

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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THRIFT ESSENTIAL TO SUCCESS.

Are we mistaken in contending that thrift is being relegated to the domain of the lost arts? We may be, but a survey, however superficial, of our methods of living leads us to believe that attitude is not altogether unjustifiable. We do not refer to the rich, but to the plain people who have to work for a living. They rarely save a dollar. Every cent they earn is given with startling prodigality to dress and amusements. We are not advocating thrift because it means the amassing of money, but because it stands for discipline of mind and heart—for character. The young man who can spend his income judiciously and say, "I can't afford" is a civilized man, while his companion who spends his all with never a thought of the morrow is nearer than he would like to think to an improvident savage. So is the young woman who puts all her earnings on her back.

Years ago our sturdy forefathers had a habit of putting a little by for a rainy day. The poorest among them managed to save enough for burial expenses. They lived in homely fashion—little troubled about making a display; they were good friends and neighbors and parents, blessed always with contented minds. It never occurred to them that because somebody else squandered they should do the same. When they had a few dollars they sank them in the homestead or put them in the stocking for the needs of the future. But their descendants have not inherited this habit and are not inclined to acquire it. They spend every cent they earn on themselves and their children. The little girl is burdened with finery and placed in a fair way of becoming a conceited maiden and a foolish and vanity-driven woman. Her brother aptly the standard of dress set in rich circles and we meet him later on waiting for something to turn up that will not endanger the beauty of his collar and cuffs. The mother, as it oftentimes happens, starts in to cut a wide swath in society, and she succeeds so long as she has the money. But when it disappears through death of the breadwinner she begins to realize that her popularity depends not on her qualities of mind and heart, but on her ability to keep open house and a free lunch counter for her acquaintances. Our readers probably know of some instances of foolish, wasteful wives who drive husbands to drink or to death, and all for the sake of a few fine feathers. Their peace of mind they give for a bubble, and their home is devoid of all elevating and strengthening influence. But if she lives judiciously, what an education in forethought and self-denial will she not be able to give her children! She will teach them the value of the real things of life—the dignity of being and not having. Instead of idle prattle about society and its doings, the children will have a chance to hear something about God and His saints. This is the custom of the women who are the salt of the earth. And it is only when a mother realizes that the sanctity of her friends should never be polluted by the world and its maxims, and is guided by the knowledge that her boys are given her to be prepared to inhabit God's Kingdom for all eternity, that she is in a position to do her duty. The home that fronts the world beyond the spheres is the one that turns out the right kind of men.

ALPHONSUS XIII.

The Madrid correspondent of the New York Evening Post, writing in his paper, throws this interesting light on the character of the young King of Spain:

A characteristic little incident occurred on Saturday afternoon in Madrid. It is the custom for the sovereign to go in state with his family, the highest officials of his civil and military households, some grandees and ladies-in-waiting, to the suite which is chanted in the Church Queen Success. Afterwards, followed by a brilliant escort of horse-guards, the whole party drive through the principal streets and the park of Madrid before they return to the palaces. They were doing this last Saturday when suddenly they met the Host which was being carried by a priest to the house of some dying subject of his Catholic Majesty. The King himself gave the order to stop. He uncovered, got out of the carriage, and knelt on both knees in the middle of the street, and in a few seconds his mother and his sisters were all kneeling by his side with the whole of their brilliant suite. Alfonso XIII. placed his own carriage

work in the world than the last who has cut his intellectual teeth on the three Rs.

All our school work should tend to give us men who can think and judge. That was the aim of the old schoolmaster who believed in inducing his pupils to exercise their minds, and to look upon study not as an amusement but as work. Furthermore, the autocrat of the school-room had ways and means of making the most obstinate youngster come around to his way of thinking. But he lived in the days before those wonderful disquisitions on the child-mind.

A DANGEROUS PROPAGANDA.

Humanity is Not Ready to Give up its Individuality, Nor Will it Ever be.

The aggressive war which Bishop Quigley of Buffalo is making against Socialism is one which must commend itself to every thoughtful man. Spreading as it is among non-Catholic laborers, there can be but one conclusion—unless taken in time and reasoned with before it grows odious, it will become the peril of the future.

And if question is asked, why? as often takes place nowadays, the answer must be given, because Socialism—radical Socialism, at least—is distinctly irreligious. It has been so since its introduction into the country with Robert Owen in 1824. Its poison is spread insidiously. Its most specious claim is that its principles are the same as those of Christianity. Next, it shows hostility to the various Christian denominations; later it attacks Christianity, and finally, one who embraces it finds himself wandering in the twilight of atheism. And still there are those who dare declare it harmless!

It is not only harmful, but rank poison. Whoever drinks of it five years becomes a dangerous revolutionist. It is true that, wherever the occasion does not seem favorable, reform by means of the ballot is talked of; but frequent the councils of the propaganda and you will hear revolution talked of quite freely by the long-initiated. The Catholic Church almost invariably is singled out for abuse by those people, irrespective of the fact that it is the truest friend of the workingman. So drastic are most of those utterances behind closed doors that every now and then you begin to wonder if red-handed revolution will not draw out of its lair to-morrow or next day. Some, day, perhaps, it may.

Suppose even this true, what would be the result? The United States Government is one of the richest and most powerful on earth. The Socialists as a class have nothing except frantic ideas. Suppose five million should revolt. Their revolt would certainly be short lived. They would be shot down in their tracks without mercy. There is no power on earth would care to take their part. Let those who think of accepting Revolutionary Socialism think of this before they do so. Whoever advocates physical force is advocating the murder of his fellow-creatures.

The nonsense of advocating Socialism of any kind, in a republic like ours ought to be apparent at a glance. In order to bring about such reforms it is not necessary to embrace an irreligious propaganda. After one has exhausted the old parties the populist remains untried. It demands public ownership of public utilities, while condemning the Socialist notion of government ownership of the means of production. Many a man is a populist who imagines himself a Socialist. In any case, he would better stop at the former, contention. Humanity is not ready, nor will it ever be, to give up its individuality and its right to the ownership of property, to suit the notions of a set of crazy doctrinaires.

Have never shown any special aptitude in the art of having a business of their own are minding it sensibly. The world has not much use for a propaganda that seeks to thrive, as in Buffalo, by arraigning Christianity.—Pittsburg Observer.

Catholic "News" in the Daily Papers.

The secular papers seem to have a happy faculty of blundering in regard to Catholicity events. The past two weeks have been unusually prolific of bulls on the part of the local press.

The accounts of the exhumation of the venerable Bishop Neumann's remains furnished several examples. Statements were made that at present at the ceremony were sworn to secrecy. Yet every daily published a report of the proceeding, and none were so eager to get details as those that told of the oath of secrecy. Subornation of perjury was evidently considered legitimate. One journal sagely informed its readers that the remains were exhumed to be buried. If so he "could not be canonized." Another told us twice that the remains were placed in a new casket preparatory to being sent to Rome to be canonized.

The terrible cigar factory accident was made the medium of another blunder. The priests went to the hospital to administer the last rites to the dying and to anoint the dead with oil. Then comes this gem in describing the Confirmation at the Italian Church of Our Lady of Good Counsel: "The Cardinal made the Sign of the Cross and Rev. Father Donovan gave the water dipped in holy oil."—Catholic Standard and Times.

NON-CATHOLIC MISSION.

Catholic Standard and Times.

Berlin Falls, N. H., July 14.—Father Sutton, the Passionist, opened a non-Catholic mission on Sunday evening, July 6, lecturing every evening until the 13th. This was the third non-Catholic mission given in this town. Rev. R. Barret having given the first about two years ago. So great was the success of his first efforts that Father Barret returned again after a couple of months but the second mission was not so well attended. Since these missions, however, as a result of Father Barret's work, eleven converts have been received into the Church. As the nights are cool and pleasant in July in this mountain country, Father Mackey, pastor of St. Kieran's, requested Father Sutton to give the mission at this season.

It cannot be said that this third mission was a brilliant success. The non-Catholics did not seem to take much interest in it. Very few questions were asked. Father Sutton announced every night that he had a dozen or more conversions from one person, but they were too low and vulgar to be read in the church, hence he would not answer them. Some of the Catholics were of the opinion that they came from a cheap Yankee who acts as Methodist minister in the town. When Father Barret was here he did the same thing. The Catholics turned out fairly well, but there was room in the church for more of our people had they come. Father Sutton was asked if he could assign a reason why the non-Catholics did not attend in greater numbers, and he answered: "Well, a frost of this kind may come when we least expect it, and like a late frost in spring, we cannot give any reason for it. I presume, however, that the non-Catholics do not wish to hear any more about the Catholic religion, lest they get too much disturbed in their minds. Many of these Yankees have no religion but to dislike Catholics, and they don't want to lose that. What would there be left?"

About twenty non-Catholics attended every evening, and as Father Sutton remarked in closing on Sunday night, "the work is in God's hands and results may obtain where we least expect them. Man is but a feeble instrument. Let us pray that He may give these people the light of faith."

"Is a saloon keeper a good Catholic and sure of heaven if his friends can raise money enough to say Masses for the repose of his soul? And will a good, upright honest, teaching Christian Protestant go to the place pre-arranged for the devil and his angels, because he has no priest to pray for the repose of his soul and no money staked in the Church in his behalf?"

And this again: "Why has the Roman Catholic Church always thirsted for the blood of the thinker?" "Why do you forbid your people from reading the Bible, when we are told to search the Scriptures, for in them we have eternal life. The Scriptures make wise unto salvation through faith in Jesus Christ."

"Will you kindly tell the faithful of your congregation where in all the world there is a country away from which the faithful are being driven away to the Protestant countries? Why is the dense ignorance of the masses always in proportion to the influence of the Church?"

"One will notice that this individual has the favorite method—stating a falsehood as the truth, then asking 'Why is it?'" "Why do you prohibit your people to attend Protestant churches? If there is no truth outside the Catholic Church, how is it that Catholics themselves become good citizens, honest, truthful and intelligent men as they become thoroughly influenced thereby?"

It was, indeed, news to Father Sutton that what made Catholic men good citizens, honest, truthful and intelligent, was the influence of Protestant churches. But he is always willing to learn.

"If Catholicism is so superior to Protestantism, why is it that the average intelligence in any city in New England or anywhere else is so much lower where the Catholic element is dominant?" This may be proven by any standard, such as the public school status, the sale of newspapers, etc. The universal testimony is "More Pope, less progress."

"If the Protestants have no ground in the Bible and in reason for their positions, why do you not challenge them to meet you on your own platform that you may thoroughly whip them for their heresies before your large and intelligent congregation? It would pay you; they know nothing!" "Because," said Father Sutton, "you would not meet them if they did; you are not men enough; you are cowards."

It is a blessing that Father Sutton does not meet many places so uninviting as this, or he might grow discouraged. It takes a strong heart to buffet against such opposition—an opposition inspired more by malice pure and simple than a godly though mistaken zeal to "put down the errors of Rome."

We are not called upon to leap and make ourselves laugh because the day is dark. Tears are good, and silence a blessing. Only we must not let our grief be bitter or selfish, and our dark days must never be days of gloom or complaint.

THE DOWNFALL OF RITUALISM.

Catholic Standard and Times.

Elsewhere will be found 'A Letter to an Episcopalian,' but the subject may be emphasized by a few remarks. The country at large is familiar with the Protestantism, which at the end of three hundred years has put more than fifty of the seventy-seven millions of population under the pale of all religious organization.

The failure of the Protestant Episcopal body, particularly in the United States, is a failure of only three millions, and now finds itself confronted by seventy six millions, being composed of a variety of parties, as Bishop Potter puts it, forming a section of the Anglican body that is "without a head to think or a hand to act."

Doctrinally the Episcopalian have proved a failure, and in the general breaking up of the denomination the Ritualists were left by themselves. We now have to chronicle the failure of Ritualism. At the outset Ritualists were tolerably well united and rallied round a scheme of teaching embodied in the "Oxford Theology," gotten up by the Tractarians. By degrees, however, deep differences were developed and "schools" came to be recognized. This has gone on until at last the Ritual party has come to form a miniature Protestantism. Failing to observe the "middle way between Rome and Geneva," leaders are now boldly going over to the recognized Roman faith, completely abandoning the old views defended by Pusey and Keble. In fact, the conditions that prevail in Protestantism at large are now illustrated in the party of Ritual, known as the "Advanced."

Episcopalian have always boasted that their church was "roomy," and now the Ritualist body, if it is left, plumes itself in the possession of this proud distinction. With payment, so to speak, of initiation fees and annual dues, people in general may take up residence within the fold, where it is "think as you please," there being a range of teaching extending from that of Canon (now "Bishop" of Lux Mundi), embracing a veiled Unitarianism under the form of Kenosis, to the full blown Roman doctrine of the celebrated Rector of Batsford and Morten-in-Marsh, the Rev. Spencer Jones, who is supported by the august name of Lord Halifax, defending Papal Supremacy and Infallibility, with all that pertains thereto.

It is notable that Lux Mundi came out of Pusey House, Oxford, founded to support the system known as Puseyism, thus showing that Puseyism had no anchorage in Catholic ground.

All the while, as the Roman movement progressed, there was a notable weakening among them on the subject of Holy Scripture—a weakening painfully evident to those who have watched Ritual utterances during the last ten years, the disingenuous and cowardice coming fairly to the surface in connection with the Briggs case. In fact, the Ritual party has now developed a "breadth" and "roominess" that fills the "Broad Churchman" with amazement, who is rubbing his eyes, thinking much; wondering and asking, "What occupation is he now engaged in? How ready was he to take in Geneva, but did not think of cultivating Rome. The Ritualist thus appears to be bidding for popular favor as representing "the Comprehensive Church." The base of the Ritualist has now fallen down in ruins around him.

What is the explanation of this collapse of the party that boasted itself "Catholic?" This is given in the "Letter to an Episcopalian," which shows what perhaps few Ritualists would suspect, though Newman told them the truth when he left them—namely, that Ritualism is essentially Protestantism, having the same mental attitude and principle of action based on private judgment, the quicksand of dissent. It was the mental attitudes of Protestantism that framed the thought of the stubborn, rebellious Ritualist mind, and its principle of action has now brought upon it irretrievable disaster. Indeed the end was foretold from the beginning. All the issues of Ritualism have demonstrated its essential Protestant nature, whether it was the case of the Rev. Arthur Tooth incarcerated for rebellion in Carlisle jail, the Rev. "Father" McConachie fighting the Bishops in St. Alban's, Holborn, or the present case in London defying ecclesiastical authority. Their mental attitude and principle are one with those of the redoubtable John Kenait.

Ritualists put themselves in training for their downfall at the start, and ever since have been warning themselves around the smouldering campfires of the Reformation.—N. Y. Freeman's Journal.

The Chinese Apostolate at Our Doors.

On the 10th of May last Father Martin Callaghan, S. S., parish priest of St. Patrick's, Montreal, baptized three Chinamen, a father and a son, and one of the former's employees. They knew how to speak English; were, of course, well instructed, and doubtless enjoyed very much the privilege of passing from paganism into the light and joy of the Christian religion. Father Callaghan informs us that there are many Chinamen living in Montreal who with a little effort could be led to receive instruction. That effort and more will at once be made. His converts just baptized are the first of their race to be made Catholics in the Dominion of Canada.—The Missionary.

AN EVANGELIZING WORK.

Effective Labors of the London Catholic Truth Society.

Some paragraphs of the London Catholic Truth Society's latest annual report are of intense interest to all Catholics. How gratifying, for instance, is the view here presented of the actual and the prospective spread of the most effective portions of the Word of God among the people!

The Penny Gospels continue to be much in demand; 10,000 of each have been issued, and an additional 5,000 of St. Matthew have just been printed. In response to this gratifying reception, we have decided to increase the number of our Scriptural publications. "The Book of Wisdom," edited and annotated by Canon McLartyre, is in the press, and will be issued immediately. "The Acts of the Apostles" is in preparation; and the Rev. Hugh Pope, O. P., to whom we are already indebted for editing the 118th Psalm, which has been published as a penny book, has prepared a selection of fifty Psalms which will be issued at 3d., or bound in cloth at 6d.

THE CHURCH'S CRADLE DAYS. Among our larger issues, continues the reports, the most important has been the half-crown volume on "The Early History of the Church of God," by the late Bishop of Clifton. This work in its original form was issued by Dr. Brownlow before his conversion to the Catholic Church; the present issue was of course carefully revised by the author, and considerable additions were made from the more recently discovered Christian literature. The work is limited to the period of about one hundred and fifty years from the Ascension; about half is devoted to the lifetime and writings of the Apostles, the remaining part dealing with the more important literary monuments of the sub-apostolic age.

CONVERTING POPULAR FICTION. The first volume of "The Antidote," edited by Father Gerard, S. J., will shortly be issued. Its object is to bring together from current literature the corrections of misstatements, the exposure of falsehoods, the clearing up of misunderstandings, which from time to time appear in various ephemeral publications. These are often very useful, not only for their immediate purpose, but for future reference; for everyone who has had anything to do with Protestant controversy knows the perennial nature of certain popular fictions. At present no medium exists for bringing the corrections together, and the work has thus to be done over and over again.

OLD WORLD ART WORKERS.

Among the Catholic Truth Society's sets of slides for magic lantern lectures a "special" set has been compiled of the Roman slides, in order that those who wish may be able to give in a single exhibition a fair idea of the Eternal City. A set on the jubilee has also been added to the list. A new and interesting departure has been made by the preparation of about eighty slides, illustrating Italian religious art. This is clearly as much within the aims and objects of the society as the views of great cities, Rome and elsewhere, on which much Catholic interest is centered. The slides on Catholic Italian art are of excellent quality; suitable lectures to accompany them are in preparation, and it is expected that they will prove to be among the most attractive of the society's collection. Already, during the past winter, Mrs. Crawford has visited several convents and high schools, and has in some of them delivered the full course of five lectures. The result has been the awakening of an interest in art among the elder pupils, to whom mainly the lectures were directed; and it is hoped that a like effect may be produced through these lantern exhibitions on the general body of Catholics.

STRENGTHEN THE SINKERS!

The Catholic Truth Society has received many additions to its membership during the year, but these are almost counterbalanced by losses through death. It is felt that the number of members might be considerably augmented if those who are interested in the work would do their utmost to promote the claims of the society among their friends. The small sum required for membership (10s. annually, or £10 for life), and the amount of work achieved, seem to justify an appeal for this support.

Certain branches of the work—e. g., free distribution—could be greatly extended were larger funds at hand. For the last eighteen months the country has been flooded with Protestant tracts of an aggressive type, and the only body which attempts to provide an antidote to these is the Catholic Truth Society. Each of the numerous Protestant agencies obtains large sums for the diffusion of leaflets in which the Catholic faith is misrepresented; it would seem that Catholics might do more than they are doing to set before their fellow-countrymen the truth about the religion they profess. The special fund set apart for the free distribution of our smaller publications has never received the support to which it is fairly entitled. How many of our young people are slackening in their attention to their religious duties! How many are almost fallen away altogether! Here, in this work so near to the Saviour's Heart, is where a little alms would greatly aid Him "to destroy the works of the devil," and would richly elicit His converting grace.

Let Catholic clergy and Catholic laymen go hand in hand to war against every vice that tends to destroy the purity and sanctity of the home.