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The Catholic Record. London Saturday, June 15, 1901. " PRUDENT" CATHOLICS.

There are a few individuals who derive a good deal of comfort from the axiom that one can catch more flies with honey than with vinegar. They believe in being "sweet" to everybody-Sweet to the verge of cowardice and beyond it, solacing themselves the while that they are models of prudence. But they are altogether too saccaharine. We also have a due regard for social amenities, but when it comes to having a grievance righted by a section of the secular press, and we pin out faith to sand and not to

CATHOLIC COLLEGES SUPER-10R. Apropos to the expected advent

of athletes from Oxford and Cambridge, we read in the secular press that they will be met on the cinder path by the students from the two leading universities, McGill our leading universities? Upon what is it based? Is it an empty compliment or evidence that Catholic institutions are so inferior as to be not worthy of consideration? McGill and Toronto certainly do lead in the matter of large endowment, but the arrogation of superiority over Laval and Ottawa is, so far as genuine education is concerned, a mere hallucination. Our universities aim to perfect the whole man: they have a philosophy and not an eclectic medley of philosophic cdds ant has his own lideas about the measand ends-in a word, a system that has uniformly manifested itself as the greatest blessing to individuals and nations. Toronto, have had to battle with the to State reasons, but whatever may be whom they should receive help and sympathy. We can bear with opposition from outsiders, but the ignorant criticism of those within the fold, their lack of enthusiasm in just this matter one's equanimity. But let us remember that the Catholic system that turns out the right kind of man and keeps only one entitled to the patronage of

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EY,

An esteemed contemporary says pines, and instead of obtaining data that too often the pulpit keeps on in from all interested parties they gave a old lines refuting decaying errors and ready ear only to the inventions of a old lines refuting decaying errors and ready ear only to the inventions of a of wisdom over ignorance, when all anathematizing bygone immoralities few infidel renegades. Their some other means of impressing His doctrine anathematizing bygone immoralities.

But wherein is the difference between the evils of to day and those of former times? They may exist in different surroundings, and have different names, but they are the same of the evils of to day and those of former times? They may exist in different names, but they are the same of the evils of to day and those of former times? They may exist in different names, but they are the same of the means of impressing his doctrine of impressing his doctrine of impressing his doctrine of impressing his doctrine of the means of impressing his doctrine of the law of the law of the Gospel and the virtue of the law of the Gospel and the virtue of catholicity of the law of the Gospel and the virtue of the law of the Gospel and the virtue of the law of the Gospel and the virtue of catholicity of the law of the Gospel and the virtue of the law of the Gospel and the virtue of catholicity. The pages is involved, and the king different of the law of the Gospel and the virtue of the catholicity of the law of the Gospel and the virtue of catholicity. The pages is involved, and the king different of the law of the Gospel and the virtue of the catholicity of the law of the Gospel and the virtue of catholicity. The pages is involved, and the king different of the law of the Gospel and the virtue of catholicity. The pages is not in the law of the Gospel and the virtue of catholicity of the law of the Gospel and the virtue of catholicity. The pages is not in the law of the Gospel and the virtue of catholicity of the law of the Gospel and the virtue of catholicity. The pages is not in the law of the law of the Gospel and the virtue of catholicity of the law of the l names, but they are the same as when they aroused the eloquence and indignation of the early preachers. We have the same consuming passion for the goods of the world-the dread of poverty-the dislike for the cross-the abhorrence to humility. We have our learned men railing at the supernatural and planting the germs of despair and death in the souls of their followers In a word, modern civilization aims at and loves the things that possessed the hearts of those who lounged around the Roman baths and sought nothing nobler than "bread and the games." Our contemporary, however, believes in denouncing existing evils and asks would St. Paul preach exclusively on the exact meaning in a theological sense of the term "grace." Well, we don't know. Perhaps he would deliver the epistle to the Romans-a very good sermon indeed against infidelity; but we venture to say that if he did treat of grace he would not err on the side of inaccuracy, and, furthermore, we believe that a knowledge of what grace is will do more to keep us from sin than any amount of denunciation. Once let a man understand that he becomes by grace a tabernacle of the Holy Ghost and a partaker of the Divine Nature, and that, by and through it, he can withstand any assault of the tempter, and he will have a grasp of a sublime and soul-fortifying doctrine that must steady him against the onrush of evil. And while attion, especially when it is done "with all patience and doctrine," we think of the sacred Scriptures is no less im-

that the pulpit can take care of itself. and we can, for our part, always receive the teachings of our spiritual guides "not as the word of man, but as the word of God."

The Roman correspondent of the Catholic Standard and Times gives a very interesting account of an interview with Archbishop Nozaleda of The Special Devotion in June, the Manila. The prelate's authoritative presentation of things in the Philippines may serve as an antidote to the false and misleading reports circulated reassure the good people who were frightened by them.

Since the day on which the United States troops landed in the Phillippines there has been a determined and persistent effort on the part of many to blacken the reputation of the Religious, by the coarsest kind of calumny. Ministerial tourists and sensational journalists have lent themselves to the task of defaming the individuals and Toronto. Now where and when who, according to reliable and unpredid they acquire the right to be styled judiced Protestant authorities, have wrought a wonderful improvement in the social condition of the natives of the Philippine archipelago, and have contributed to make them "the most moral and religious people on the face of the globe." The Archbishop admits there is per-

secution of the Church, but goes on to say that it is due, not to the hostility the aucient abbeys of Bath, Westminof the natives, but to the opposition of ster and Whitby, and in many other the American authorities. It would seem, too, that the military command ure of freedom to be awarded to the been tested time and again, and has Filipinno. He can, for example, separate pastors from flocks who revere them and desire their ministra-Our institutions, unlike McGill and tions. Perhaps it is due to bigotry or apathy and prejudice of those from the cause, the history of unprincipled despotism and malignant attacks on the faith of the people will not, we believe, Archbishop, further, says that the of educational support, is trying to Taft Commission took cognizance of the information furnished by the ference too often to themselves. natives, who have always been haters of the religious corporations. Its dehim right by having habituated him liberations were one sided from first to last. And the members of that com-mission are, consequently, not a whit that one naturally utters a prayer of to the help of the sacraments is the to last. And the members of that commore deserving of respect than the upholders of lynch law. They were com missioned to make judicial enquiry into the conditions of life in the Philip-

> We are also told by the Archbishop that the American Protestant mission. aries are largely responsible for the present condition of affairs.

Now it strikes us that it would be good policy to be tolerant at least to the religion that has endowed the natives with the constituents of good citizenship. Of course, we are not surprised that the preachers should con spire to have the Friars banished from the islands. It is their one and only policy. "Persecution is the deadly original sin of the reformed Churches, said Hallam. It is the warp and woof of Protestant propaganda. They adopted that policy in the Sandwich Islands to the extent of degrading, enslaving and robbing the native population. We do not anticipate any such results in the Philippines. The sturdy faith of the people will preserve them immune from tinkered creeds and from the inaptitudes of the evangelists, " who demand," as Macaulay remarked, " freedom of conscience, yet refuse to grant it ; who execrate persecution yet persecute ; who urge reason against the authority of one opponent and authority against the reason of another."

REASONABLE " ROMANISM."

The Citizen thus makes a good con-"Protestants employ a council of wise and learned men to revise and re-translate the Bible. Why not a coun-

portant than the correct rendering rom the Hebrew and the Latin.

"Ah! 'but this is the Romanist po Well, is it not the reasonable position, too? Will Protestants imitate the bygone bigots of the British Parliament who refused for years to adopt Pope Gregory's calendar-pre-AFFAIRS IN THE PHILLIPINES ferring to disagree with the stars sooner than agree with the Pope?"

THE SACRED HEART.

It was in 1675 that our Lord revealed to a nun of the Visitation mon-astery of Paray le Monial, Margaret Mary Alacoque, His desire that a feast should be established in honor of that Sacred Heart which had spent itself for the love of men. This feast was to make reparation, too, for the ingratitude irraverence, coldness and even sacrifice shown by men towards the

Sacrament of Love.

Devotion to the Sacred Heart had long existed in the Church. Our Lord first revealed the ineffable mysteries of His Heart to a holy nun in the Benedictine manastery of Helfta, Eiseleben, Saxony; she became known to the world in after years as St. Gertrude the Great. This revelation was made in the year 1281, and from that time till its public manifestation to the world at large through Blessed Margaret Mary it continued to be the cherished devotion of many a holy soul in the seclusion of the cloister. That it was a favorite object of devotion in the monasteries of Great Britain even before the Reformation is evident by the numerous examples which still remain of the representation of the Sacred Heart in painting and sculpture in monastic churches.

The devotion was approved by Pope Clement XIII. in 1765, and spread rapidly throughout Europe. The late Pope Pius IX, of hely memory, is recorded to have said: "The only hope of the Church and society is in the Sacred Heart, for there we shall find a remedy for all our afflictions.
Spread this devotion everywhere and
it will save the world." What better
encouragement for the success of our League could we hope: "Learn of Me for I am meek and humble of heart."

Pope Leo, in the solemn consecra be very pleasant reading for genuine tion of the world to the Sacred Heart lovers of American institutions. The of Jesus, said the sin of the present age is selfishness. Self-worship is the curse of our humanity. Men even when they ask favors of God have re-The general intention of the devout

Apostolate for the present month is The triumph of the Heart of Jesus." The triumphs of the Heart of Jesus thanksgiving for them as well as the prayer of petition that their fruits may never cease and that they may be mul-tiplied beyond number. The long, anbroken series of its triumphs began when Christ appealed to His disciples "Learn of Me, because I am meek and humble of heart." It was a triumph

There was a triumph again of faith over doubt when the apostle St. Thomas put his hand into the wounded side of Christ and bowed down adoring and exclaiming, "My Lord and my God!" and a triumph of confidence over mistrust when the evangelist John, leaning on Jesus' bosom at the Last Supper, asked and obtained of Him the secret of Judas' treachery so painful to re

There still remain greater triumphs tor the Heart of Jesus Christ, or, to speak more correctly, repetitions of its former great triumphs which we can, by our co-operation, hasten and in me measure enhance. An age which is growing aggressively selfish and proud needs the lesson of Him who is meek and humble of heart. A people whose motives are low and sordid, whose principles are purely natural and pagan, needs the symbol of the must be satisfied either in this life or Heart of Christ to elevate its gaze to the next. An indulgence is the rehigher things, to inspire it with a sense of its supernatural destiny and of its true Christian dignity. Finally, there is one triumph which we cannot extol too much. By the mercy of God, devotion to the Heart of Jesus Christ has drawn us sensibly into a close union with Him. It has enabled us to | soul ? know His sentiments and to appreci-His interests. It has led to adopt both at our own. It has, in a measure, identified us with Jesus Christ, ranged us heart to heart with Him. It has made us what true Christians should beother Christs. To this triumph of the Heart of Jesus our own Apostleship of

Prayer has contributed more than any other human agency. It is but proper, then, that we should be most zealous by our prayers and good works to preserve in ourselves and in others the fruits of this triumph of the Heart of

TO NON-CATHOLICS.

Thirty five Converts the Immediate Fruits, of St. Francis Xavier Mis-

Philadelphia Catholic Standard and Times. That the mission to non-Catholics en lightens those outside and strengthens those inside the Church was never better illustrated than at St. Francis Xevier's last week, where the interest was so intense that Father Sutton was asked to stay another night to speak on "The Blessed Eucharist." Every night was prolific of interest-

ing episodes, and the question box was most liberally patronized. The attendbring forth a rich harvest. The immediate fruit consists of thirty five earnest converts. The class of inquirers under Rev. F. C. O. Kavanagh is even now receiving daily accessions, and quite a number who attended the mission are under instruction at other

churches.

There were many pleasing and significant incidents. On the first night a gentleman came up to the sanctuary rail and asked for a copy of 'Clearing the Way."
"I am not a Catholic," he said, "but

I never had any use for those other people ; they came into the world one thousand five hundred years too late

INCIDENTS.

A lady came as a proxy for a High Church Episcopalian, whose "father confessor!" of the Anglican denomination forbade her to go to the lectures. The substitute was urged to listen attentively and report to the other. The result was that the obstacle placed in the path of the " High Church " member by her pastor served as a stepping-stone for her friend.

The latter, to quote her own words, " came to scoff and remained to pray." She is now studying the Church's teachings.

In the light of this development it is

not surprising to hear that the Anglican "fathers" are not notably lenient with the penitent who may have strayed for the nonce into a church of the "Roman branch." An Episcopalian lady of Manayunk who attended the lectures given by Father Sutton during his recent mission there, and who afterwards went to coufession (!) to one of the Episcopalian clergy, re-ceived as penance the "Miserere," with the "Our Father" after each verse, twice a day for two weeks.

A Quakeress has gone under the in-struction of the Sisters in an adjoining parish, and a prominent Lutheran is being instructed by a priest in a more distant part of the city. An old lady who attended one of the lectures took book home with her, saying she was going to study the matter up. Next day she had a paralytic stroke and immediately sent for a priest.

THE QUESTION BOX The question box was liberally pat-ronized. All the old questions and some new ones were put. All, with one exception, were in the kindliest spirit; and how that writer's left ear must have burned when Father Sutton handled him without gloves and gave him a deserved drubbing for his evilmindedness !

It was strange to see how often the there were newcomers every night.
"Would you allow your own people Here he spoke of the experience of The Catholic Standard and Times rep resentative with a Second Adventist "question box" in West Philadelphia and his invitation from two young ladies to stay at home.

"Where is the trunk to be found of the three branches, the Anglican, Greek and Roman Churches?" Ask the Anglican and Greek Church, which

What is an indulgence?" A remission in whole or in part of the temporal punishment due to sin. In sin we consider two things, the guilt and the punishment. Guilt is a moral state into which we fall by transgressing a moral law. Punishment is two fold, temporal and eternal. When God remits the guilt He remits also the eternal punishment, but very often the temporal punishment remains and must be satisfied either in this life or mission of the temporal punishment. David, whom He forgave, yet punished.

Would a Catholic be justified in joining the Methodist Church if he thought it the best way to save his He could only join it for worldly motives and would be a hypocrite, hat is, provided he was instructed in his Catholic faith.

"Is the immortality of the soul taught in the O.d Testament?" The inquirer was referred to Wisdom The celibacy of the priesthood was

so frequently the subject of a question that it is no wonder Father Sutton has added "Why Priests Don't Wed," his list of lectures. One man asked, "Why do they have married priests in South America?" The answer was reference to those who condemn the married state. The answer was that on the occasion of his conditional bap- sensational sermons.

the Apostle spoke against those who tism into the Catholic Church :

guilt, but no one has a right to supernatural happiness. It is God's gift, given on fulfiling His conditions.

"A Staunch Protestant," after ask ing several of the regulation questions, said: "I also wish to say, though a Protestant, I am one with the though a Protestant, I am one with the Roman Catholic Church on the subject of diverge. I do not believe in it be

would draw many a lost sheep if you would use the English language."
This sounds as if he were well on the ings, no matter how small this may

on our own brethren who know too night and take in all sorts of amusemuch to read a Catholic paper or book. He said: "If the Roman Catholic He said: "If the homan Cathoric Church is the true Church, why do so many Catholics know so little about They are as responsible as the young They are as responsible as the young They will not marry a young This was signed by John Calvin.

Another asked if Father Sutton be for predestinationers to get the creeps when these questions came into coniunction.

can tell a Catholic from a Protestant?" after he has passed the twenty-five was one of the startling themes sug-gested. The mission is the talk of the

the Way" were distributed free to onesidered seriously. The population of the Sacred Heart parish is the largest in the city and there were feware sold to those of the faith.

AN ASPIRING HIERARCH?

New York Freeman's Journal,

cused has a right to be heard in his own cehaif. Cardinal Manning is a better judge of his own state of mind oldest priest in Trenton. and inner consciousness than is Gold
win Smith, and to those who are familiar with the records of both, his words
will be at least as weighty. They should be more weighty. For assuming that two men are of qual verseity, the one who speaks from intimate knowledge is more deserving of belief as to a fact than the one who makes a phia, said in a sermon last Sunday : mere guess as to the probability of that fact. This is a primary law governing the relation between evidence and

We have heard Prof. Smith on the same question bobbed up, showing that in reference to his statement it may be motive that actuated Manning. And

ones.

Let us now hear Manning on his own motives. Writing to his brother Frederic he said: "I have weighed earthly happiness against what seems to me to be plain duty, and, after the case more strongly and truly than this, but will our good presbyterian friend go further, and great and prolonged suffering, my de-liberate choice is to do what I believe right, at the loss, if it must be so, of all I love best in life."

Three months before entering the Church he wrote to a friend :

Church he wrote to a friend:

"I cannot resist the conviction which forces itself upon me, like light, on every side, that the Church of England is in a position at variance with the Will of God, and that to upholy it in that position is to fight against God. When the thought, even the sight, of my home, flock, and church come over me my heart breaks, and no human solace so much as touches me. The only one thing left is a conscience clear and at peace."

And in one of his diaries he wrote, stayed on God than to be in the thrones of the world and the Church.

extract, which though written in re-

tism into the Catholic Church:

"It was the end of a life. Manning behaven immediately after death?"
Yes, if it was pure enough.

"Is tright to pray for a Protestant after death?" was also answered affirmatively.

"Will a child which dies immediate ly after birth and is not baptized go to hell?" The child will not suffer, because it has not incurred personal guilt, but no one has a right to super.

"It was the end of a life. Manning beautivity for him. He had indeed, without the slighest hesitation, resolved to get himself ordained as a priest; but there his views stopped; he thought of living and stively.

"It was the end of a life. Manning beautivity for him. He had indeed, without the slighest hesitation, resolved to get himself ordained as a priest; but there his views stopped; he thought of living and stive is a priest; but there his views stopped; he thought of living and the shadow of the sanctuary. He had at last, after so many storms, found peace, as is attested by his letter: I feel that I have no other desire to form than to persevere in soul said to Dante: E de martirio venni a questa pace.

PRIEST AIDS CUPID.

Advises His Young Parishioners to Get

Rapidly. of divorce. I do not believe in it because it is unscriptural, and I very much admired what you said on it and marriage on Wednesday night."

A questioner objected to the use of Latin in the service, saying: "You would draw many a lest sheen if you would draw many a lest sheen if you Father Hogan's advice is to marry

Father Hogan's advice is to marry This sounds as if he were well on the road to join the ninety and nine.

"Did Christ ever exist?" The point is not disputed. Josephus and Pliny tell of Him, and the Mohamme dans and Jews believe that He was a "The question of salary," said the the control of the college of th

good man.

Predestination showed up also, no doubt in honor of the Presbyterian General Assembly's meeting.

Due non-Catholia media. one rail Assembly's meeting.

One non-Catholic made a good point for board and attend the opera every

"The young girls should take this man newadays unless he is earning a lieved in ghosts. It was near time large salary, so they can dress in silks and satins and make a great showing on the streets. If this step is not taken early in life the young man forever abandons the idea of marrying

gested. The mission is the talk of the entire neighborhood and will no doubt result in many conversions.

Eight hundred copies of "Clearing considered seriously. The population considered seriously. The population that is the large. est in the city, and there were fewer marriages in this church in the past year than any other of the Catholic churches in Trenton.

The priest also insists that the mem-Manning in time followed; an aspiring bers of the Sacred Heart church should hierarch who would probably have stayed in the Church of England of they had made him a Bishop.—Goldwin S.n.th in the N. Y. Sun. This is a serious charge, and the ac faith just to marry away from home.

Rev. Henry C. Minton, one of the visiting commissioners to the Presbyterian General Assembly in Philadel-

"God forbid that I should say an ill word against our public school system, the safeguard of our nation, but is the educational machinery subsidiary to the only worthy end of fashioning character? Have we, so morbidly afraid of uniting the Church with the threatens, but a God-forgetting seculariem.

Presbyterian friend go further, and warn his co-religionists not to make infidels of their sons and daughters, through a morbid fear of giving the Catholics a little aid and comfort in the Christian education of the young of their flock?"

SENSATIONAL PREACHING

The Episcopalian Bishop of Ohio, Dr. conard, in his address to the ministers in convention in Cleveland, con demned sensationalism in the pulpit. 'Our people tell me," he said, they do not desire politics, civic ques-And in one of his diaries he wrote, Certainly I would rather chose to be stayed on God than to be in the gentlemen who know but little of what they are talking. The vulgarities that are advertised along our city Nothing else will go into eternity."

That Prof. Smith has not been the first to question the motives of Cardinal paint brush and the sheets of brown Manning, is seen from the following wrapping paper may seem to catch the passer by, the empty headed, the silly ply to others, is equally a reply to him.

The Cardinal says:

passet by, the cardy are growing to be most repugnant to the serious minded, The Cardinal says:

I have been accused both by friends and enemies of ambition. Every man who rises is supposed to have desired and sought it. Have I done? * * * When I was made Arnothescon [Anglican] of Chichester at thirtyone, I began to be conscious of influence; a desire and dream of rising carse upon me. I was in the full stream, and constantly named for this and that. But when I hat the offer of office of sub-almoner to the Queen which led directly to a bishopric, I refused it. This was not ecclesiastical ambition." it is of eternal duration. What care you and I for such palterings when we stand knee deep in the mire of sin?" it. This was not ecclesiastical ambition."

Extract from Diary, cited in Vol. 11 of Purcell's biography, p. 667-8.

stand knee deep in the mire of sin?"

Dr. Leonard will have a job to convert the ministers from sensational preach-This, when applied to Prof. Smith's ing. They are afraid to preach sin, insinuation, sounds like a voice of pro

test from the grave.

Francis de Presseuse, a French Processeuse. They provide only because they don't have them. The Francis de Presseuse, a French Procongregations. They provide only same questioner asked about St. Paul's testant, the son of a Calvinist minister, what is wanted—if there were no desays, in his Life of Cardinal Manning, mand, there would be no supply of