

The Catholic Record.

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

VOLUME XXII.

LONDON, ONTARIO, SATURDAY, DECEMBER 29, 1900.

NO. 1158.

The Catholic Record.

London, Saturday, December 29, 1900.

CHRISTIAN CIVILIZATION AND COMMERCE.

We wish we could share the opinion of those who believe that "Christian civilization" dogs the footsteps of those commercial adventurers who are blazing paths through the countries of new-found peoples. Whilst having a due admiration for the gentry who are on the quest for new ports and new markets for goods on which they hope to reap a generous profit, we are not so sure that they pass any sleepless nights in debating the extent and value of the influence they exercise on the people with whom they come in contact.

And yet some nations that we wrote of seem to be based on the belief that the trader is a special evangelist to heathen nations. The ordinary trader, to do him justice, is out for money; and is little anxious as to the mental and moral conditions of the natives who contribute to "his commerce," asks Dr. Brownson, "ever civilized a nation it found on opening trade with it uncivilized. Commerce brings civilized and uncivilized nations into contact no doubt; but as a rule the uncivilized are broken, as the earthen pot that comes in contact with the iron pot. What has the commerce of Great Britain done for India, where civilization was once far superior to what it is now. . . . India has lost her autonomy and been impoverished by it. The people in India are poorer to day, find it harder to live than when the English East India company was formed."

SOME FAMILIAR CHARACTERS.

We have all met the man and the woman with the news—that is, with the ends and odds of gossip. It must be a very laborious occupation, but they seem to derive much pleasure from it. Day in and day out they pry their trade, and want no better way than something spicy wherewith to entertain their friends. How they can consume so much time in this unseemly business, cleaning up like human jackals the offal of the community, passes our comprehension. Perhaps they are under the impression they are only commissioned moral scavengers. But all the same we say that if these good, meddling, prying people would give some of the time they now devote to the affairs of those around them to the cultivation of their minds, we should witness in a few years a notable increase in the average intelligence.

We do not advise our readers to tax any of the above mentioned with gossiping. They never do it—in fact they, wells of reticence and prudence, regret that action so un-Christian should ever be tolerated. You might preach to them for a decade and they would always think it was intended for the "other fellows." You cannot get at them. Perhaps it is because their souls are so small that it is nearly impossible to find them, or because their insufferable self-conceit places them above criticism. But whatever may be the cause, they are, whilst a distinct nuisance, to be deeply and sincerely compassionated. Having nothing but the news-bag to commend them, they will not long enjoy the respect and confidence of their neighbors. They are shunned by all who believe that Christianity is for every day of the week, and if necessary compel us to transact business with them, we do it briefly and in a way that may not appeal to their vivid imagination.

The news-monger, and especially the ones who declare they are averse to receiving it, will bear watching. You are all acquainted, we suppose, readers, with some of the individuals who have grand schemes that somehow or other never mature. And don't they make you weary! We once knew an individual who longed for the role of apostle to the lepers. He had a beautiful plan—hard work of course, and in the end death to slow music with the world locking on in wondering admiration. He could grow eloquent on the subject and his soulful eyes, which he used with effect, would fill with tears as he sketched the woes of the leprosy-stricken.

A big man of course does his crying

in private and his work without palaver. The little fellows must shout or you would never know they were on the planet. When we found out that our friend's destination was Canton we gave him some instructions as to his journey, what kind of wearing apparel to use, etc. But what he wanted was a panegyric on his heroism—a paudering to his steky vanity. At this writing, however, he is still amongst us devising schemes for the regeneration of everybody except himself.

There are some also who bid fare well to their Alma Mater with the high resolve of bending themselves to the task of making the world better for their living. A few of them persevere in their resolution. And we meet them in life's highway—the men and women with the kindly grip and the cheery voice and the heart that harbors no guile, for they are always children. Many, however, join the ranks of the plan-formers and become eventually a burden to themselves and cumber the earth to no purpose.

OUR "SHORTCOMINGS."

One of our correspondents writes us, deploring what she terms "the bitter tone of some of our paragraphs." We write "she" because we think the tone of the note is peculiar to the specimens of the female sex that feel, but rarely if ever think, and that believes in wholesale quantities of aesthetic sweetness. Perhaps, however, it may have emanated from one of the emasculated gentry that masquerade in trousers. But we are sorry to have displeased our friend, and hope that during the coming year our efforts will meet with approval.

Here we should like to say that one thing that we can never understand is why many individuals are so prone to criticize Catholic journalism. They know its defects and what should be done to make it a success. They menace the editor, should he dare to publish articles that have not their imprimatur, with the loss of their subscriptions; and the poor chap, in dread of losing his bread and butter, promises to reform and be a good boy for the future. Is not this piling on the white man's burden? But we think that a newspaper edited by the "Immortals" would share the same fate.

We beg to say on this subject—an impersonal one—that whilst appreciating the censure of the competent, and indifferent to the praise and blame of those who are too good and wise to be wholesome, we are of the opinion that a newspaper is an indispensable adjunct of every household. It may not be filled with manufactured accounts of atrocities, Chinese or otherwise; or reveal to our wondering eyes the mysteries of the trousseau of Miss—who is about to devote a million of coin to the renovation of a dismantled duke; or the careers of the men and women who tie and untie marriage bonds so easily. But we do not think that the doings of the world, the flesh and the devil are safe reading for the home. And yet into households glide publications that treat the most sacred things with an irreverent flippancy that take at least the bloom from youthful minds and hearts.

Why do not the critics lift up their hands in horror and disturb the atmosphere with protestations? They know, of course, that any linguistic outbreaks on the subject would be proof positive to the editors that cranks were still in the land; and then they like to join the crowd that regards the coloured sheets, with their details of one's private affairs and their glowing descriptions of Beecham's Pills and Soothing Syrup, as the ne plus ultra of journalistic perfection.

Admitting that the Catholic newspaper is as yet some degrees from an ideal state, we have no hesitation in saying that, considering the difficulties it has had to overcome, its friends need not be ashamed of it. Many of the editors here and in the United States are men of scholarly attainments, who can hold their own with their brethren of the great dailies. And we must not forget they are, for a mere pittance, giving of their best for Catholic interests, for the extension of God's Kingdom on earth.

The best way to help a newspaper to greater efficiency is to subscribe and pay for it.

THE CHURCH THE GUARDIAN OF THE HOME.

The news of the Prince of Monaco's separation from his wife gives occasion to some to revive the old story that the Vatican granted him a divorce from his first wife, the Lady Mary Douglas Hamilton. We know, of course, that the Church has ever repudiated divorce as affording the widest margin to legalized adultery, and has guarded the inviolability of the marriage bond with such fidelity as to extort from a Protestant historian the admission that if the Popes could hold up no other merit than that which they gained by protecting marriage against the brutal lusts of those in power, notwithstanding bribes, threats and persecutions, that fact alone would render them immortal for all future ages.

Many who admit that divorce is a plague spot on our civilization are quite content to ignore it or to pass condemnatory resolutions against it, to soothe, we suppose, the nerves of those who have the reforming mania. But they do not get much further. They accept it as an institution that is looked upon with kindly eyes by many persons of reputable character, that is, in the commercial world.

Anglican divines, including Bishop Potter, would naturally like to have divorce barred by New York's society circles. But why does not he and his colleagues do something to bring it about? What can he expect from the great unwashed whom he is endeavoring to reform by orations, when the leaders, whose doings are flaunted in the public prints, are allowed to make sport of marriage, and that, too, with the tacit approval of their spiritual guides.

The gentlemen who are endeavoring to make New York a marvel of godliness should, after they have eliminated dives and immoral resorts, devote their attention, simply as an evidence of good faith, to rubbing the black spots off its society circles. Immorality is just the same whether it be clothed in rags or adorned with one of Worth's creations. The State, we know, places a wide gulf between the woman parish and the divorcee who contracts a new marriage, but churches should not in this matter accept the ruling of civil authority.

Contrast their vacillating policy with the uncompromising attitude of the true Church. The one, through fear and slavish obedience to the State, for worldly favor has, and allows still, the sanctity of the marriage tie to be defiled; the other has always stood the faithful sentinel of the home, with one watchword for all: We ought to obey God rather than man.

In the case of the Prince of Monaco the Church did not grant a divorce, but declared, after judicial investigation, that the marriage bond, on account of impediments militating against the validity of the contract, never existed.

Indulgence Prayer for 1900-1901.

Most merciful God, grant us, through the intercession of the Blessed and Immaculate Virgin, that by the tears of our penitence we may expiate the guilt of this passing century; and so prepare for the opening of the coming century, that it may be entirely dedicated to the honor of Thy name and the kingdom of Jesus Christ Thy Son, Whom may all nations obey in one faith and in perfect charity. Amen.

[Indulgence of 100 years, once a day, till the end of 1901. Granted by Pope Leo XIII.]

THE POPE MUST BE FREE.

The sympathetic attitude the Holy Father was obliged to assume towards the Italian government on the occasion of the tragic death of Humbert gave rise to some rumors that he was willing to yield his position of uncompromising hostility and accept the situation made for him. On account of those rumors it became necessary to say again to the world powers that never would he be able to condone the robbery of 1870 nor to cease to protest against the spoliation of the Church.

The liberty of the Holy See is an international question. It not only affects the Catholic people who are scattered throughout every nation, but it is a question of peculiar importance to the governments themselves. Governments cannot exist without affirming the moral principles. The Holy Father is the great moral factor in the world. He must of necessity be free to assert the truth. He cannot rely on any sovereign. He cannot rely on the protection of the army of any nation. The freedom of communication between the people and the Pope must not be through any other government, whether it be friendly or hostile. The

Catholic World Magazine for December publishes an inspired article in which it reaffirms with great emphasis before the American public this traditional attitude of the Holy See.

FROM UNBELIEF TO BELIEF.

The Final Step in Ferdinand Brunetiere's Evolution Toward Catholicism

Baltimore, Dec. 11.—Two years ago the distinguished French essayist, lecturer and editor of the *Revue des Deux Mondes*, Paris, M. Ferdinand Brunetiere, visited the United States and lectured in a number of our principal cities on "French Literature." In Baltimore his series was presented to delighted audiences from the platform of the Johns Hopkins University, and during his stay he and Mme Brunetiere were the recipients of many notable social courtesies. This eminent and much esteemed gentleman has recently been in Italy, and the Roman correspondent of the *Baltimore Sun* thus speaks of him:

"A theme that has occupied the minds of a large number of persons in Rome during the week is the discourse delivered by M. Ferdinand Brunetiere on Sunday last at the closing session of the Catholic Congress of Lille, the twenty-seventh general assembly of the Catholics du Nord and du Pas-de-Calais. The theme of the discourse pronounced by the learned director of the *Revue des Deux Mondes* was 'The Actual Reasons for Believing.'"

"It is the final step in the intellectual and moral progress of Brunetiere from unbelief to belief in the doctrines of Christianity as expressed and embodied in the Roman Catholic Church. Perhaps the progress has been rather prolonged, but in its prolongation it has exhibited a most interesting phase of development.

"Six years ago, on Nov. 27, 1894, M. Brunetiere received in audience by Pope Leo XIII. 'What the Pope was good enough to say to me,' wrote M. Brunetiere in his *Revue* shortly after, 'it is not to be expected that I should commit here, nor anywhere else, the indiscretion or the impropriety of publishing.'"

"But he expressed the reflections that this visit aroused in his mind, and these were embodied in a lengthy article known to readers and writers as 'The Bankruptcy of Science,' to fill the void in the heart of modern men caused by the absence of religion.

"It was one of those pronouncements which cause argument and introspection among thoughtful, well-meaning people, and it was followed by wide controversy. Later, and at Rome, M. Brunetiere developed a further progress in his thought and tendency toward Christianity by delivering a very remarkable discourse on the 'Modernity of Bossuet.'"

"Now, his very remarkable discourse at Lille, in which he expresses the actual or present reasons for belief, has completed his intellectual pursuit toward dogmatic rest and security.

"The discourse of M. Brunetiere at Lille occupies seven large columns of the *Journal des Debats*, and must have occupied over an hour in its delivery. 'It is a masterpiece of philosophic reasoning and argument, and yet, while on the one side it reaches the highest range of philosophic thought, on the other it is so simple and so clear that it falls within the reach of the most ordinary intelligence.

"It makes an epoch in this species of mental exposition, and, perhaps, since Dr. Newman showed forth in in comparable language the reasons and motives which moved him toward the Roman Church in his '*Apologia pro Sua Vita*,' there has been nothing so excellent in reasoning and in style as this series of discourses, and more especially that of last Sunday, delivered by M. Brunetiere.

"M. Brunetiere, accentuating his evolution toward Catholicism, pronounced this great discourse as the logical sequence of his conference of 1898 at Basancon on 'The Need of Believing.' The actual reasons for belief were distinguished by the orator into three kinds—philosophic, social or moral reasons, he said, are those which have acted most powerfully on his mind.

"Toward the end of his discourse he said to those who would wish to know what he believed, not what he thought, he would reply very simply: 'That which I believe—and I dwell energetically on the word—that which I believe, not what I suppose or what I imagine, and not what I know or that I comprehend, but what I believe.'"

"In fact, M. Brunetiere has accepted the Catholic religion completely and thoroughly—led to it, he says, by his intellect and his reason and his feeling.

"The position of the man as director of the *Revue des Deux Mondes*, his quality as one of the most prominent of the literary men of France and his gift as a master of French literary style second to none, will create a sensation around this conversion which will be felt in the higher and more intellectual spheres of French thought."

—Special Correspondence Freeman's Journal.

LORD RIPON'S CONVERSION.

Lord Ripon, who was for some years Viceroy of India, was formerly a Protestant, and Grand Master of the Freemasons. His conversion to the Catholic Church was owing to the devotion towards the souls in Purgatory.

His brother in law, Sir Vignier, was taken prisoner in one of his excursions by brigands, who carried him off, and refused to give him up without a ransom. Some of them pretended that the money had arrived to late, whilst too proudly and daringly with the others said that the prisoner had acted bravely. However this may be, the unfortunate gentlemen was cut to pieces. The news of this tragic deed plunged the Marquis and Marchioness of Ripon into the greatest grief. They sought relief in their sorrow, and looked for it in their religion; but as the Protestant Church was generally closed, and Lord Ripon wished, during the lonely hours of his heart, to give vent to the feelings of his heart, which was crushed with sorrow, he went several times to the Catholic church. It was there he saw practiced devotion to the souls in purgatory, unknown to Protestants. This consoling dogma revealed to him some of the solemnity and grandeur of the Catholic religion, and so captivated his mind that he acknowledged himself conquered by divine grace, and wished to enter the Catholic Church. Without delay he went to the Oratorian Fathers, was instructed in the true faith, and, renouncing his former errors, was received into the Church.

The Freemasons were indignant because they lost in him a protector and a powerful guide. Lord Ripon afterwards became minister of the English colonies, and has rendered the greatest services to the Catholic Church by his influence and by his immense riches.

SCATTERED SEEDS.

Strange Ways in Which Works the Grace of God.—A Leaf From a Missionary's Notebook.

BY REV. A. P. DOYLE, C. S. P.

It is reported on seemingly good authority that Lord Halifax, who made himself quite famous a few years ago in his efforts to bring the Anglican Church into union with the Catholic Church, is about to give in his submission to the Holy See.

It was he who opened the question of Anglican Orders. Some French theologians considered that the validity of the Orders in the English Church was a matter for discussion. Lord Halifax took the question up with a great deal of energy and even went so far as to outline a basis of union. The matter excited a great deal of interest at the time, and brought the claims of the Catholic Church prominently before the religious minds of England. The Holy See appointed a commission of learned theologians to consider the question of the validity of Anglican Orders. The result of it all was an encyclical letter from the Holy Father which declared that they were invalid and forever closing the question. This decision has been almost powerful means of bringing many back into the fold.

In speaking of the means God employs to bring men into His Church a priest tells the following story which illustrates one of the ways whereby men are led to the truth:

In a certain small town lived a young man, the son of an Episcopalian parent. In his childhood he was taught, of course, his parents' form of belief by his mother, but he learned more than she ever knew, for, by chance, an Irish girl and a devout Catholic was employed as his nurse. The nurse was accustomed to take the little boy to Mass on Sundays, and whenever he asked questions she would answer and explain the rite to him. The girl like the Blessed Virgin hanging on the nursery wall. Concerning this, too, the boy would question her. She told him all about the good Mother and her love for children. In time the boy grew up. He never had shown any very strong religious feeling, and gradually he drifted away from the Episcopalian belief, becoming one of that class of people who hold "that one religion is as good as another, provided a man is honest and pays his debts."

The young man found employment as a reporter in a newspaper office. There, of course, he met with all sorts of people and was sent to all sorts of places. On one occasion he was assigned to go to a Catholic church to report a funeral. He had not been inside of a church of any kind for years—nor inside of a Catholic church since his childhood.

It all was strange, yet how curiously familiar, how strangely natural, was the chanting of the priest, and, as his eyes looked about the building, he recognized a picture similar to the one which had once hung on his nursery walls. With that returned to him a rush of memories of the old days—the days of youth, of innocence—days which were associated with the Catholic Church.

He finished his work and went forth, supposing that the impression would wear away and leave him as he had been before. But no, the thoughts, the memories of the past clung to him. He began to feel a sorrow for and a

shame of sin. He began to feel a warning of heart toward God—toward that which was good. He wanted to do right: he wanted to begin once again, but how? Where? Then there flashed into his mind the thought that it must be in the Catholic Church, for that Church really in his mind was associated with all he could remember of goodness.

So he went to call on a priest. With him the young man had a long talk. The priest explained the elements of the faith, and the young man began to feel an interest that he never had known before. This conversation led to others, and, finally, the young man asked for baptism. After a course of instruction he received the Sacraments with most edifying piety. He showed himself a pious, practical Catholic while continuing his ordinary work.

But God had not done with him yet. Once more God's voice spoke within and this time suggested the priesthood. The young man hesitated, doubted, delayed. He talked again—many times—with his former friend, who encouraged him in his aspirations, and finally the young man applied to his Bishop and was sent to a seminary to begin his studies for holy orders.

This story, simple enough, and common enough, in the experience of missionaries, shows what a wonderful influence grown people have on children. The young Irish nurse did not formally instruct the boy; she answered his questions; she planted seeds which hereafter under the sunshine of God's grace were to bloom into the beautiful flower of conversion.

THE SACRAMENT OF MATRIMONY.

Catholics should never lose sight of the sacramental character of matrimony. Knowing that it is a sacrament which must be received in the state of grace, they will prepare for its reception by having recourse to the sacrament of penance. The knowledge of the sacramental character of matrimony will insure modesty on the part of those who are keeping company. Knowing that they are preparing for a holy sacrament, young people will seek advice and guidance of their parents and confessors. When Catholics thoroughly realize that matrimony is a sacrament of the Holy Church, they will look to the Church for all instruction concerning it. Marriages which are merely marriages in the eyes of the civil law will be looked upon by them with horror. They will not endure, when it can be helped, any interference on the part of the State with an institution which Christ has raised to the dignity of a sacrament, and consequently placed under the exclusive direction of the authority of the Church. In the words of Leo XIII., it is impossible for the Church to sanction any withdrawal of the management and direction of the sacramental marriage from her ecclesiastical jurisdiction, since Christ has placed the sacraments under her exclusive care and direction.

The matter of this sacrament is the natural contract entered into between the parties, and the form is the expression of consent to the nuptial union. The ministers of the sacrament are the contracting parties themselves. The subjects of the sacrament are two persons differing in sex, who are not prevented from entering into a matrimonial union by any law of the Church. There are two properties of marriage which should be clearly understood by all Catholics—its unity and indissolubility. The Church has always taught that the bond of matrimony can be broken only by the death of one of the parties, and that recourse cannot be had to a second marriage whilst both parties are living. Any law to the contrary is against the natural law, and against the positive teachings of the Holy Scripture. The effect of the sacrament of matrimony, according to the Council of Trent, is divine grace, which perfects the natural love of the parties, renders the union indissoluble, and gives them the graces necessary for their state.—American Herald.

THE MOST SUPERSTITIOUS OF ALL FOOLS.

Read the costly advertisements of fortune-tellers in the daily papers and you will agree with us that unbelievers are the most superstitious of all fools. Men who mock at miracles look on the fronds who advertise to tell fortunes as prophets. No one can fathom the depths of folly into which infidelity plunges the unbeliever. In Paris atheists are the chief patrons of the professional fortune-tellers. The Paris correspondent of one of the London daily papers says that there are as many as a thousand fortune-tellers in Paris, and that they earn, on an average, as much as \$2,000 a year each. Not only boys and women, but men of business, even police magistrates—men who would scoff at the idea of believing in a God or a world to come—consult these tricksters. Of course the practice is not only silly to the last degree, but sinful; for the so-called necromancers either have commerce with the evil one, or pretend to have such commerce, which is nearly as bad.—American Herald.