

The Catholic Record.

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

VOLUME XXVI.

LONDON, ONTARIO, SATURDAY, APRIL 2, 1904

1328

The Catholic Record.

LONDON, SATURDAY, APR. 2, 1904.

SOME VISITORS OF OUR POOR.

It seems to us that some of the people who visit the tenement districts are victims of misdirected energy. They have a conviction which stands out aggressively that the poor are a kind of curiosity to be examined and given sundry pieces of reading matter. They fuss, ask impertinent questions, and tender advice which is either foolish or so preternaturally wise that it falls on heedless ears. They may be—and, we presume, are—firm upholders of the laws of etiquette, but they give no proof on such occasions.

A DIFFICULT PROBLEM.

With a certain class of writers who are positive about everything, any Catholic who undertakes "slumming" is awarded praise in generous measure. For Protestants engaged in similar work they are very conservative in their admiration. Oftentimes they submit definite results to microscopical examination, and then label them philanthropic—not charitable. It shows nice discernment this, but how it is done passes our comprehension. It may be but a trick learned from out of date controversial tracts. But how these critical gentry can survey the work done by our separated brethren and dismiss it as an unseasonable factor in the bringing of sunshine into life in dark places is a problem for which we offer no solution. Protestants may spend themselves for the sake of Christ—and we who know of the men and women who forego frivolities and open up their pocket-books, believe that their social work is their testimony of their love of God.

SUITABLE TARGETS.

And so to prevent any misconception on the part of our readers, let us say that we refer to present Catholics. They wish to do good, but their methods of dealing with their less fortunate brethren arouses antagonism and makes the despair that is never far from those who are pursued by want, the blacker for their coming. They take it for granted that all poverty is due either to drink or to lack of thrift; hence foolish questions and suggestions. But then people who require help are suitable targets for insult. We do not of course mean to insinuate that any notion of insulting them is entertained; but some people part, when in these jaunts, with common sense and politeness. It never seems to dawn upon them that Poverty may be the companion of the temperate and the economical.

HEROIC THRIFT.

A little knowledge of conditions would prevent stereotyped platitudes. There are men who face starvation because they cannot obtain employment. Some mechanics are idle through no fault of their own during the winter months. How do their families live during that time? If these summers we have in mind had the Christian sympathy that would be a passport to their dwellings they would witness a thrift that is heroic and would get a glimpse of noble living.

For we believe that these homes, vivified as they are by faith and kept together oftentimes by wives and mothers, these glorious, self-sacrificing women who put grit into us and imprint their faces in our very souls, and whose every interest is merged in children's and husbands'—we believe that such homes, poor as they may be, are sources of virility and virtue. But the way is hard for them. However they scrimp and save, mend and re-mend, misery dogs their steps. They do not, of course, proclaim their poverty from the housetops. But any individual who cares to think must know that a man who cannot get work, and who has a wife and little ones to provide for, is in need of a helping hand. And if convinced, as a Christian should be, of his moral relationship to that man and his duty to share his burden, he will give practical testimony to that conviction. He will make him a neighbor by assisting him. He will exert himself to obtain him employment and show, not by drivel about bearing poverty, or cross-examining him, that he is a brother.

SENTIMENTAL PIETY.

Ho that, St. John says, shall see his brother in need and shall put up his bowels from him, how doth the charity

remarks Bishop Hedley, may seem to be possible. It is true a man will never say explicitly, "I love God; but my neighbors I do not trouble myself about." The most elementary Christianity will not suffer him to say this. But it happens not rarely but continually and everywhere, that men and women do neglect their neighbors' needs and yet seem themselves to love God. In other words there are decent, pious, church-going, sacrament-frequenting people in scores and hundreds, who neither know the poor nor care for the poor. There is nothing more dangerous than the so-called piety of those who thus neglect God's will and commandment. Their piety is mere sentiment; their peace of soul is a hollow and an evil peace. They honor God with the lips alone.

CHRIST IN HIS POOR.

If people wish to do good work in this connection they should be chary of what we call "professional" talk. It is better to begin with filling the stomach than the head. Their business is to help and not to hinder: to see Christ and to treat Him reverentially in the person of the poor. Some investigation is necessary sometimes, but tact and love and faith will control and guide it.

A SAMPLE.

We remember a story—and we can vouch for its truth—of a certain Catholic woman—a member of some society or other—who felt inspired to make researches into the lives of the poor so as to know, as she phrased it, those deserving of help. But she began her work without God to assist her. She aired her vanity and superiority and substituted the vagaries of narrow-mindedness of the law of Christian charity. Questions manifold searching into matters which concerned her not, high flown notions about economy exhausted her energy, not to say anything of the patience of those who had to encounter her. If a person, according to this good dame, could show a clean bill of character for three generations and used molasses, he or she might receive the sum of 50 cents per week. One family was put off her list because, in a moment of weakness, it had yielded to the temptation to purchase some butter. And since then the good woman is apt to allude to this fact as a proof of the unthriftiness of the poorer classes. We can hear her yet: "Just think of it—using butter."

THE STRUGGLE OF THE FUTURE.

A member of the Belgian Chamber of Deputies declares in a recent article in The Independent that in Europe the struggle of the future is between Socialism and the Catholic Church. The political and religious condition of Europe is linned in dark colors indeed. She is, he tells us, de-Christianizing herself. "Frightened by the Social industrial consequences of free thought, an increasing section of the rich class leans towards especially the Catholic Church, which is regarded by all as the strongest bulwark of the capitalists' influence." He means to say that the Church does not tolerate any meddling with the rights of private property. For both capitalist and laborer she has the same message of truth and justice. She has met some mighty capitalists in her march across the ages, but we have yet to learn that they ever heard from her but what is proclaimed from every Catholic pulpit to-day. On the other hand, we know that the weak and the oppressed have been championed and defended by her.

THE GREATEST SPIRITUAL ORGANIZATION.

According to this writer people who are interested in European social movements should observe the political activities of the Roman Catholic Church and those of international socialism. Many of the papers which quote excerpts do not try to seek the why of the writer's advising to note but two factors, the Church and Socialism, in the struggle in Europe. He sees evidently that the only force that can contest the progress of Socialism is the Church. Huxley was also of the opinion that the Roman Catholic Church is the one great spiritual organization that is able to resist the progress of science. The writer knows what her influence is in Germany, and how, despite persecution, it has grown in strength and power. The Church may be harried by the Socialist as he is in Europe, but she has transformed fiercer enemies into ardent friends. The

and insistent upon making a working social force will hasten the day of peace. If the outlook be dark, the writer can thank the irreligious agitator and the Protestant propagandist of virulent hatred and calumny against the Church. We are pleased, however, to note that the Evangelical alliance in Germany which countenances such men as its members has been repudiated by those who represent German Protestantism at its best.

TO CORRESPONDENTS.

In reply to a subscriber the distinguished statistician Father Krose, S.J., gives the number of Catholics in Korea as 46,980, the pagan population he puts at about 10,000,000. The first Mass in Korea was celebrated in 1795 on Easter Sunday by a Chinese Catholic missionary. In 1801-1830 and 1836 the persecutor added some thousands of martyrs to the long be-roll of the Church's heroes. In 1876 the missionary was at work once more, and, as if we may judge from the number of converts and institutions for the aged and the orphan, and his care for education, not spent his time in vain. When the ports were thrown open the Protestant Missionary was conveyed to Korea by a cruiser: which reminds us that Gordon found none but the Roman Catholics who came up to his ideal of the absolute self-devotion of the apostolic missionary. And in 1890 Sir Arthur Havelock said:

"In all those places it has been my fate to travel I have met the successors of the Apostles carrying the standard of the cross, fighting against human misery, ignorance and heathendom. Wherever I had gone I found a Catholic mission, and with it education having a strong place."

THE PERILS OF MIXED MARRIAGES.

In a vigorous pastoral letter Bishop Richter of Grand Rapids has spoken timely words with regard to the evil of mixed marriages. There are scriptural dangers here, peculiar to certain times and places. This evil character for three generations and used molasses, he or she might receive the sum of 50 cents per week. One family was put off her list because, in a moment of weakness, it had yielded to the temptation to purchase some butter. And since then the good woman is apt to allude to this fact as a proof of the unthriftiness of the poorer classes. We can hear her yet: "Just think of it—using butter."

Those who contract mixed marriages, besides endangering their own salvation jeopardize the salvation of the children. Two elements are indispensable for the proper education of children: good example of parents or guardians and sound religious instruction. Words move, examples draw. But what example is given to children whose parents differ in religion? One of the parents, by example, teaches the religion of the other. The child's natural consequence is that the child's religion is not religion or becomes careless in the discharge of their religious duties.

Even when the Catholic education of the children has been pledged, in many cases they are not permitted to attend a Catholic school, but are compelled to attend those schools from which religious instruction is excluded and in which the Catholic religion is but too often reviled. The annual report of schools sent us at the beginning of each year proves this assertion. The answer to the second part of the question, "How many children attend the public or district school?" and "Why do they attend these schools?" is invariably: First, on account of dislike of the Catholic religion, and secondly, on account of the carelessness of parents in the practice of their religion. As a result of the want of proper instruction and the influence of the example of the non-Catholic father or mother, the greater part of the children, when grown up, do not attend church or approach the sacraments. Our assertion is fully borne out by a recent canvass in the city of Chicago, made by the agents of a non-Catholic organization, acting in co-operation with the federal census bureau. They found that in families, both parents of which are Catholics, eight out of a hundred young men do not attend church; but out a hundred young men of mixed marriages sixty-six are not church members. What stronger proof could be desired to show the dangers to which those who contract a mixed marriage expose the salvation of their children as well as of themselves. How can they hope to save their own souls when they jeopardize the salvation of the children that God may entrust to their care? What anxiety must fill the heart of a Catholic mother when dying on hearing the sobs of her helpless children who will most prob-

ably soon be under the care of a non-Catholic stepmother and educated in a false religion or without any religion. Does not every Catholic young lady keeping company with a non-Catholic expose herself to the danger of such anxiety at the moment of death? And how difficult is it not for a man to raise his children in the true faith if the mother is a stranger to that faith? What excuse can be brought on the great day of reckoning?

Parents should remember the sacred duty of guarding their sons and daughters against the dancers to which inexperience may expose them. Yet there are parents so blind to the true interests of their children or so cruel as not only to allow but even to advise and urge them to risk these evils for the sake of some temporal advantage. Do not delude yourselves by thinking that when the conditions required by the Church are promised all objections are removed and that love and attachment are sufficient reason for disregarding her laws. Do not delude yourselves with the too often vain hope that the readily given pledges will not be violated. Thanks be to God, there are cases in which the promises given before marriage have been kept, and with God's grace the non-Catholic party has been gained over to the true faith by the prayers and the edification of the Catholic husband or wife. But we cannot conceal from ourselves that, far from being the rule, these cases are only the exception.

RIGHT REV. HENRY G. RICHTER.

ST. JOSEPH'S MONTH.

Devout clients of the foster-father of our Saviour welcome eagerly the return of the month set aside especially to honor him and the month in which his feast is celebrated. There is no devotion so widespread or so popular as that to the gentle saint whom all reverence and the world over the Children of Mary unite to show their fealty and affection for one so particularly blessed. As he was close to the Heart of the Saviour in this life, so he is close to the hearts of those who follow that Heart, no matter how halting and weakly, and it is safe to assume that in realms of Eternal Happiness St. Joseph is still the chosen one of Jesus and Mary. Ask for his intercession, then, in this his particular month, and the gentle saint will fill your petitions at the foot of the Great White Throne.

HOLY WEEK'S RITUAL.

WHAT THE ANCIENT CEREMONIES PROCLAIM.

We suppose that every Catholic's thoughts turn more or less this week upon the Ritual of the Church, which comes, as it were, from the cloister out into the open. The ritual office is practically lost to the laity, even the clergy is not very effectively available; but in Holy Week there lingers the Spirit of the Ages of Faith, that outward presentation of the Gospel story bearing witness to the depth of its realization by the faithful, amongst whom the moving ceremonies enshrining the mystery of our Redemption sprang up. A solemn looking through the Pontifical for the first time must feel that he has penetrated part of the Middle Age, in discovering how every act of life received its appropriate consecration. When, at the beginning of the Boer War, the Duke of Norfolk went to the Cardinal for the blessing of the sword appointed for a soldier taking the field, he fulfilled one of the oldest religious rites. Then, as Jordanus says, the European family dwelt in one House, whose foundations were the Priesthood, centering in the Papacy, its wails the secular strength of the Roman Empire, and its roof Wisdom embodied in Universities. The ceremonies of Holy Week, from one point of view, are survivals of the sentiment of that age. They imply a corporate life uncorrupted by religious doubts or divisions; they suppose the city gathered and going in procession to the first Mass, which remains imbedded in skeleton in the blessing of Palms, and returning to the grand Church, like the people of Jerusalem of old, with palms in their hands. They are the survivals of days when people were less strenuous, and also less absorbed, with time for the exercise of religion and eager to lighten life with the color of a picturesque worship. Nowadays, the emphasis on practical and individual elements of life asserts itself even in religion. The contemplative Orders take up external work, and the most flourishing Orders are the active ones. The passion for philanthropy absorbs so much effort that religion, keeping its essence, changes its appearance, and sustains the individual, rather than encloses the nation. But besides being survivals of medieval worship, this week's ceremonies go behind it, and look back to the first Fathers of Christianity, the Greeks. Embodied in the Liturgy are Greek petitions, that like the "Kyrie," remind us of the foundations, devotional as well as intellectual, laid by men strong with the wisdom of Athens and Alexandria.

The Church, with the adaptability of immortal youth, has followed the Modern Age with its presence and individualism, and with different ends is businesslike with the best. That in itself may explain the disuse of much beautiful ritual and the isolation of what is left. But it may be asked whether there is not a real loss in simplicity of character which symbolism, if at all wholesomely employed, presupposes. People are often touched by the peasants in the Passion Play,

whose simple faith enables them to act the Passion realistically without a trace of self-consciousness, an absence which would be impossible to an analytical introspective temperament. There are indications that the disintegration of social sentiment of the Sixties is passing away. All the world over, nations are awakening to a common purpose; there is a new taste for State pageants, which, though they often seem flat and pointless, yet evidence a stirring of a corporate consciousness reaching out for a concrete centre. Directness and simplicity of aim, self-sacrificing zeal for a common end, an eagerness to embody this enthusiasm in symbolic action, were the raw materials which the Church used to lift men into a living appreciation of the Gospels. The pageants of the State were a confession of Faith in the supernatural, as much as those of State in the secular order. For long enough the conditions of conviction and unanimity have been to seek; but if nations regain the passion of an ideal, the Church may hope also to turn their enthusiasm to higher aims, and be able to give anew her consecration to all the circumstances of life.

The more extreme type of Protestant is fond of denouncing symbolism in sermons. We wonder whether he ever reflects how completely the Gospel story has faded out of the minds and hearts of the English poor. Evangelicalism all but expressly ignored the New Testament, save its proof texts from St. Paul and the Apocalypse, transformed into an armory against "Rome." And it is not easy to see how an intimate familiarity, a real, not notional knowledge of the essential facts in which religion rests, can be generated without the warmth and color of symbolism; both in act and worship. A foreign Church, with much that may be unintelligible, commonly floods with new light a stranger used to the dreary bareness of the Churches of the Establishment; windows, statues, carving, pictures, all conspire to produce that realization of the Gospel, not as a history receding into an ever sinister past, but as a present fact; they are instinctively felt to form the fitting setting for the Liturgy, which ushers in that very Presence to whose earthly life they bear witness. The Liturgy of Holy Week marks the highest flights of symbolism, of a symbolism rising to drama. But it is a drama that is not merely devout, but the clothing for devotion so full-hearted that its natural expression is dramatic. An unimpressionable witness must be struck by the air of intense reality, even in the most dramatic and least ancient portions of the Holy Week offices, the interposition of the choir in the singing of the Passion on Palm Sunday and Good Friday. Closer acquaintance deepens the sense of an overmastering reality forced to find outward manifestation. The spiritual opposition between Church and world bursts its barriers and becomes visible with the desolation of the High Altar at Vespers on Holy Thursday, when the tribulation of the mourning faithful and the turbulence of the great City in which Our Lord was crucified, meet and conflict at Tenebrae, whilst hard by, at the Altar of Repose, the tranquil adoration, an image of the unceasing worship of Heaven, is being offered up. So, too, in the dark hours of Good Friday, when the Church wears sackcloth and renews with trembling heart the memory of the tragedy of the great Betrayal wrought by a friend and by a faithless people or priesthood, when He who saved others, for our sakes, but would not save Himself, the Adoration of the Cross comes to make devotion evident, to give hearts on fire their outlet and relief. And finally, the great Action culminates in the breathless joy of Easter; the night office is thrust back into the day, as though it were too long for eager hearts to await the dawn. Then the Church builds up a fresh creation with new-made fire and light; and after the pause of the series of Prophecies, stretching from the origin of the world up to the last type in the affliction of the Holy Children and their conquest of the furnace of fire, the blessing of the baptismal waters opens the fountain of regeneration for a new space, and the long preparation is consummated in the Mass of Easter, fast and feast joining hands. For with the peal of triumph at "Gloria," and the threefold "Alleluia," hurrying Vespers because the dawn draws on, we know that the Seals of Death are broken, and that the Lord is risen indeed. The best of Christian Evidence is Christian worship; and never does the Church's worship bring Heaven and earth nearer than in the Liturgy of Holy Week.

LEAGUE OF THE SACRED HEART.

General Intention for April, 1904.

THE LOVE OF DUTY.

The general intention for April is announced as the "love of duty." It is to be feared that the love of duty is not deeply ingrained in the human heart. We are too frail to love those things which militate sometimes strongly against our enjoyment of life. We strain at the shackles which duty places about us, brusing ourselves in a vain effort to be free.

But no one was ever free who shirked the performance of duty. Rather is that person free who gladly embraces a known duty, be it ever so unwelcome. It is, then, of paramount importance, both as regards our happiness here and our happiness hereafter, that we learn to love duty—learn to take up the burdens which are ours to lift, and to walk cheerfully when duty leads, no matter how dark or narrow the path may be.