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

VOLUME XXIV.

LONDON, ONTARIO, SATURDAY, JULY 5, 1902

an old scott, and stated by sundry individuals who are, of the educators, who are, accordbecause of their creed, debarred from ing to their lights, doing the very best occupying well-paid and responsible with the peoples' money. But we think positions. It may have had a foundation in fact some generation ago, but we are inclined to think that it is now but a fiction more or less consoling to those who cannot find a ready market there are facts enough to prove that the multiplicity of subjects tends to confuse the scholar, to make study irksome to him, and to render him into those who cannot find a ready market there are facts enough to prove that the multiplicity of subjects tends to confuse the scholar, to make study irksome to him, and to render him into those who cannot find a ready market there are facts enough to prove that the multiplicity of subjects tends to for reply. In the beginning a large number of questions were presented to Father Sutton for reply. In the beginning a large bundle of queries was put in each night by one individual, supposed to be a minister. They were rather investigations. positions. It may have had a foundawe are inclined to think that it is now but a fiction more or less consoling to those who cannot find a ready market for their literary wares. We are often duped by the critic and publisher into purchasing worthless books. But the taste of the reading public is not so hopelessly vitiated as pessimism would have it. The welcome given to some recent with facts and dates and d it. The welcome given to some recent with facts and dates and bits of informpublications, notably to Father Shee- ation. He becomes a mere automaton han's and Henry Harland's, would seem -repeating what has been told him, to indicate this. At all events, it and anxious only that he does not forseems to show that we can be trusted get it when he comes up for examinato discern the good from the bad in tion. This kind of knowledge may modern books and to hand over give the scholar an inordinate idea of our coin for any meritorious promembered that the fact of being It is a kind of educational mirage. a Catholic is no pledge of suc- And all the while some educators are cess in the field of letters. We are preaching the doctrine of concentration. beyond the "eloquent and powerful It is a good doctrine, but it has difficultsermon" stage of criticism. A Catho- ies for those who have been forced to lic can write stuff as well as anybody range over a bewildering variety else. Putting it between covers does of matter to the enfeeblement of their not transform it into literature. And minds. Therein, we imagine, is the chief not transform it into interature. And minds. Therein, we imagine, is the chief bis own. objection to the programmes which are found?" examination, he has still to bemoan the and blunt and burden the mind instead of lack of taste of the unappreciative fashioning and developing it. The victim book-buyer, he may derive some consola- discovers it for himself when he has to tion from the saying of Ruskin, that deal with live problems. Moreover, or not paid at all.

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EDITORIAL INCONSISTENCY.

porary, but it need not necessarily lead compliment; or does he believe in harmony between essentially contradictory considering an acquaintance with the considering an acquaintance with the compliment; or does he believe in har- but enlargement, which it is not; of beliefs? We do hear this kind of thing earned names of things and persons luminary and his questions were noticeace in a while when the missionary that all this was not dissiable by their absence. as a wide apart as the poles, but they are unstinted in eulogy of one another and industrious in laying plans for the conversion of the world. They do not agree amongst themselves in questions of vital importance and yet they coo coo together, and give exhibitions of unity. Perhaps the editor has been attending one of these gatherings.

Elsewhere in the same issue we notice that the editor is up to concert pitch. He assures us that every time a formbound monk like Martin Luther is turned into an apostle of liberty there is a writing of the Holy Spirit-a new and unanswerable argument for Christianity. All of which reminds us "that it is a great deal better not to know so much than to know so much that aint so." It might have done for oldtime revivals, but it is rather musty pabulum for days which can boast of a Martin Luther on every bush. However, we feel disinclined to attribute the statement to the learned and esteemed editor. It looks as if it were penned by some young scribe just let loose with a store of yarns and bogie stories that are as dead as Rameses II.

EDUCATION.

The gentlemen with schemes about what should be taught the young, are about due. There are a good many of them-indignant parent, etc.,-but howsoever different in name, they agree that the programme of studies enjoined by school authories are too lengthy and altogether unsuitable to the needs of the present generation.

Ornamental subjects as they term them, should be eliminated because they are not practical. If we understand them aright, they regard knowledge in very much the same way as stocks and groceries, and think it val-

It is also to be re- of no use to himself or to anybody else.

generally good, useful work, whether the loy who is rushed from one subject of the hand or head, is either ill paid to another is apt to be deficient in the rudiments of an education. He may know something of geometry and very little of arithmetic; or be able to expatiate on the value of hygiene and The Christian Guardian rejoices in yet have the veriest smattering of hisof the Presbyterians. We are glad to see that the spirit of amity thrives in the editorial sanctum of our contemporary, but it need not necessarily lead of the presbyterians. We are glad to see that the spirit of amity thrives in the editorial sanctum of our contemporary, but it need not necessarily lead of the presbyterians. We are glad to see that the spirit of amity thrives in the editorial sanctum of our contemporary, but it need not necessarily lead of the presbyterians. We are glad to see that the spirit of amity thrives in the editorial sanctum of our contemporary, but it need not necessarily lead of the presbyterians. We are glad to see that the spirit of amity thrives in the editorial sanctum of our contemporary, but it need not necessarily lead of the presbyterians. the steady growth and forward policy tory. But he may get through his of a University," " what has been the ists believe in the tenets of Presbyterianism? If not wherein is the need of rejoicing? If the Presbyterians are him to stultify himself. Do the Method- practical error of the last twenty years: right, then the editor should lose no time in renouncing John Wesley and staking his all on the Westminster Confession. Or has he mistaken a senseless comment for a mistaken a senseless comment for a which is the mistaken a senseless comment for a mistaken a senseless comment for a which is the mistaken a senseless comment for a mistaken a mistaken a senseless comment for a mistaken a mista

committees of the various sects hold a pation of mind, but progress. All rally. So far as doctrine goes, they are things are now to be learned at oncenot first one thing, then another, not one well but many badly."

NON-CATHOLIC MISSION.

Brilliant Success of Father Sutton's Lectures in one of Maine's Protestant Centres.

Catholic Standard and Times.

Portland, Me., June 7. This city has just witnessed its first non-Catholic mission. Much doubt was expressed as to the advisability of holding such a series of lectures in a city so pronounced in its ultra-Protestantism. It was argued that the non-Catholies would not attend, especially as the lectures were to be given in a Catholic church. The result showed how mistaken were these conjectures, as is almost always the case.

Father O'Dowd, pastor of Sacred

Heart Church, has taken a deep interest in bringing non-Catholics to the true Church. No priest in Maine is true Church. more popular with our separated breth ren than he, and every year he has a number of converts. Last year he renumber of converts. ceived into the Church twenty-two converts, and others are under instruction at present. Before the mission opened he made every preparation for it: the lectures were well advertised in the lectures were well advertised in the local papers and personal invitations were sent to over 500 non-Catholics, the ministers receiving a special invitation to attend tend. The response was most hearty. The audience on the first night taxed the section capacity of the church and the seating capacity of the church, and each succeeding night there was scarcely room for the crowds. Every inch of space was taken, even the sanctuary was filled, non-Catholics sitting on the was filled, non-Catholics sitting on the steps of the altar, leaving only room for the preacher to stand. The crowd reached out to the street, and even the windows were filled with people, who stood on the outside and pressed for-ward to hear the voice of the speaker.

ward to hear the voice of the speaker. The audience was of a very intelligent class. Two of the ministers attended, lawyers, doctors and many prominent society people all eager to get a front seat, for an hour and a half not a sound

noble and the beautiful, and he who lives without an ideal is hardly a man.

Still we believe that the programmes could be pared down to the greater efficiency of the system and the benefit of the children. We are not disposed support. But it is superabundance of support. But it is an old story, and on a par with that related by sundry individuals who are, lated becausing and the yound not attend they were for non-Cath they suit fathers on blessed they were for non-Cath they said the a good account each day.

QUESTIONS.

tory was emptied?"

A. "I would be pleased if I could be informed where this Bull can be found or at what date issued. It seems hardly necessary to state that no such Bull was ever issued by the Pope, and the assertion is a bare faced falsehood unworthy of a Christian gentleman. Let us have his evidence or he stands convicted of fraud and deceit."

"Does not your Church demand obedience to her even in opposition to the government? Cardinal Manning teaches that she does."

A. "No; absolutely no. The Church and the control of the co

and the Church does not interfere in my

been formed with eight members. It is safe to say that hundreds have been set thinking, and time and God's grace may bring them into the fold. Many copies "Clearing the Way" were distrib-ed. If the supply had not been ex-

hausted many more could have been given to the non-Catholics.

"I have never given a more enthusiastic mission," said Father Sutton, "or one better attended outside the city of one better attended outside the city of Philadelphia. It shows that the coun-try is ripe for this work. Even the land of the Pilgrim Fathers is looking for something outside of Protestant-ism."

In every mind there is, even though dormant for a time, a longing for truth; and when the mind hears the truth it cannot help but feel, if it has sufficient intelligence to grasp it, a satisfaction that cannot be had in any other way. This seems to be the case with these missions. The people are always ready to hear the truth, and even to those who are indifferent or those who acknowledge it grudgingly, it comes as a blessing that may shine out in future years.

Like mercy, it blesses those who give and those who receive.

A Protestant gentleman was so wrought up over what he had heard during the mission that on Saturday night he went into the confessional and heran to tell his sins. The priest at began to tell his sins. The priest at first thought he was out of his mind, but on asking a few questions found what he was and why he came. He told his misdeeds and informed the confessor that he would be back again. To such as these, weary and heart-sick of carrying the weight of some secre sin, what a relief would be found in the confessional if they could only be brought to the true Church! And it is from these missions that many a wor-ried soul has found the way to peace.

Never let us say that honor is worldly feeling, and that the passionate manifestation of public justice has nothing to do with those souls who occupy themselves with their eternal welfare.—Perreyve.

Carmelites and the Paulists. Those who have studied Cardinal Manning's over six or seven thousand nuns be over six or seven thousand nuns be over six or seven thousand nuns domiciled here, and that there may be domiciled here, and that there may be smany as ten thousand.

The revival of the radicions life here. out soaring so high to find the proto-type of every lawful mission the term next signifies in language both sacred and profane, a sending, or an embassy by proper authority with determined ers or jurisdiction to transact affairs

him that many of the non-Cathones felt indignant at the tone of those questions. "But," said he, "you have won the admiration and praise of all of our people by the kind manner in which you reserved questions that must have answered questions that must have an interpretation of the world."

St. Peter and the Apostles were not to answered questions that must have grated on your nerves."

"Oh," laughed Father Sutton, "we're not supposed to have any nerves."

Some of these questions were so absurd that the spontaneous burst of laughter that came from the audience was all the reply necessary, as, for expression to Jews and Jews working out their first the reply necessary, as for expression to Jews and Jews working out their first the reply necessary, as for expression to Jews and Jews working out their first the reply necessary as for expression to Jews and Jews working out their first the reply necessary as for expression to Jews and Jews working out their first the second the world."

St. Peter and the Apostles were not to live forever, nor could they personally teach all nations. Hence this mission was to be continued by successors, popes and bishops, under the infallible guidance and the all-powerful protection of Christ. Besides this mission to Jews and Jews laughter that came from the audience was all the reply necessary, as, for example: "Explain the text, 'A Bishop must be the husband of one wife."

"I will explain this text," said Father Sutton, "if I am informed where it can be found. We are not allowed to add to or take from the Word of God, and yet this party has added words of his own. Where is this text to be found?"

"I will explain the text," said Father Sutton, "if I am informed where it can be found. We are not allowed to add to or take from the Word of God," In fact, we read in the letters found?" not transform it into literature. And if it be not acclaimed as an epoch-making deliverance, the bookmaker should, instead of waxing querulous, endeavor to find whether the cause is in the work or the public. If, after in the work or the public. If, after in the work or the public in the programmes which are found?"

Q. "You say the priests do not know how long a soul is in Purgatory. If so, how do you explain the decree or Bull of the Pope issued a year or so ago in which he declared that Purgatory. The work in the work or the programmes which are found?"

Q. "You say the priests do not the great Apostle sent his "dearest the work of the Corinthians, that the great Apostle sent his "dearest the work of the Corinthians, that the great Apostle sent his "dearest the work of the corintians of the great in the letters of the work of the corintians of the great in the letters of the work of the corintians of the great in the letters of the corintians of the great aposition of the programmes which are found?"

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The properties the coron of the programmes which are found?"

The properties the coron of the programmes which are found ages, great Popes and Bishops went themselves, or sent men of their choice, to enliven and augment the love of God and men in the hearts of the faithful. The missions of St. Francis, St. Dominic, St. Vincent Ferrer, and many others, re-newed the face of Christian Europe. Still, it was not these mighty prophets of the new law, but unpretentious St. Vincent de Paul, the patron of our unpretentious St. Vincent Conferences, who first beaught this postion of pasters. who first brought this portion of pastor at activity into a definite system and originated "Popular Missions" as they

are now in practice throughout the

Church.

Church.

The great missionary, Father Segnieri, did not hesitate to say: "One mission does more good than all the Lenten sermons of ten years. Not as Lenten sermons of ten years. Not as if the preacher had not done his duty, but because he preaches alone; whereas at a mission, there are as many preachers as there are auditors, who instruct and edify one another by their piety and zeal." Prayer has prepared the ground for the preacher. His audience knows that he is sent by infallible ence knows that he is sent by manther authority, perchance it has seen a successor of the Apostles make over him the sign of the Cross in which there is victory. A short introduction will convince his hearers that he brings incovince his hearers that he brings in-After the third night this cierical uninary and his questions were notice-libe by their absence.

I could not describe the interest that as been taken in this mission. It has been taken in this mission. It has has been taken in this mission. It has been taken of everywhere, in stores, banks, etc. A class of converts has banks, etc. A class of converts has and by the dictates of reason and revelation solve problems which most keenly interest the believer and the unbeliever: What is man's nature and destiny, the secret of time and eternity? God stands at the beginning and at the end of creation, and man is to walk through it led by a father's hand to his true fatherland, Heaven. Only, God wants children there, not slaves. He ennobled man with liberty and responsi-bility. The sad abuse of this divine gift, sin and its consequences, are studied and deplored. There is a hell, gift, ut as the great Christian poet sings it "The wisdom of love opened that abyss to scarce wayward children by fear as well as love into their Father's arms To make return possible and practic-To make return possible and practicable, Christ appears true God and true man, and if neither Heaven nor hell could move to repentance, the lovesome passion of man's best Friend may do so. There is a divine tribunal where condemnation is unknown, and a Reasure tribuse angula cover the process of the source of Banquet where angels envy the invited. Along with dogmatical sermons go noral instructions, teaching parents and children, servants and masters, to know and to love their duties, and the mother-cell of human society, holy matrimony, is proved one and indissoluble by law, natural and divine. In a word, the sermons at a mission are a compendium of natural and Christian aw and morality, as both reason and

THE MULTIPLICATION OF CON-

proclaim it.—Sacerdos in Ameri-

Cardinal Manning used to say that the material progress made by the Church in England during the nineteenth century was not surpassed by that made in the ages of faith. It is the same with the growth and multiplication of congregations of religious women which Father Thurston, in a preface to a remarkable volume which Miss F. M. Steele has recently published on the subject, describes as "incredible." In the Town 1800, there In the year 1800 there

The Catholic Record.

London, Saturday, July 5, 1902.

London, Saturday, July 5, 1902.

Catholics In the Literary

London, Saturday are in the more of the part of average of 10 or 12 Sisters to each, leads to the conclusion that there must

as many as ten thousand.

The revival of the religious life here

almost to be fostered by the sin and suffering and indifference of the world around it, and it throve just where these made themselves felt most keenly.

So luxuriant has been the . . . So luxuriant has been the undergrowth of new foundations, so manifold the needs to which they minister, and so various the qualifications which they ask in their subjects, that to those outside, who would fain know hem more intimately, the task of distinguishing between one and another is not a little bewildering.' And what makes it all more bewilder-

formation is anywhere to be obtained either as to the exact names and numbers of those Institutes which have been approved in Rome, the nature of their rule or the relative size and importance of the communities connected.

SOME HEROISM LEFT.

From the dawn of Christianity the religious life has been a distinctive feature in the Catholic Church. Since the time when the Beloved Disciple was permitted to enjoy the inestimable privilege of reposing His virginal head on the bosom of our Divine Lord, in all ages and clines there have been found heroic and saintly women who forcet. ages and clines there have been found heroic and saintly women who, forget-ting in their higher love all the ties of home and kindred, all the glory of wealth, rank and power, all the charms and allurements which this world can and allurements offer, have given their youthful vigor, their manhood's strength or their maiden innocence to the service of God.

And it is another of the numberless proofs of the divine commission of the Catholic Church that in this materialistic age, when all the nobler qualities of the soul and heart appear to be sapped, that in this rushing century, sapped, that in this rushing century, when everything points to the indulgence of sense, there are found in the bosom that Church alone the same stamp of self-sacrificing men and women which distinguished it centuries ago.

With these facts before us, it is refeabliste turn from the superficial

freshing to turn from the superficial womanhood of the day to contemplate the lives, if for a moment only, of those lowly virgins who follow in the train of the Lamb. "Gross superstition!" say the enemies of our faith, while they extol with impassioned words of praise the deeds of a Florence Nightingale. Oh, is it superstition that can induce the lady of refinement, education and wealth, as well as her interior interior in the results of the res ferior sister, to devote her best years, those years which the world would those years which the world accept the coron with its delusive charms, to the care of the poor, the ignorant, the uncare of the poor, the abandoned? Think fortunate and the abandoned? Think of coron of the Bible, and to govern our lives accordingly. Let every readfearlessly do they perform it, caring neither for the scors of enemies nor neither are your ways my ways, says

Let us take a glance at the different alted above the earth, even so are my the pitying words of so-called friends. orders of sisterhood and we shall see how, apparently, various are the objects to which these ladies consecrate their lives, and yet, how they all tend to one point—that of freeing their souls from all dross and earthly affection in

scattered over this broad land, but even these serve to show the vast amount of

heard treading the noisy throughfares of the world; their deeds of heroism and self-denial are not heralded forth in the platitudes of masculine champions; to be subjected to the jeers of the thoughtless and calumnious is their lot; their gentle piety and assuming mien made constantly the sport of staring, worthless vagabonds when it is necessary for them to pass the threshold of their nomes on some errand ican Herald.

they severed all ties; it was this they brought their hearts' young, best, as many as ten thousand.

The revival of the religious life here in England is only part of the general awakening abroad of the spirit in which it has partaken. Father Thurston, it has partaken. Father Thurston, it has partaken.

in England is only part of awakening abroad of the spirit in which awakening abroad of the spirit in which it has partaken. Father Thurston, sketching the revival which followed so closely upon the heels of the French Revolution, says:

"There was a vigor hitherto undreamed of about the new life. It was in touch with needs of men. It seemed in touch with needs of men. It seemed almost to be fostered by the sin and thought is laid up for them above, the holy love which up for them above, the holy love which immolates and consumes their whole being when in sweet converse with their Heavenly Spouse—oh, what joy, what reward can equal this

It is this peace, this interior joy, this consciousness that each sacrifice, great or small, is acceptable, this celestial love, this superiority over self which gives to the religious that noticeable quality—even in old age—of

perpetual youth and freshness.

Their souls, from constantly meditatperformed by those noble souls through-out the whole course of their lives give to their declining years a touch of the heavenly glory which is to be theirs for for all eternity.—Catholic Union and

THE CATHOLIC CHURCH AND THE BIBLE.

It was by pious monks and priests that the Sacred Scriptures were pre-served and handed down for the enlightenment of God's people. If priests and monks were afraid of what the Scriptures said, could they not have destroyed them, since it was only in churches and monasteries that they could be found? If they had not chosen to destroy the Bible, they could have altered it to suit their own purpose—if they had any. But it was neither destroyed nor altered; it was kept safely until printing gave it into the keeping of "the art preservative of all arts," and for their pains in preserving it they are told by pains in preserving it they are that they were non-Catholic writers that they were non-Catholic writers that they were a fraid to let the people read it. While the Church does not prevent Catholics from reading the Bible, it reserves to itself the right given it by Jesus Christ to "teach all nations," and to prevent it from being misconstrued, which it has the prevent of the Church and Church has dethe power to do. Our Lord has de-clared that "he that will not hear the Church, let him be to thee as the heathen and the publican." Of His Church, Christ also says, "He that heareth you heareth me."

Although St. Peter declared that the

His Church the power to expound them, and as He has said that she cannot teach error, we are bound to accept its deneither are your ways my ways, says the Lord: for as the heavens are exways exalted above your ways, and thoughts above your thoughts." How, shall any one by his private reason pretend to judge, to know, to demonstrate, this world and the gaining of heaven hereafter. The Sister of Mercy and the Lady of the Sacred Heart devote themselves to the instruction of the the Sister of Charity is found on the red field of battle, ministering to the wants of friend and foe alike, amid the pestilence and rude influence of hospital wards, in the asylums of insane or lovingly taking the place of mother and father to orphan children.

The Sisters of St. Joseph—in our city at least—impart the knowledge to those from whom God has withheld the senses of speech and hearing—a thankless task other Scriptures to their own perdition. Christ said to His disciples that he would leave with them. The Spirit of Truth whom the will seen with you." That, "When He, the Spirit of Truth, shall come, He will teach you all Truth." That "He (the Holy Ghost), Whom the Father will send in My Name, He will teach gnorant and the visitation of the sick; other Scriptures to their own perdition. from whom God has withheld the senses of speech and hearing—a thankless task in many instances. The Sisters of the Good Shepherd devote themselves to those wretched outcasts of their own sex, and but for their fostering gard many would fall to still lower depths of infamy.

These are but a few of the orders scattered over this broad land, but even these serve to show the vast amount of the serve to show the vast amount of the serve to show the presence and their successors, particularly to teach them all truth and to preserve them from error, and also it is promised to the presence the successors, particularly to teach them all truth and to preserve them from error, and also it is promised to the specific particularly to the serve to show the vast amount of the server to the server to show the vast amount of the server to show the ser leeble women in the world's eyes. How any one with a particle of reason or perception in him can regard these flourishing institutions the offspring of superstition is inexplicable, and yet not more so than the folly of those of old who tried to tempt the Saviour. To be sure, the lives of the members of these conventual assemblies glide noiselessly by: their footsteps are not heard treading the noisy thoroughfore. all this testimony from the Scriptures themselves, can any one doubt that the Catholic Church is the only true expounder of the Gospel and the teacher of all nations? Christ has said of His Church: "He that heareth you heareth me; and he that despiseth you despise eth Me. And he that despiseth Me, despiseth Him that sent Me."—Amer-