever your medium of exchange may be, shall be for use by the earner alone, or be transferable at will.

"3. It is charged by many that Socialism aims to disrupt the family and make love the only bond of union between husband and wife. One gets such a notion from reading Marx, Engels, Bebel, Owen, Morris, Hyndman, Bak, Carpenter, Noyes, Kerr, Herron, Appeal to Reason (February 21, 1903), etc. Will not your convention go on record as repudiating all such teaching?

"4. When you affirm or reaffirm adherence to the principles of international Socialism, do these principles include the materialistic concept of history and economic determinism?

"5. Do you agree with the proposition said by official reports to have won the approval of the recent Dresden convention, that 'no religious instructions of any kind shall be given to children under the age of 16'?"

"6. Do you believe in absolute democracy, that the vote of the majority shall be supreme in all things, even to the extent of over-riding God's revealed will?

"I make bold to obtrude this communication upon your convention with the two-fold hope of gaining more light on Socialistic aims and of securing, if possible, an authoritative declaration against radical Socialism. Many others besides myself will be interested in the answers your convention may give to the above questions.

Yours respectfully,
(Rev.) WM. S. KRESS,
Pastor St. Edward Church, Cleveland, O. May 3, 1904."

CATHOLIC NOTES.

Archbishop Elder of Cincinnati, died on Monday, Oct. 31. R. I. P.

The Bede memorial, over in England, was unveiled by the Archbishop of York last week. It is a cross elaborately sculptured, put up on Roper Point, Monkwearmouth, near Sunderland.

The Newfoundland government has this year made a grant of \$1,038.07 to Catholic schools which teach manual training. The Methodist draw \$838.02; Anglicans \$397.35.

Captain Roger de Beaupres, who, a couple of years ago at Cannes, France, resigned his commission in the French army rather than evict Religious, has purchased a ranch and settled in the Calgary district, Canada.

Though she inherited \$50,000 a week ago from the estate of an uncle, Miss Susan M. Murphy has forsaken friends, relatives and prospects for the cloister of the Sacred Heart Sisters at Syracuse, N. Y.

A new Catholic church, costing \$30,000, which has been erected at the entire expense of an anonymous donor, was solemnly opened the other day in Walworth, the most densely populated district in London, England.

The establishment of a school is being spoken of in Belgium, to be known as the Damien Institute, which will be for training of young men destined to exercise the sacred ministry of the priesthood among the lepers of Molokai.

Lord Brampton, so long known as Mr. Justice Hawkins, has celebrated his 87th birthday. An interesting side of the venerable baron's character is shown in the beautiful Brampton Chapel in the Catholic Cathedral at Westminster, with its wealth of marble and mosaic work, all given by the famous judge.

In the Bishop's house at Grand Rapids, Mich., is a remarkable Bible in good preservation, which was printed in the year 1480, or six years before Columbus discovered America, when Luther was only three years old. Forty years after the issue of this Bible, the first copy of the Protestant Bible was printed in English; and 178 years later the King James edition appeared.

A letter from Archbishop Farfy of Manila states that, since his arrival in the Philippines in January, up to July 10, he had confirmed 104,500 children, and this is only one-third the number waiting for confirmation within the limits of his diocese. "These figures alone," he says, "will silence all the brawlers, either Aglipayans or Protestants. The Filipino people are Catholic and nothing but Catholic."—Sacred Heart Review.

Thursday being the festival of St. Edward the Confessor, saw the usual annual visit of English Catholics to the royal shrine in Westminster Abbey. The Dean of Westminster was present soon after the arrival of the pilgrims, and remained for some time. The shrine was draped with velvet richly embroidered in gold.