

The Catholic Record.

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

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THE RIDDLE

It is a baffling and despair-making riddle, this life, says an author. When wrong is triumphant and vice flaunts itself in the liverly of luxury, and the bustling crowd, intent on the things of sense, and saints and sages are out of elbow, life is a puzzle without solution for many. But we know not a few who are not disquieted by the problem. Many things are bewildering to them; their own experience is not without mysteries, but despair sits not at their hearts. On the contrary, companionship of misery—with life, so far as the world goes, as bare as a wind-swept moor—they are serene, and move on to the singing of joyous hearts. Their feet may be cut by the stones of life, and their heart bleeding from the sword of ingratitude, but they hide their hurts and move on. They have the clear vision, for they see the goal—the eternal gates. They measure things by the standard of the world beyond the spheres. And they know that their elder brother travelled the highway of suffering. And even here they have the joy that is unknown to the votary of pleasure; the peace that is born of purity and the placidity of their own conscience.

NOT DIFFICULT

The elaboration of a new credo is not an exacting test of mentality. The less learned a man the more prone he is to foist views, however crude, upon the public. While the scholar, seeing many phases of a subject, is cautious in utterance, the half-educated who sees dimly but one phase is garrulous itself. Some of the great thinkers, amazed that the problems of origin and destiny elude them, and awed by the forces of which they are but conscious, are reverential, or at least are strangers to scoff and jest at the beliefs of others; but the individual who is neither scientific nor Christian weighs things on the balance of his ignorance, and in telling the result is unashamed. For him the past has no meaning. The present no warning. He is as far from science as he is from religion. While men of acknowledged prowess in the domain of research and thought look up to God, he blunders on worshipping but himself. This we thought while glancing over some article written to lead us from the region of dogmatic tyranny to freedom. The author was not miserly with assumption, and he never considered that he would find rivet upon our necks the yoke of home-made dogma. He was a very Vesuvius of burning words. But he must surely take himself seriously when his equipment as a guide consists of but a few catch-words and conjectures. And his destination is far from certain. It is meant to go somewhere, where it is and what it may be are questions which do not trouble him. The average man will remain with the leaders who feed the mind with something better than denials and assumptions, and who, not pretending to know everything, know some truths that are as solid as the eternal hills.

COMMON SENSE

Some of our reformers, enthusiastic enough and not niggardly of toil, lack the saving virtue of common sense. The support of them reiterated becomes wearisome to those who see another side of a question that is not within the range of vision of the reformer. And when they part company with argument and resort to personalities they are vociferous nuisances—voices and nothing more.

THINK IT OVER

The Canadian West is the magnet that attracts many of our young men. There is money to be had within its borders, opportunities for brown and brain. But we should not forget that there, as elsewhere, progress is conditioned by effort. If the young Canadians were willing to work as hard in their native land as they will be obliged to do in the West they would not need the call to wander. They should not forget that the centres there have more than their quota of men who can do everything, but not one thing well, and that the town-bred who, without experience or capital, undertake to make money out of wheat may have courage enough to withstand disappointment. A sojourn, however, in the West might cure some of them of listlessness and the habit of waiting for something to turn up.

THE CHURCH'S PEACE

If I believe the Catholic Church to be the messenger of God, I have, says a writer, this advantage, that I have the knowledge of truths which you can never obtain by reason—how can that be detrimental to my intellect? Thousands of years ago man tried to build a tower which should reach to heaven, and the result was confusion of tongues: Babel is the symbol of the confusion which has attended similar efforts ever since.

AN ASSUMPTION

The assertion that men of the first water regard the Church as a worn-out institution, unable either to keep pace with the times or to cope with its difficulties, is but the cheap talk of those who are but echoes of Haekel. It deceives no one who has a bowing acquaintance with the world of books. We need not point out that men who are kings of the world of intellect are devout Catholics. But it is passing strange that they who boast of their mental superiority follow so blindly self-constituted teachers who are not above making on occasion facts to suit their theories, and who are held in abhorrence by scientists of repute. As an antidote to the cheap rationalistic literature we recommend to our readers Father Gerard's, S. J., pamphlet, published by the Catholic Truth Society, and Dr. Lambert's "Notes on Ingersoll." Inexpensive, and written by experts, they show not only the fimsiness of the arguments against the Church but also that science is not and can never be antagonistic to it.

VERY DISCOURAGING

A very discouraging thing for directors of societies is to see the young Catholic men affiliating themselves with non-Catholic organizations. These Catholics act in this manner for various reasons. Sometimes it is because of parents who believe that our societies are for the shepherding of the ignorant and uncultured and not for their darlings who dote on immaculate linen and creased trousers, and who have been taught to appraise a man not at what he is but at what he has. At other times there is a drift towards non-Catholic societies because some of us have an opinion that membership therein is an invaluable aid to worldly success.

We pity those young men, for they lose much and gain little if anything. They become aliens to their own, and often develop into snobs. They take no interest in things Catholic, and in time are steeped in worldliness that blinds to the things worth while. Membership in a Catholic society might scrape off some of their veneer, and it might also bring into play powers that would be useful to their fellows. It would make them positive characters instead of the colorless things that drift, waiting for a chance wind to waft them to success.

WORTHY OF PRAISE

Our societies are not without defects. They have the spouter and click-maker to test their patience. But whatever their defects, their record along social and temperance lines is worthy of praise; and if accorded the support given to non-Catholic societies would have to their credit a longer list of achievements. And it is well to bear in mind that some of our best and brainiest are not only proud of membership in our organizations, but are giving them enthusiastic support. They are ready to help priest and bishop in their works of charity. They are taking an intelligent and practical interest in education, and above all insist that they join their ranks must be Catholic in very truth. They are beginning to realize that the dissemination of Catholic literature is, in the cause of charity and truth, no inconsequential factor. And instead of merely boasting that they are the principles that can solve social problems they endeavor to apply these principles. They hearken to Cardinal Newman's saying: "I want a laity not arrogant, not rash in speech, not disputatious, but men who know their religion, who enter into it, who know just where they stand; who know what they hold, and what they do not, who know their creed so well that they can give an account of it, who know so much of history that they can defend it. . . . You ought to be able to bring out what you feel and what you mean as well as to feel and mean it; to expose to the comprehension of others the fictions and fallacies of your opponents; and to explain the charges brought against the Church to the satisfaction not indeed of bigots but of men of sense of whatever cast of your being able to do this will be of your gaining that proper confidence in self which is so necessary for you."

NOT ALL ALIKE

The impression we gain from the society now and the so-called by-play of the manoeuvring, designing, match-making mother is unfair to the many, lovable, Christian, motherly women, the home-makers of our land. That we do not hear of the quiet, well-ordered, happy marriages is because they do not furnish spectacular copy for the reporters. A New York editor once said that every marriage of an American girl to a foreigner meant thousands of dollars to the newspapers, in the details of the wedding, of the quarrels and divorces, and not infrequently of the scandals.

ON OUR GUARD

A book carelessly and hurriedly thrown together, gaudily bound and labelled Catholic is as dangerous to truth as the collected historical facts of the bigot bookmaker. Catholic students should look for their ideals and philosophy in plains of thought far above racial, religious and political prejudices.

THE HISTORICAL NOVEL

The historical novel, with all that it implies, generally has the place of honor as a popular authority on matters of history these times. The bias of the writer, hidden by a ready pen and the glamour of romance, often gives a mistaken and distorted view of events that have been crucial and vital in the political, social and religious history of nations. Again, in an effort to offend none, history is made so agreeable that the average Turk, Greek, Christian and Hebrew may not, even with a microscope, detect an offensive clause. When Leo XIII. threw open the Vatican library to the research he told the historians to tell the truth and to write no line that can have a suspicion of partiality or animosity.

THE JUST STEWARD

A YEAR'S WORK OF POSTAL CHARITY IN SICILY AND CALABRIA

With pleasure we give space to the following most satisfactory statement which the Holy Father has caused to be issued in regard to the distribution of monies entrusted to his care for the relief of those who suffered in a terrible calamity in Italy last year. One satisfactory feature of the work, and one worthy of special mention, is the fact that all the money entrusted to the care of the Holy Father went directly to the relief of the distressed. In matters of this kind it is too often the case that a considerable percentage of the receipts are absorbed in the payments of officials. Those in whose hands were placed the funds for the relief of the sufferers in Italy performed their task for the love of God, expecting no reward in this world. The following is the full text of the statement issued by the authority of the Holy Father which we are enabled to publish through the kindly courtesy of the Apostolic Delegate to Canada, most Rev. Archbishop Sharrrett.

To give an account of our stewardship is what the Almighty will demand of each of us when life's probation is over, and, knowing that human justice is based on the divine, he who occupies the highest position, this earth affords has justly permitted to be made public a detailed account of the fulfillment by him of a public trust, an account which must more than repay with satisfaction those whose confidence had supplied that trust, and fill with admiration even those who have not yet the good fortune to know what that confidence means.

In a neat volume of 77 pages, issued last month, from the Vatican press, an authentic description is briefly given of the terrible disaster of earthquake, fire and tidal wave that wrecked both sides of the Straits of Messina a year ago on the 28th of December last; the awful effects in loss of life and property; the work of rescue, succor and reconstruction accomplished by His Holiness Pius X.; the housing of refugees and provision for the care of orphans; and finally an itemized exposition of the manifold disposing of the millions of francs entrusted to him for distribution by the faithful throughout the world.

This report reflects admirably the pure and tender charity of the paternal heart of Pius X., and at the same time his spirit of justice and rectitude in the administration of this world-wide beneficence. His own slender purse had been emptied to furnish first aid to his stricken children, even before the demoralized telegraph and telephone system could let the world know all the appalling truth of the disaster. And afterwards, when the Holy Father was made the whole world's treasurer in the providing of relief for the sorely-distressed survivors, so we did he fulfill the trust, that not only is every cent accounted for, but beyond it his own meagre resources were drawn upon to supplement it. The document just issued gives abundant proof of this, and moreover shows that there was not waste either in the shape of expenses entailed by the distribution of these relief funds, such as are generally recorded in similar cases, or in want of business-

like methods in the administration of these funds. A few thousand francs cover the entire expense, which is many cases only 30 or 40 per cent of the contributions; and thoroughly up to date, practical, prompt and efficient measures were taken so that the most good possible should be realized with the means at hand. The report in question will make pleasant reading to the many—some not of the household of the faith—who about the common Father of Christendom as the best distributor of their whole-souled charity to their afflicted brethren of Southern Italy; and his permission to make these accounts public was given both for the sake of affording this pleasure to those generous souls, and of making permanent acknowledgment before the world of the magnanimous charity of the Holy Father, who had made him the trusted and faithful instrument.

The report, besides the printed matter, contains, along with a beautiful frontispiece representing the Holy Father, fifty-one excellent half-tone engravings showing views of the destruction wrought by the earthquake and of the needs of the afflicted cities along the coast of Calabria, the Calabrian peninsula, were practically razed to the ground, over 110,000 human beings lost their lives, and tens of thousands of others were more or less severely injured. Some 650 churches and chapels were destroyed and about 150 priests and religious killed. Immediately after the earthquake, the surviving victims went forth to their venerable Father in the Vatican a heartfelt appeal for help, but that true Father had already anticipated their need by sending a Commission to bring all that he could then afford, and to examine the condition and the needs of the scene of desolation. Then the outcry of the afflicted, and the extent of the disaster and all humanity was stirred with a sympathetic desire to do something for the victims. Spontaneously from all over the world offers of help came in, addressed to the Holy Father, to be used in his work of succor. In all about \$1,370,000 was sent for that purpose.

Not a moment did he lose in devising the best and most expeditious application of that fund. The work of rescue, the housing of the survivors, the care of the physical welfare of the surviving population, all these had to be looked to without a moment's delay. And the divinely-appointed feeder of the lambs and sheep met the crisis in a manner worthy of his office. In four days after the disaster, the work of rescue, the housing of the survivors, the care of the physical welfare of the surviving population, all these had to be looked to without a moment's delay. And the divinely-appointed feeder of the lambs and sheep met the crisis in a manner worthy of his office. In four days after the disaster, the work of rescue, the housing of the survivors, the care of the physical welfare of the surviving population, all these had to be looked to without a moment's delay. And the divinely-appointed feeder of the lambs and sheep met the crisis in a manner worthy of his office. 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