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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Lonin, Saturday, January 5, 1901.

A REV. HUMBUG.

The Rev. Jos. Parker is just now shown the quill drivers of London what had of a newspaper to put in the mariet. From what we know of the Rev Joseph we can say he would makean ideal journalist of a certain kind With his luxuriant imagination and command of vituperative languate, and carelessness as to truth, he would be a resplendent figure either as a var correspondent or space writer on the iniquities of Rome. The latter subject is a favorite one with the rev. gentleman and has inspired many Parkerian pronouncements. Price Hughes and Silas Hocking-he of the Kindergarten tales-may now look upon journalism as another source of notoriety.

SUFFERING OUR COMMON LOT.

As an antidote to the flippant utterances one sees betimes in the daily prints we may quote the following words: To bear and to suffer is the ordinary condition of man. Man can nomore create for himself a life free from suffering and filled with all happiness than he can abrogate the decrees of his Divine Maker, who has willed that the consequences of orig. inal sin should be perpetual. It is reasonable therefore not to expect an end to troubles in this world, but rather to steel one's soul to bear them, which in fact educates us to the attainment of supreme happiness. For it is not to wealth and luxury, nor to worldly honors and power, that Christ has premised eternal happiness in heaven, but to patient suffering and tears, to the love of justice and to the clean of heart.

A MINISTERIAL PROPHET.

Ian McLaren is out with a message to the new century. It is rather nebulcus, but on the whole it is the production of a thoroughly optimistic

What strikes one is the difference between the attitude of Ian McLaren as a minister and as a novelist. As a novelist he has the gift of showing us bits of life in a framework of beautiful diction, and that without offence against good taste. When he comes before us as a parson he cannot conceal his hostility to Catholicity. It may be the result of his upbringing or it may be simply an evidence to his brethren of his orthodoxy, but the parson should give it in Drumtochty dialect. We might then be able to understand his ministerial declarations and think all the better of

In his enumeration of the famous personages of the Victorian period he has quite forgotten to put any Catholic on the list. "The new century also, will," he says, "tend to abate the insolence of priests by investing the people with many of their powers."

When we saw how far out the novelist was on the ocean of prophecy we were almost tempted to cable him the advice of an unknown writer: I win in ' you're over your head."

THE NEW CENTURY.

We sincerely hope that the new centary will be as pictured by the prophets. It will, indeed, be a blessed world when men and women cry no more for bread; when children will have a few years when life will be but know Jesus Christ, since through Him a fairy tale for them ; when the brotherhood and charity, of which we hear so much, will ennoble and help and console every human being. But this happy Etransformation will never, to any appreciable extent, be effected by schemes drawn up on mere human lines. We hear, of course, wondrous disquisitions on the perfectibility of human life, and the scientific discoveries that will do away with pain and sorrow. It is, however, but a dream-a brilliant one if you like-the haunts the many who believe that the cure for the woes and ills of humanity is an ointment compounded of paganism and what is styled philanthroply.

Tyrrell says, came not to uproot the districts frequented only by the police thorns which sin had sown, but to teach our bleeding fingers to weave them into a crown of glory for our brow, will find in that knowledge not only courage but consolation in every tribulation.

As to helping others we have no niggardly meed of praise for the men and women who are interested in works of beneficence. But if we wish to earn for ourselves a better title than that of mere philanthropists we must take care to have our efforts in uplifting those about us directed and inspired by Christlike principles. We spirits with immortal destinies; baptized, as we, into one body, and to recognize the fact that what we do for them is done for the Redeemer.

THE HOLY FATHER'S ENCYC LICAL.

The latest encyclical letter of Pope Leo XIII., on Jesus Christour Redeemer, cannot fail to be read with interest and profit by Catholics and by thoughtful men everywhere. Amidst the discordant sounds it is like a strain of melody that must fall gratefully on the ears of those who are convinced, though all may be dark to them, that there must be some sure way leading to truth. The Holy Father calls attention to the myriads who, united in heart and mind, have sanctified the Holy Year, and hopes their splendid example may kindle the enthusiasm of all. And, looking out upon the world with the ignorance and fast increasing contempt for the fruits of the antique faith, the aged Pontiff declares that the sole remedy lies in the dissemination far and wide of the love and knowledge of Jesus Christ.

One can look back at the world before the advent of Christ to find out into what an abyss of infamy man can fall without the knowledge of God. The poor were given once to superstitions and debauchery. They were looked upon merely as instruments to minister either to the triumphs of their captors or to the luxuries of their masters. The upper stratum of society was, though trapped in the garb of a refined civilization, thoroughly corrupt. It had its teachers indeed who sought to lead and instruct, but to those who heard them

they gave no light nor consolation. And to day there are thousands who are as ignoront as they who lived in that far-off time. Vice, perhaps, does not flaunt itself so openly, nor is luxury have the same disregard for the future, the love for show and ostentation and the childish contempt for the things that cannot be measured by wealth. The same questions also that tormented the souls of men cry out now for solution. We have, too, our philosophies and teachers, but they are as powerless to assuage the hunger of the soul for truth as the wise men

of early days. Christ, as the Pope says, is the fountain head of all good. Mankind can no more be saved without His power than it could be redeemed without His mercy. Reading the luminous pronouncement of the Holy Father we bethought curselves of the words of Pascal: "The knowledge of Jesus Christ frees us both from pride and despair, because there we find at once God, our own sinfulness and its remedy." We should, therefore, strive to alone can we hope to know God rightly. He is the centre of everything and the end of everything; and he who does not know Him knows nothing, either of the world or of himself. We earnestly exhort our readers to give an attentive perusal to the en-

EFFECT OF THE REFORMA-TION.

cyclical.

Lord Salisbury declares that the Conservatives must, in order to maintain their hold on the public, devote their energies to the improvement of the condition of the masses. His saying that the state of the English poor is probation and that sin requires suffer- a scandal and disgrace to civilization ing of some kind; that they are sore does not certainly err on the side of exmistaken if they expect anything else aggeration. It is an admitted fact

believe that the Redeemer, as Father | their fellow-citizens and kennelled in -men and women, riddled by vice and disease, who have been broken on the wheel of the Reformation principles.

That scandal and disgrace of which Lord Salisbury speaks may be ac counted for on the ground of changed economic conditions, and possibly some noble lords and ladies may hold charity concerts for its removal. But we think-and not without reason-that the terrible condition of the poor of London is but the flowering of the seeds deposited in English soil by the adherents of the new gospel that justified the robbery of the funds that had been must look upon men and women as handed down from generation to generation for the relief and improvement of the needy, and that gave as the basis of property the idea of individualism.

Before the Reformation there was indeed poverty, but not pauperism. Instead of the work-house there was the monastery : in lieu of the poor law there was a tender and considerate charity.

Mr. Harold Rogers, a recognized authority on the economic history of England, declares that during the century and a half before the Reformation there were none of those extremes of poverty and wealth which have excited the astonishment of philanthropists, and are now exciting the indignation of workmen. The age, it is true, had its discontents, and those discontents were expressed forcibly and in a startling manner. But of poverty which passes unheeded, of a willingness to do honest work and a lack of opportunity, there was little or none. The essence of life in England during the days of the Plantagenets and Tudors was that everyone knew his neighbor and that everyone was his brother's keeper. The wealthy of those days understood that whoever had received from the Divine bounty a large share of blessings, has received them for the perfecting of his own nature, and at the same time that he may employ them, as the ministers of God's providence, for the benefit of

others. The Government will, no doubt, do omething in the present matter, but any relief cannot but be temporary. Men may scheme and plan, and deplore it, but so long as the principles of the Reformation are rooted in the human mind so long also will pauperism affront the public eye. Too many people are Christians in a kind of a way-that is, to quote Ruskin, for half an hour every Sunday they ex-

THE JERUSALEM OF TO DAY.

The Shadow of the Crueifixion Rest on the Place|Forever ; a Strange Still ness Reigns.

"There is no warm nor bright color here; all is grim and gray except the blue tiles in the Mosque of Omar," writes Mrs. Lew Wallace of "Jerusa lem as We See it To day," in the December Ladies' Home Journals " The shadow of the Crucifixion rests on the place forever ; a strange stillness reigns, and laughter would seem like laughter beside an open grave. Women, veiled in white, glide through the dark, crooked alleys like tenants o a city of spectres, and even she children, subdued by the overwhelming gloom, are silent beyond the wont of Orientals. Ruins, ruins at every hand! Well has the prophecy been fulfilled: 'Jerusalem shall become The very stones of the street heaps. are dismal, worn away with burdens borne since they rang with the tramp of legions and glittered with the brassy armor of the masters of the earth Men may come and men may go, but never since the Onnipotent Hand stretched the north over the empty space and hung the world upon nothhas there been a race the race descended from wolf brood on the Tiber. that

Outside the walis - saddest sight where all is sadness - are ancient Jews come merely to die in the laud of their love. A few in whom there is much guile, offer for sale talismans, gems of magic rings of oscult power. The greater number sit in the sun, motionless as statues, without the dignity that should accompany age, in poverty past telling, dreaming away the day and night -apparently without hope, except to have a little holy dust laid on their eyelids when they shall have closed tnem to sleep with patriarchs and seers

to worship in the Temple. That city Catholic brethren are often heard to lies buried forty, fifty, sometimes over say when standing before the casket a hundred feet deep in wastage piled at the grave, "God, be good to him," in the overthrow of many sieges. The which is nothing less than acknowlarimson banner of the Moslem floats edgment coming from the natural and above the Tower of David, used as barracks, and the Turkish sentinel pacing of the truth of the doctrine of praying his rounds looks with ineffable scorn on for the dead. the Christian. The crumbling Tower of Antonia, the citadel of the Temple, is occupied by the Governor of Jerusalem, and if possession counts in the law. it is his right, for he held it before Will is his right, for he held it before Wil

fear Gethsemane would become a park among Christians. there in peace and safety. Were the Holy Scripture that Christ instituted this Sacrament of Penance, the lec

TO NON CATHOLICS IN MANA

Remarkable Success of Father Sutton's Mission Now in Progress.

philadelphia Catholic Standard and Times On Sunday evening the Passionist Fathers closed an extraordinarily succersful mission at St. John the Babtist's, Manayunk. Four Fathers of the order, under the direction of Father Robert, labored for two weeks in the parish.
As one result of their labors over four thousand approached the sacraments.

On Monday evening the non Catholic mission, which had been widely advertised in the locality, was opened by Father Xavier Sutton, of the same rder. This series of lectures marks the first attempt at a mission for the benefit of those who are not of the fold in that section of Philadelphia. It was, accordingly, looked forward to with varied anticipations, many gravely doubting any substantial result from the endeavor. It was an nounced that Catholics would not be admitted unless accompanied by Pro-Whatever fears may have been entertained, they were speedily dispelled when the vast audience the greeted the reverend lecturer on the opening night was assembled, over seven hundred non Catholics being present on the occasion outton having announced the order of services, requested the audience to say with him the "Our Father" and to

Father Sutton were statements of listened to with rapt and intense attention by his hearers. A most pleasing disposition on the part of the audit ors was manifested at the close of the lecture, when very many of the non-Catholics came to the altar rail and expressed to Father Sutton their extreme pleasure and satisfaction with the instruction imparted to them, and de clared their intention of bringing their friends to the succeeding lectures NINE HUNDRED NON CATHOLICS On Tuesday evening the vast edifice

was filled to overflowing, many being unable to obtain seats. Over nine hundred non-Catholics were present. This marked increase in attendance gave evidence of increasing interes in the lectures on the part of the general public. The contents of the "Question Box" were first discussed. Questions on indulgences, St. Peter as head of the Church, saved who belongs to no Church?" were disposed of by Father Sutton to disparaging. the apparent satisfaction of his hear proved that the belief in a purgatory his views on so important a was not of to-day or yesterday, but devotion to the Mother of God are of that it was held even by the Jewish surpassing interest to the learned people before the coming of Christ. Christian world. He also demonstrated that this belief His writings have been preserved was founded on passages of Sacred with singular care, and many eminent Scripture, and that many of the early scholars have devoted their lives to the fathers and doctors of the Church gave task of collecting and transmitting the expression in their writings to the fruit of his labors to posterity.

Despite the reputed affinity of his filements of sin before they can be admitted to heaven, where "nothing defield can enter." With great elo Maun, having been prepared under quence and pathos Father Sutton and holiest feelings of the human industrious workers the world has heart is this doctrine of the Catholic ever seen." Church. We all long to wish them well whom we have loved and who the English language are from the have gone before us. It comforts and pens of Protestant authors and it is a

ON CONFESSION.

liam the Conqueror was crowned with Man Forgive Sins?" was taken up the Saxon's crown in Westminster Father Sutton called the attention of his hearers to the fact-a tremendous Mrs. Lew Wallace notes that "there fact that confronts all men—that 300 is a common lament that the shrines 000 000 Christians in the Catholic dear alike to Jew and Christian are in Church, a majority of all Christians, keeping of the Mohammedan. For a believe in and give evidence of their thousand years they have been guarded faith by practicing confession of sins with reverence and decorum by armed How are we to account for this fact? officials tolerant of every religion. When did this practice originate? Gowere Palestine in keeping of American ing back over the pages of history we find that at no period from the days of Protestants debasing our sanctuaries find that at no period from the days of into eating houses and concert rooms I Christ did this practice not prevail Its divine institu for picnics, and the Holy Sepulchre, tion was never disputed during 1,600 the shrine of shrines, be made a hall years until the days of the "Reform for socials. Twenty rival sects worship ers." After proving from passages of there in peace and safety. Were the Holy Scripture that Christ instituted

be fighting with paving stones and con secrated candlesticks if other weapons were not at hand. forded to the truly penitent, its efficacy as a preventative of sin, the love that every Catholic has for this sacrament. With intense feeling and burning words he repelled the vile insinuations and accusations made against the "confesion of sins" by the enemies of the Church.

Father Sutton's lectures have produced a profound impression in the They are the chief topic of vicinity. They are the chief to conversation among all classes. dreds have begun to see the Catholic Church and her doctrines in a light be fore unknown to them, and the daily increase in the attendance of non Cath olics and the accessions to the class of converts established by Father Sutton are ample evidence that the seed is not all falling upon stony ground.

THEY ARE UNFAIR IN CONTRO-VERSY.

Learned Non-Catholics Whose Depar-tures From Truth Discredit the Whole Protestant Body - A Flagrant

Church Progress

The whole range of English literature is honeycombed with falsehoods. Histories and text books of every kind, magazine literature, works of fiction, biographies and encyclopedias repeat falsehoods and calumnies which have been run to the earth time and again.

Catholics frequently wonder if there ever have been or ever will be fair and honest Protestant scholarship. Here join in the singing of the hymn and there a non-Catholic writer is to be "Jesus, Lover of My Soul," after found of sufficient breadth of spirit to Scriptures and entered into the subject of the evening's lecture, "What Catholics Do Not Believe."

Having explained the subject to the sucception to a rule which casts discredit upon the subject to the sucception to a rule which casts discredit upon the subject to the sucception to a rule which casts discredit upon the subject to the sucception to a rule which casts discredit upon the subject to the subject which he read a portion of the Holy face the ancient controversies with an Having explained the object of the ant body. From the unlearned Cathlectures, he corrected and refuted olics expect nothing but a repetition many of the erroneous and calumnious of the old calumnies. From the learned

> generally considered to be one of the fairest and most trustworthy works of its kind. The author of the article on | East. St. John Chrysostom, one Samuel Macauley Jackson, D. D., LL.D, makes the following statement: "His (St. John's) laudation of saints promoted nagiolotry, but it is remarkable that he furnished no support to mariolatry." His authority for such a statement is undoubtedly the Rev. W. R. W. Stephens, whose biography of the saint contains an even boider state-ment: " Of all mediaeval additions to the purer faith of primitive Christianity, mariolatry has grow to the most extraordinary dimensions, of any tendency to his error there is in St Chrysostom a remarkable absence. fact, his notices of the Blessed Virgin, "Can a man be not very frequent, are, on the whole, we might almost say, unnecessarily

parent satisfaction of his hear Now, when it is remembered that St.

'Purgatory," the subject of the John Chrysostom is one of the greatest evening's discourse, was then taken of the Greek Fathers, and one of the up. Father Sutton maintained and most illustrious names in a great age, devotion to the Mother of God are of

where souls may be purged of the de views to modern Protestant thought, owed how consoling to the highest faucon, "one of the most marvelously

Almost all the sketches of his life in

consoles us to believe that the ties of remarkable fact that despite the eviconsoles us to believe that the ties of remarkable fact that despite the evil-affection which unite relatives and dences before them in his writing they wast a majesty not folerable only, but affection which unite relatives and dences before them in his writing they wast a majesty not folerable only, but

The apostolic succession of falsehood

seems to be particularly true of Protestant lives of Catholic saints. It may be of interest to state that St. Chrysostom was born in the year 347 and died in the year 407. He was a contemporary of Saints Basil, Gregory of Nazienzen, Jerome, Ambrose and

Augustine. The following extract from his writings, taken from the office of the Blessed Virgin in the Roman breviary, surpasses anything which St. Bernard on the highest flights of his enthusiasm

ever uttered.
"The Lord did not choose a rich or distinguished woman to be His Mother; but that Blessed Virgin whose soul was adorned with all the virtues. For as the Blessed Mary preserved chastity above all human nature, because of this did she conceive the Lord in her with and see conceive the Lord in her womb. To this most holy Virgin and Mother of God, having recourse we will experience the utility of her intercession. Thus also let those particularly who are virgins fly to her.

"She will preserve for you the most beautiful, the most precious, the most uncorruptible possession of virginity."
And again: "A great miracle
truly, my beloved brethren, was the
ever blessed Virgin. For who has been, or ever will be, greater or more illustrious? She alone fills the heavens and the earth with her amplitude. For who more holy? phets, not the apostles, not the martyrs, not the patriarchs, not the angels, not the thrones, not the dominations, not the Saraphim, not the Cherubim; not, in fine, anything amongst created things visible or invisible greater or more excellent can be

found.
"This is she the handmaid of God
"This is she the handmaid of God and the one who bore Him, at the same virgin and mother. * * * Hail therefore mother, maiden, virgin, throne, ornament of the Church, its glory and its firmament, pray for us assiduously to thy Son, our Lord Jesus Christ; that through thee we may find mercy in the day of judgment, and by the grace and goodness come into the possession of those things which the possession of those things. Lord has preserved for those who love

The foregoing quotation is an evidence of how little reliance is to be placed upon Protestant scholarship when it deals with matters of Catholic belief. It furnishes at the same time excellent matter for a brief meditation. during the month of the Rosary.

LORD BUTE'S WILL.

Lord Bute's will has been admitted to probate in England, and its provisions have excited much attention, by reason of the extraordinary munience of his bequests to charities of one kind and another, by no means limited to the Catholic faith to which he belonged.

Two of the most interesting provisions are those by which he bequeaths all his property in Syria, Egypt, Turkey, and particularly in the Holy Land, to his one daughter, Margaret, who was his favorite child and his to be telling them the truth, to address many of the erroneous and calumnious many of the erroneous and calumnious of the old calumnies. From the learned many of the erroneous and calumnious of the old calumnies. From the learned many of the erroneous and calumnious of the old calumnies. From the learned many of the erroneous and calumnious of the old calumnies. From the learned many of the erroneous and calumnious of the old calumnies. From the learned many of the erroneous and calumnious of the old calumnies. From the learned many of the erroneous and calumnious of the old calumnies. From the learned the end of the old calumnies of the old calumnies. From the learned many of the erroneous and calumnious of the old calumnies. From the learned the end of the old calumnies of the old calumnies. From the learned many of the erroneous and calumnious of the old calumnies. From the learned many of the erroneous and calumnious of the old calumnies. From the learned many of the erroneous and calumnious of the old calumnies. From the learned many of the erroneous and calumnious of the old calumnies. From the learned many of the erroneous and calumnious of the old calumnies. From the learned many of the erroneous and calumnious of the old calumnies. From the learned the end of the old calumnies of the old calumnies. From the learned the end of the old calumnies of the old calumnies. From the learned the end of the old calumnies of the old calumnies. From the learned the end of the old calumnies of the old calumnies of the old calumnies. From the learned the end of the old calumnies of the old calumnies of the old calumnies. From the learned the end of the old calumnies of the old calumnies. From the learned the end of the old calumnies of the old calumnies of the old calumnies. From the learned the end of the old calumnies of the old calumnies of the old calumnies. From the learned the old calumnies of the old calumn for ancient lore and historical research, A flagrant instance of this kind is to be found in Johnson's Encyclopedia, but likewise possessed his predeliction generally considered to be one of the the holy places in Christendom in the

> It is, therefore, only natural that he should have bequeathed to her his es-tates at Bethlehem, at Nazareth, on the Mount of Olives, at Jerusalem, on the shores of Tiberias and at Matariep, near Cairo, where, according to tradi-tion, the Blessed Virgin, with St. Joseph and the Infant Christ, sought refuge from the soldiers whom King Herod had sent in pursuit of the Holy Family when he discovered that they fied to Egypt to avoid the massacre of the innocents.

Lady Margaret purposes to spend nuch of her time henceforth in the Orient, and has undertaken the duty of conveying her father's heart to Jerusalem for interment there, in accordance with the request contained in his last will and testament.

Another bequest which has excited no little comment is that of an annuity of \$500 a year to Mgr. Capel, to whom the late Marquis was indebted for conversion to the Catholic Church, and who is portrayed in Lord Beaconsfield's most popular novel, "Lothair," under the name of "Mgr. Catesby," Lord Bute himself figuring in the work as " Lothair.'

We cannot control the evil tongues of others; but a good life enables us to despise them. - Cato.

Every great and commanding movement in the annals of the world is the triumph of enthusiasm -R. W. Emer-

Every good action has a merit, that is a certain conformity to the will of God, and every evil action has a demerit, that is a deformity, which will

be followed by punishment. Nothing is small to a God so great. It is this thought which renders so dear .- Father Faber.