

The 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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SPREAD THE TRUTH.

If all ministers would imitate the example of Rev. Mr. Blagden we should be a little nearer to the unity which is longed for by earnest souls. Many are kept in darkness because their leaders either do not see the light of truth, or, seeing, reject it. On the other hand, every Catholic should consider it a special duty to aid in the dissemination of books and pamphlets that explain the doctrines of his creed. "An absence of anxiety for the spread of the truth implies spiritual paralysis, if not spiritual death."

IS MIGHT STILL RIGHT?

In reading some of the extravagant eulogies of Kitchener and his soldiers we were reminded of one of Dr. O'Malley's sayings, that if you steal a loaf of bread you are a robber, but if you steal half a continent you are a hero. It seems that, with all our civilization, might is still right, and that men are still butchered to make a holiday for their neighbors who have Maxim guns galore.

Poor Gordon is now an idol of the people. He was once a visionary, condemned by red tape to a lingering death at Khartoum.

PARENTAL RESPONSIBILITY.

Some parents have a very curious idea of their responsibilities. They content themselves with providing their children with the means of education, and then all anxiety and duty on their part seems to cease. It is much to see that the children are under the direction of Catholic teachers, but that does not suffice. They are bound to see to it that the influence of the family tends to good, and this can be effected only by having religion taught within the home by father or mother. The catechism must have the place of honor. It may not be explained scientifically, but its lessons take deep root. The indifference of parents neutralizes the influence of the school or college. When they see that parents are more engrossed with the material than with the spiritual, that their conversation is solely on the things and vanities of the world, and that catechism is less considered than the arithmetic book, they are inclined to believe that religion is not so important as they were led to believe. The stream of Catholicity in any town will be not higher than its source—the family. The parents, too, who teach the catechism in a very perfunctory way are inclined to be captious with regard to sermons. They grow tired of the Gospel-explanation and long for an orator with graceful gestures and an epic poem for every Sunday. And yet they would be at a loss sometimes to give reason for the faith within them! They know it in a dim and vague way that is not calculated to enable them to play the critic with any measure of success.

The earnest study of the catechism would, consequently, help not only their children but also themselves.

ESSENTIALS TO SUCCESS.

Some of our young people become discontented with their position in life, manifest a desire to drift, and are apt to extol the many and varied opportunities which to their minds are within the grasp of those who live under the Star Spangled Banner. They do not reflect that [the conditions of life are about the same, that the big cities are over-crowded and that the opportunities afforded by them for the amassing of wealth exist only in their over-heated imaginations. Success is as easily attained here as in the States. It comes to every man who believes in hard and persevering work. There is no other road to it. The hopeless failures are caused by dissipation, by non-attention to business, by the craven spirit that is daunted by difficulties. The "learned professions" are, we are told, congested. There are too many doctors and lawyers for the population. We admit that many an M. D. and legal practitioner would do very much better in a humbler sphere of life. But we have never yet seen a professional man who was thorough fall in obtaining a livelihood. There is much pushing and scrambling at the bottom, but there is always elbow

room and fresh air at the top. Many of us must have noticed how strangers succeed in our own particular town. They come into our midst and in a few years they have a reputation and a competency. The reason is very simple. They are punctual and have sticktivity. They believe in work and they never permit the little dance or card party to interfere with their business. They have their eyes fixed on the goal and they fight their way to it as a soldier in battle.

The sluggards say "that no man is a prophet in his own country," and hence their failure. But we know that is but sham, and that the young man who goes under in any walk of life has himself to blame. We are what we make ourselves. If we should concentrate our energies upon our life's work we should have no reason to become discontented or discouraged.

INFLUENCE OF READING.

We are assured from time to time that the reading of good books is, after the grace of God, one of the most powerful factors in the fashioning of right human life. We believe it, but a taste for reading cannot be formed in a day. The young lady who dilates on the advantages of serious reading finds oftentimes more pleasure in the perusal of the adventures of a heroine who would not be tolerated in decent society. A taste for reading must be cultivated. The mind must be toned up before it can be played upon by the fingers of a master. What is received is received according to the capacity of the receiver, say the men of other days. To ask an individual, who depends upon the current novel for intellectual pabulum, to read intelligently a great book, would be asking an impossibility. He can no more do that than a tyro in music can interpret one of Mozart's sonatas. He must be taught how to value books. He must learn that reading is not intended to while away the time—that it is study, an effort to understand what every man who puts his life's blood into print has to say. Now the family is the place where this taste can be cultivated. The parents who are wise will supervise all books and papers before placing them into the hands of their children. They will be fastidious in the choice of fiction, and they will endeavor to make their boys and girls have a liking for historical reading.

This, of course, will not give them the artistic discernment which literary critics are supposed to possess, but it will inspire them with a repugnance for the average current novel, and will keep their minds free from the befuddling touch of what are termed psychological studies. One of the most astonishing things to our mind is that many who have received a good education read nothing save the incoherent and hysterical ravings of certain modern writers. It is useless to tell them by so doing they are losing the benefits of their school training, lessening their brain power and narrowing their sphere of usefulness. They have their opinions and withal an independence in which they pride, but which brings a pitying word to the lips of the experienced. Bad books, a writer tells us, have ruined as many women as whiskey has men. We believe that unconditionally. Who does not know of some of his acquaintances who have ability enough to play the role of an everyday sort of an individual, but who, because of dallying with all kinds of literature, unfit themselves for practical work. It is very well to be singular in some respects, but to endeavor to live in a world of real men and women, with nonsensical ideas and modes of acting, is a singularity which meets with failure. To rate our neighbors as humdrum and uninteresting is a privilege granted only to the young people who do little else but talk twaddle, eat and dress for dinner. They, however, live principally in novels.

But it is of little use all denunciation of indiscriminate novel-reading unless parents become convinced that one of their most responsible duties is the securing of good reading for the children. No matter how limited their means may be, they can arrange some species of a place for books. The children will appreciate it—nay, the memory of a good book read at the fireside may have an influencing effect on a whole lifetime.

THE ROSARY.

The month of October has been set aside by our Holy Father for the purpose of honoring in a special manner the Blessed Mother of God. He has given it the title of Rosary Month, and he has, during the last few years, exhorted his spiritual children to place themselves under her care and protection. He wishes the "beads" to be the family devotion, and to have, therefore, a renewal of the blessed days when Catholic homes reflected the virtues of the home of Nazareth.

The Rosary as we have it to day dates from the year 1200. At that time the Albigenses were in revolt against the Church. Many attempts were made to subdue them, but they seemed impregnable to attack, and opposition served but to make them all the more powerful. St. Dominic entered the field where others had failed. He was equipped with indomitable courage and zeal, with every gift requisite for the task of winning souls, but he also failed to soften the obdurate hearts of the Albigenses. Long did he beseech God to point him out the way to victory, and one day the Blessed Virgin came to him with the good tidings—even as of old the angel came to her—and the tidings were that he was to succeed by the preaching of the Rosary. History tells us how well the promise was fulfilled. Forward he went as Mary's knight, with no weapon save the Rosary, and in a few years the thousands reconciled to God and the families brought back to the fold was ample testimony to his success.

In the sixteenth century Christendom was menaced by the countless hordes of Islamism. The Pope who sat on Peter's chair was a child of St. Dominic, and remembering the prodigies wrought by her illustrious son, he ordered the Christians to battle in the name of Our Lady of the Rosary, and the glorious victory of Lepanto was added to the tributes to the power of the Mother of God.

And we might go on and recount the story of the battle that took place under the walls of Vienna, and of many another achievement that have placed the beads in the hands of Catholics, but suffice it to say that from the days of Dominic to our own the beads have been for myriads the source of joy and consolation.

Could it indeed be otherwise when we reflect what beautiful prayers are said by the votaries of the Rosary! They repeat again and again the prayer which fell from the lips of Jesus and the angelic message which sounded the note of the triumph of grace over sin, of Christ over the devil.

Through the beautiful prayers runs the story of the God-man. We walk in His footsteps—see in spirit the lonely cave by the wayside and the lonely Figure in the garden; we hear the cries of those who look up in triumph at the scarred and blood-washed Form that hangs on a cross, and behold at last the glory of the Ascension. And whilst we gaze upon the moving panorama in love and gratitude, we pray that we may be so assisted at the last dread hour as to pass joyfully from time to eternity and to be worthy of the promises of Christ.

The devotion is suitable for all classes—for the poor old woman who knows not how to read, and for the man versed in the mysteries of philosophy or of statecraft; for the poor and for the rich. It is a devotion for the times. Pope Leo XIII. says "that in these days we require the singular and powerful help of Heaven in a particular manner, when we consider the tribulation which the Church suffers in her liberty and in her rights; not only these, but also the dangers that menace both her prosperity and the peace of Christian society. Therefore it is important for us to reaffirm that in these times our hopes are centred in the efficacy of the Holy Rosary, inasmuch by this means, more than any other, we can obtain from God that opportune help we require."

When a strong brain is weighed against a true heart, it seems to me like balancing a bubble against a wedge of pure gold.—O. W. Holmes.

The heavens are as deep as our aspirations are high. So high as a tree aspires to grow, so high it will find an atmosphere suited to it.—Thoreau.

THE FUNDAMENTAL THEORY.

We heard a few weeks ago the exposition of a fine spun theory about the reunion of Christians. It was not new, but it was bedecked in such novel paraphraseology that many of the auditors were under the impression they were listening to something original. The speaker's idea was that reunion could be effected only by the casting aside of disciplinary regulations, etc., and by adhering solely to "fundamentals." What the fundamentals were he did not state. Perhaps he knew that he could not do it, and so he concluded his address with an explosion of rhetorical fireworks, a glittering picture of the good that might be effected if all Christians were one in mind and spirit. We certainly believe in the power of an united Christendom, which, however, will never be consummated by the "fundamental theory."

The words of the commission to the Apostles are very plain: "Going teach ye all nations, teaching them to observe all things whatsoever that I have commanded you." They were sent to preach exactly what the Redeemer had told them. Their programme was drawn up for them, and they had but to guard it and to carry it out. The men and women who were to believe in Christ had to accept that programme in entirety, and were admonished that not only was its rejection a denial of the Redeemer, but that if an angel from heaven preached a different doctrine he was to be accursed. This shows us that the "fundamental theory," which implies the right to pick and choose, has no foundation in the Scriptures.

Before any one may talk about "fundamentals" with any degree of intelligence he must know exactly the whole teaching of Christ. He must be able to point out unerringly what must be believed in and what may, without peril to salvation, be cast aside. It is mere sophistry to pick this or that doctrine and to dub it fundamental because it seems so to an individual mind. One could scarcely point out the essential characteristic of our charter of liberties without knowing its every clause. Before, then, the advocate of "fundamentals" can claim the attention of reasonable individuals, he must be prepared to at least furnish a guarantee that he is in a position to state with accuracy the whole doctrine of Christ. He must give the sources of his information, so as to convince us that his theory is founded on something more solid than caprice and conjecture. Now the only source of information that a non-Catholic has with regard to religion is the Bible. Does it speak so plainly that one may without hesitation put his finger on the fundamentals? It has indeed a few pregnant words concerning those who wrest the Scriptures to their own destruction, and it states that the whole teaching of Christ is not confined within its pages. With this fact before them, namely, that the whole world would not be able to contain all the books if the things which Jesus did were committed to writing, they must certainly come to the conclusion that the knowledge of the extent of the Apostolic mission must be drawn from some other source than the scriptural record. Since they cannot interrogate those to whom was first confided that mission, they must ask guidance from their successors. The Apostolic work must go on from generation to generation, or else the Son of God proffered a falsehood when He said that He would be with them to the consummation of the world. The reasonable individual, then, who seeks to know the fulness of the scheme formulated by the Son of God, must seek it from those who have its guardianship, who have authority to expound it and who have immunity from error. There can be no belief in a teacher who is liable to err.

Is this authority found in the sects around us? Is not their multiplication, the blatant denial of Christ's divinity, the vagaries of Biblical criticism, etc., due to the fact that they have no authority. They will ever lack the unity which is a distinctive work of the Church of Christ, because they have no authority to either define truth or to demand its acceptance.

Every noble life leaves the fibre of it interwoven forever in the work of the world.—Ruskin.

PROTESTANTISM ARRANGED.

Remarkable Discourse by a Prominent Episcopal Divine in New York.

New York, September 26.

Preaching at the Protestant Episcopal Church of St. John the Evangelist yesterday morning on "The Church," and referring to the coming Diocesan and General Convention, Dr. De Costa declared that a serious condition of things existed that required urgent attention.

"Confining ourselves to our own land," said the preacher, "we naturally ask: What proportion of the people make any profession of Christianity? The proportion, we are bound to confess, is somewhat small. Of 70,000,000 hardly more than 20,000,000 are nominal members of any ecclesiastical body, while the time was when in all lands embraced by Latin or Western Christianity the entire population was comprised in the Church, to which it was loyal. The 'Blessed Reformation,' however, changed all that, and the 'Reformation' has worked so well that, in this country alone, the religion of Christ has been emptied out of the minds and lives of two thirds of all the people.

"In proportion as the population recedes from Christianity it recedes from honesty, purity and sobriety, and immorality, vice and crime come to the front. It is, nevertheless, the business of Christianity, disabled as it may be, to stem the frightful tide of inebriety, ungodliness and crime.

THE DIVORCE EVIL.

"Especially is this the work of the Episcopal Church, which must take her stand, among other things against the prevalence of divorce, which is yearly coming more and more to be attended with incalculable evils. We know how the evil has spread in New England, and now the latest figures show that in Ohio 3,279 divorces were granted during the past year. Over 7,000 applications were filed in a single year. In twenty years no fewer than 328,716 divorces were granted in the United States, showing the hideous character of the evil, which is rapidly turning society in this country into one vast 'disorderly house.' There is a loud call for legislation on the part of the General Convention for a law prohibiting the marriage of any divorced person whatsoever.

"Protestantism is largely responsible for this state of things, having deliberately degraded marriage from its true sacramental plane and unloosed the monster now preying upon society. Let the Church take action at once. There is room for legislation both on the part of diocesan and general conventions. The condition of things will bear no scrutiny. Bishops do not hold any Catholic position, being little more than clerks of their respective dioceses. Congregationalism is crushing the life out of many parts of the Church. Wealthy parishes use their wealth to the detriment of poor parishes. Religion is too expensive. "In New York city there is raised for parochial purposes annually about \$1,142,539, apart from Trinity parish, making the average of \$13,333 per annum for the support of each church and chapel. Rating by the clergy, the cost of keeping each man in position is \$9,244 per annum. The call is for smaller salaries and a larger number of men. A dozen rectors get as much salary as the entire ninety odd chief Roman pastors; and though some men get these great salaries, other worthy men get none, while the class of clerical idlers and adventurers is growing.

THE CHURCH OF THE RICH.

"Parochial abuses abound and dancing schools are put on a par with Sunday schools, which are administered on false principles. An apostolic spirit is wanting in the Church; there is little or no esprit de corps. Personal consecration and holiness are wanting. Families of wealth and superior education do not consecrate their children to the service of Christ and His Church. Great professional and mercantile careers are projected for sons and elegant establishments for daughters. Sacrifices are understood to be proper enough—for the poor.

"The Church does not even produce her own clergy, and in this city some thirty parishes once in union with the diocese have died. Church legislation and affairs generally are largely controlled by the rich or by the rich man's priest, the artisan class being deemed out of place in conventions. This artisan class is now largely eliminated from the Church. How much needs to be done, therefore, by diocesan and general conventions! Bishops like Bishop Huntington are alive to the situation, and it is to be hoped that the entire House of Bishops at Washington may be inspired by the same spirit, that a solemn effort may be made to remedy abuses and especially to deal with the infidelity which, under the form of 'higher criticism,' is destroying the faith of thousands and rendering honest Sunday school work impossible by its systematic attacks upon creed and Bible.

"If the Episcopal Church is to live and be a power, it must stand upon the apostolic declaration that the Church of God is 'the pillar and ground of the truth.' To day it is in danger of becoming the refuge and stronghold of error and lies. Still, whatever is done

in the spirit of the collect for the day, we must hold that prayer is better than legislation."

MISSION CONVERTS.

The Apostolic Fathers' Labors at Collinwood Rewarded—A New Feature Tested.

A new feature was tried at the Collinwood mission for non-Catholics. A catechism, abridged from the larger work of Rev. F. X. Reichart, was used the instructor spending half an hour each evening on its exposition. This catechism is specially adapted for the instruction of Protestants, by reason of its careful wording and free use of Scripture. About one hundred and fifty persons procured the little book. They were requested to give each lesson a careful reading at home, and to follow, with open book, the exposition in the church. We remained with them long enough, Father Graham and myself, to finish the catechism; which was accomplished in a little over two weeks. Such a course, we judged, would prove acceptable to non-Catholics, as, with few exceptions, they have not had an opportunity of learning their religion in a systematic manner; in consequence of which they have a very hazy notion of the connection of one doctrine with another. The clearing up of this intellectual haziness, and the distinct vision and clear grasp they get of Christian theology, after a complete course of catechetical instructions, must make them feel like a near sighted person who has just been fitted with glasses. The little catechism remaining in the house will be a handy book of reference, and may preach many a little sermon, and do it at the very moment when its owner is best disposed to listen.

Such a course of instruction is certain to be beneficial to Catholics also. Our people are well instructed, as a rule; and yet their ability to make their faith intelligible to others and to meet objections could certainly be improved in most cases. The instructions at a non-Catholic mission ought to be a valuable aid in this direction. The rehearsing of the catechism is likely, also, to recall some half forgotten lessons.

In order to put the congregation in a serious frame of mind, a sermon was preached every evening on some moral topic. The attendance at Collinwood on the part of non-Catholics was never large, except on the three Sundays; still three of their number will be added to Father Martin's membership role. There were accessions at last year's mission, but we have left the good little pastor in charge of the net, and with God's blessing he will land some more souls into Peter's bark.—Kress in Cleveland Catholic Universe.

MISSIONARY NOTES.

Let us claim truth wherever found, and try to fix God's trade mark upon it.—The Catholic sign.

We may dispense with some things in moving souls towards the truth, but never with the Apostolate of the Press.

The Catholic Creed on your lips, denied and dishonored by your life, is the great stumbling-block to the effective spread of truth.

The work of evangelizing America demands new methods. It is time to draw forth from our treasury the "new things" of the Gospel; we have been long enough offering "old things."

God never proposed to do by His direct action all that might be done in and through the Church. He invites human co-operation and abandons to it a wide field.

"Whoever wants to stop the steady stream of conversions to Catholicity will first have to close every Episcopalian church in the country."

GREAT EXCURSION TO KINGSTON.

In order to get the benefit of the remarkably cheap railway rates to Kingston for the consecration of Archbishop Gauthier, October 15th, intending passengers would do well to go to Sandler's Bookstore, 127 Church Street, Toronto, for their tickets. Return tickets from Toronto can be purchased there at single fare to Peterborough on the C. P. R. or Port Hope on the G. T. R., and at the same time and place, excursion tickets may be bought from Peterborough or Port Hope. By doing this they will effect a great saving, as excursion tickets will not be sold at any railway station west of Peterborough on the C. P. R. or Port Hope on the G. T. R. At Sandler's Bookstore return tickets for the entire trip from Toronto to Kingston can be had for three dollars. Tickets are good to go by any regular a. m. or p. m. train on either line on the 17th October, and valid to return till the 20th.

Those living outside Toronto should apply by letter to Sandler's as above and purchase their tickets a few days in advance.

All pleasure must be bought at the price of pain. The difference between false pleasure and true is just this: for the true the price is paid before you enjoy it; for the false, after you enjoy it.—John Foster.