

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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THE I. C. T. S. vs MISREPRESENTATION.

The International Catholic Truth Society is making life weary for the anti-Catholic humbug. It has forced the notorious Shepherd to take her unsavory fictions to regions unknown, and the lightning-change religious artist, Rev. Madison C. Peters, to vacate the editorial chair of the Book World. Now it is on the trail of a Rip Van Winkle who maintains that "Romanism is really a novelty: Protestantism is founded upon eternal truth," and gives the dates of decrees of various councils concerning twenty-two Catholic doctrines and practices, with the inference that in such years those doctrines were first taught by the Church. The Truth Society offers \$500.00 to any public charity if it is unable to prove the falsity of the statement. We fear, however, that the treasury shall not be depleted to the extent of that amount. Besides it is rather an antiquated and exploded accusation, and no controversialist, however desirous of polemical laurels, will scarcely depend upon it as an efficient weapon against Catholicity.

NEWSPAPER EFFUSIONS.

The correspondents who furnish the Roman news for some of the secular newspapers have either luxuriant imaginations or unlimited credence in the gullibility of the public. One reads, for example, that the Pope has designated such and such a prelate as his successor, and that various Cardinals are busy soliciting the support of the Sacred College. This kind of a yarn is published in the big dailies and is copied by minor sheets all over the country. Every Catholic, however, knows that the Papacy is an elective office, and that every Cardinal binds himself by oath to never bestow his sacred dignity by the tricks of the ordinary politician. He swears to never canvass for himself or for others in the election of a Pope: he calls Christ to witness before depositing his ballot that he elects the person who, before God, he thinks should be elected, and we know that the whole ceremonial of election is so regulated as to safeguard the electors from all undue influence.

Whenever we happen upon these precious effusions of Roman correspondents we bethink ourselves of the famous reporter who described Cardinal Satolli officiating "wearing a tunic on his shoulder and carrying a thurifer on his head."

AFFAIRS IN CHINA.

Some time ago Mark Twain accused Protestant missionaries in China of a few things not exactly in harmony with the Golden Rule. Some people were inclined to view the article in question as a new sort of humor, but it gradually dawned upon them that Mark Twain in this instance at least wished to be taken seriously. Rejoinders of course were in order. One gentleman retorted that Mr. Clemens was a "man of low birth and poor breeding"—a rather irrelevant argument, we ween, and unbefitting the lips of a citizen of a country which boasts of a rail-splitter as one of the greatest and best of its Presidents.

Dr. Ament, the agent of the American Board of Foreign Missions, when confronted with the charge of extortion in China, sought shelter behind the statement that the Catholic missionaries demanded not indemnity only, but also a life for a life. That accusation being treated as a fairy tale by Mark Twain, and effectually disposed of by Bishop Farsar's diary, leads one to have no high estimate of the gentleman's veracity. And when we consider that this story was trumped up by the same rev. gentleman who deplored that the "soft hand of the American was not as good as the mailed fist of the German," and who was the official representative of the many who went in for smiting the heathen hip and thigh, one must needs conclude that he was put to severe straits when he advanced as justification of the methods of some of his brethren the alleged sanguinary measures adopted by the Catholics.

But to return. Did the missionaries loot? Dr. Ament says they did, and he ought to know. In an article written for the New York Sun he states: "In explanation of anything the missionaries have done in the line of looting it is only right to say that a famine was predicted for the coming winter etc. It is but justice to them to say that if in the ardor of their desire to provide for their people they did some things that attracted criticism, they did it with the best of intentions." So they did loot—but how the "best of intentions" can metamorphose robbery pure and simple into an action that can be viewed with complacency by a missionary, passes our comprehension. We know, however, that a plea of the best of intentions would scarcely influence a jury in this country. He further admits that his people bought loot from the troops, and seems amazed at anyone not countenancing his approval of such a delicate transaction. As the case stands, it will require a vision of pronounced obliquity to view Dr. Ament and his friends in the light of model evangelists.

Now another individual looms up—a cold-blooded ministerial pirate, with as much respect for other's property as an old-time buccaner. In a letter to the North China Herald quoted by the Springfield Republican he confesses that he looted in good company, and regretted that he did not have enough to strip his enemies—the poor benighted Chinese whom he professed to lead to higher things—of everything they possessed.

So our readers will perceive that the looting question referred to recently by a public print, as being settled with the inference that it was either imaginary or due to gross exaggeration, is still on the tapis and very much alive. The authorities who are charged with the direction of the missionaries should, if possible, put a heavy hand upon the "looters," or at least assure the public that anarchistic practices have not their official sanction. But even so, just think of the perils to which the modern traveller in China is exposed. He may get a Boxerian knock between his ribs or behold up by a preacher, who may possibly regard him as an enemy and relieve him of his valuables, and then write an exultant account of the feat to the nearest newspaper. Personally we prefer, should we ever go to China, to meet the Boxer. There would be no letter.

OUR RESPONSIBILITY AND OPPORTUNITY.

A writer has said that if Catholics were really in earnest they could turn the world upside down. There is probably a grain of optimistic exaggeration in the above statement, but we cannot help thinking that we are in some measure at least strangely apathetic. We work, we know, and devote our energies to the rebuilding of our fortunes. We are keen in social distinctions and dignities: but in matters that concern our immortal destinies and the interests of God's kingdom on earth we cannot be accused of undue enthusiasm. And yet it seems to us that the sowing for the harvest of eternity should be the primary object of our lives. This we profess indeed, but baffle by our actions. While not presuming to preach to our readers, we cannot refrain from saying that the indifference that blinds so many of us, giving our minds and hearts with feverish industry to things that pass, is to us a bewildering problem. But when it comes to a religious question we are likely to be confronted by indolence instead of palpitating and wondering zeal—with deeds that give the lie to our beliefs, and with an ignorance that deems the fleeting things of earth more worthy of pursuit than the things beyond sense. We have, it is true, Catholics in every section of the country who are mindful of the one thing necessary and who obey with alacrity any summons from their pastors. They are, however, always the same familiar faces we behold in our societies, at anything in fact originated for the purposes of churchwork.

Where are the others—and they are the majority—who profess to love their faith and are supposedly eager for its diffusion? It strikes us that one con-

scious of all of the priceless blessings of Catholic truth must perforce do something to manifest his gratitude. And he can do it without a great demand on self sacrifice.

He can take a reasonable interest in the affairs of his own parish. How often do we hear appeals from the pulpit for lay co-operation, and how niggardly they are answered! Very often the poor and unlettered members of the flock are the only ones to respond, while the others who rejoice in the world's goods give money and good will, if you like, but not themselves. And this is what we want. It was so in the ages when men not only believed but realized their belief, and were happiest when planning and spending themselves for the Church. The records of those times, exalting the fragrance of self-sacrifice and warm with love, contrast strangely with the materialism of our lives. Some of us are not a whit better than many without the fold and we fall behind them in schemes for the uplifting and safeguarding of our brethren. If, for example, we realized that the protection of a soul from sin were the noblest task that could present itself to a human being, do you suppose that a pastor would have to appeal time and again for laborers for his Sunday-school and juvenile societies or that the comfortable and cultured would allow the greater part of the burden of parochial work to rest upon the shoulders of those who are less richly endowed? If we realized that we can, each one of us, contribute our quota to the demolition of the obstacles which bar the progress of the Church, and by so doing, to the building up of God's Kingdom within us and of our eternal happiness, we should not be so chary of our co-operation—dumb dogs, when we should speak, and filling all the day, instead of being busy in the vineyard.

It is exasperating this cold and blighting indifference. We have in our faith a fairer possession than broad lands or gold: its history gleamed with a thousand triumphs; its teachings resplendent with the light from on high, and yet we are so like those who have it not.

Said Cardinal Newman: "We are like others in this, that we are men; that we are members of the same state with them, subjects, contented subjects of the same Sovereign, that we have a dependence on them and have them dependent on us. We need not be ashamed of a fellowship like this, and those who recognize it in us are generous in doing so. But we have much cause to be ashamed, and much cause to be anxious what God thinks of us, if we gain their support by giving them a false impression of our persons or of the Catholic Church in what Catholics are bound to believe, and what should be believed and so."

THE JOY OF A GOOD CONSCIENCE.

There is no joy like the joy of a good conscience, and a good conscience can only be enjoyed by a good man. It is a bad—or an uneasy—conscience that embitters the lives of most men. The joy of a good conscience is most deeply experienced by the man who has been truly converted from a life of sin and indifference to a life of serious devotion to his duty as a Christian.

Thackeray only feebly appreciated by experience, is not a superficial, ephemeral excitement, destined soon to pass away, but a deep, pure joy that spreads over the soul and penetrates to the inmost fountains of feeling, producing a calm and ineffable peace which is as lasting as it is soul-satisfying. Before conversion, the consciousness of unrepented sin filled the mind with an uneasy sense of guilt and remorse which nothing could relieve. The sinner had tried to drown the voice of conscience in the whirl and excitement of business and pleasure. But the ghost of mispent hours and neglected duties would haunt him in a fortunate moment, by some happy providence, he determined to turn over his past life, recalled his neglected opportunities, his failure to correspond with the numerous graces which, by the great mercy of God, had been vouchsafed to him, his heart was filled with a deep sense of his ingratitude and ill-desert, and he was humbled into the dust with compunction and remorse. He resolved to go to confession.

He had little trouble in self-examination. His sins came trooping over his memory till it seemed as if all the sins of his past life came to accuse him at the bar of the divine justice. With deep sorrow and compunction he poured out his heart to his confessor, received absolution and proper direction and encouragement, and then went on his way rejoicing. An immense burden was rolled from his conscience then and he experiences now

an indescribable relief—a peace that passeth understanding and which keeps his heart and mind in the knowledge and love of God.

Thus he experiences to the full the unpeakable blessing of having a Saviour of infinite love and compassion, ready to forgive the greatest sinner. His joy is unbounded. He is no more tormented with an accusing conscience. He is no longer harassed by the remembrance of past sins. It is an accusing conscience that makes us unhappy. "The good man's glory," says Thomas à Kempis, "is a good conscience. Have a good conscience and thou shalt always have joy." Is not that joy worth seeking—yes, even making great sacrifices for? Is it not strange that so many people, some even professing Christians, will spend their lives in slavery and to a bad conscience when it would be so easy and so much better in every way to break away from that slavery and become free men, rejoicing in the unpeakable blessing of a good conscience.—Sacred Heart Review.

CATHOLIC BELIEF.

As Christ Taught the Apostles, so Parents Should Teach Their Offspring.

After our divine Lord arose from the dead He remained yet forty years on earth before He ascended to the Father. During these forty days we read that He frequently visited His apostles and disciples giving most infallible proofs of His being really risen, and instructing them in what they were to do in establishing and extending His kingdom, that is His Church, amongst mankind. And so on the eve of taking leave of them, St. Matthew tells us he said to them "All power is given to Me in heaven and in earth. Going therefore, teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you and behold I am with you all days even to the consummation of the world."

Among the things He commanded them no doubt were the doctrines of the Catholic Church. So faithful to His Divine Master's commands the Apostles agreed about twelve articles or points of doctrine, which they compiled in the form of a symbol or standard of faith, which they were sworn to teach as they went forth on their respective missions. This symbol we know under the title of the Apostles' Creed, which we should so constantly repeat amongst our everyday prayers. There is a true tradition that the Apostles formulated one article each, but there is apparently no foundation for this.

The Apostles' Creed is a summary of the faith to which all Christians are pledged in Baptism. To carry out this pledge, the habit of faith is imparted by the grace of the Sacrament, to be afterwards developed into actual faith, as the child attains the use of reason. For this purpose positive instruction is necessary, and thus here a duty of supreme importance rests with the parents, inasmuch as some of the Articles of the Creed are so absolutely necessary for salvation that no one having come to the use of reason can be saved without distinctly knowing and distinctly believing them.

Christian parents, therefore (and the mother especially is concerned with this), should anticipate the first dawn of reason in their children to get them to repeat these necessary Articles of Divine Faith, in order that as soon as they arrive at the use of reason they may be able to exercise it actually and distinctly believing them. These articles so necessary for salvation are actually styled the "Principal Mysteries." How edifying to see the good Christian mother fulfilling her most essential obligation in teaching her children, one by one according as they are coming to the use of reason, these necessary Articles of Faith. In addressing herself to the understanding of her child, the Christian mother will try by all kinds of endeavors to impress upon its tender heart a dread and horror of offending God by sin, and bring before its mind the doctrines of heaven and hell. Children are susceptible of these impressions from a very early age.

What occupation can be dearer to a mother's heart than to be moulding the virtue of her offspring to piety and holiness? She should not shy the child too young and can understand nothing yet. The understanding begins at the tenderest age to open out for religious teaching. Besides, we are to recollect that the mother is not alone in her work of love. The grace of faith has been already imparted in Baptism, and the mother is co-operating with the Divine Spirit within her child's soul in the duty she is discharging, and she is, moreover, to encourage herself with the thought that the Angel Guardian of her little one is helping her at the moment. A great saint, St. Dionysius, has said, that "Of all divine works the most divine is to cooperate with God in the salvation of souls" and this most divine work is the work a pious mother is performing in instructing her children from the earliest years in the truths and duties of religion. She may be a poor woman—the poorest of the poor, liv-

ing in a wretched cabin by the roadside—yet the eyes of God are upon her, and He looks down with complacency from His high throne in heaven to behold her employed in a work so truly divine.

UNBELIEF IN SOCIETY.

That God and faith have less importance in the eyes of the present generation than among the children of past ages, may appear from the small attention such matters receive in the converse of man with man. If this century does not grill its heretics and outlaw its recusants, it is due almost as much to a growing apathy as to a tolerant spirit. Dogma, revelation and creed are pushed aside; "otherworldliness" is deprecated and worldliness exalted. All consideration of eternal life is thought to detract from the value of this life. If a man believe, he gives no outward sign of it. Thousands do not pray. They pass through life with a vague expectancy of a future existence, but with no virtue sense that it is to be worked for. The churches are largely populated by women. Men remain away. Fully half of the population of our great cities are pertinently described as "un-churches" and "un-Christian."

The motives that make men virtuous and honest have become largely matters of custom and habit rather than of principle. Respectability governs where there is corruption of spirit. Men do not cheat because they wish to sustain a business reputation that is profitable as a matter of credit. Commercial honor is based upon calculation rather than a belief in right and duty. When the calculation has worked itself out, the sudden crash, the gigantic embezzlement or the criminal failure ensues to show upon what frail foundations rested this showy superstructure of honesty and honor.

It has been said that society revolves about the institution of marriage. In the ages of faith this institution was a sacrament; God was present at the ceremony. It was a heavenly ordained alliance. The reign of unbelief has nowhere shown its influence more than upon this social institution. It has thoroughly de-religionized the ceremony. The expression, "lead to the altar," has gone out of practice and is peculiar to the days of paganism and immorality. Divorce has become more a vulgarized unbelief and commanded to do battle against the institution of Christian marriage. And the society that revolves about this institution has caught the effects of the de-Christianizing influences in all their bearings. They have pervaded and subtly ramified all the energies of the social world, modifying its thoughts as well as its tastes, its aims and duties as well as its amenities.—Catholic Citizen.

THE NEGRO'S ONLY HOPE

During the recent retreat in the Gate of Heaven Church, South Boston, Rev. A. P. Doyle, the Paulist Father in charge, found in his "question box" a complaint from a colored correspondent who asked the priest to explain why it was that Catholics manifested no zeal for the conversion of the black man. Because his Catholic acquaintances never invited him to attend their services he had come to the conclusion that they believed the negro was without a soul. Father Doyle assured his correspondent that Catholics held no such belief. He stated that, in the sight of God, the soul of the black man is no less precious than that of his less dusky brother, and that, therefore, the Church was quite as eager for the salvation of the one as of the other. He called his correspondent's attention to the fact that in this country one religious order, at least, was practically devoting its labors exclusively to the conversion of the colored race. In Boston, he said, the negroes were not only admitted as equals in every Catholic edifice, but in the Cathedral of the Holy Cross a special service was celebrated for their benefit and convenience every Sunday morning. Father Doyle issued a cordial invitation to his correspondent to join the Church, and he assured him of a hearty welcome.

The negroes of the South appear to understand better than Father Doyle's correspondent the attitude of the Catholic Church towards the members of their race. Not only do they realize that their arms are outstretched to welcome them and that she earnestly bids them to seek the shelter of her protecting shield, but they begin to show an eagerness to accept her invitation. A movement that may result in a wholesale conversion of the colored people was inaugurated in a Baptist convention in Washington last week, when twelve hundred colored Baptists vigorously applauded the sentiment of an orator who advised them all to join the Catholic Church. "As one of the leaders in a local Baptist church," said the speaker, Professor Jesse Lawson, vice-president of the Afro American council, and formerly United States commissioner to the Atlanta exposition, "and as speaking to an audience of Baptists, I say now that only the great and powerful Catholic Church can help us. We may not desire to join the Catholic Church at once, but we will see the way in time. I think it must

be God's will that we effect our salvation through the agency of the Catholic Church. Within the folds of that Church," he continued, "we are assured our rights as citizens and as human beings, and I see no other way in which we may save ourselves and save our future. We are being ground to powder by the white men in this country, and only the Catholic Church can save us. Let us take matters into our hands and let us act." A local paper reports that Professor Lawson's address was debated with enthusiasm, and that each speaker greeted the idea of allying with the Catholic Church as the only hope for the negro in America.

In the Catholic Church alone will the negro be treated as a brother and an equal. To our fashionable Protestant congregations he is interesting as a problem—so long as he remains a thousand miles away—but his presence in their churches is not desired or even tolerated. A St. Louis paper recently published the portrait of a negro who, by accident, had been allowed to join a Methodist community. But the fact was notable simply because he was the only member of a white congregation (Protestant, of course,) in the vicinity. Here in Boston, the home of the original abolitionists, it is a well-known fact that the most ardent friends of the negro in the abstract would never admit him to plane of equality, whether social or religious, with themselves.—Boston Republic.

ALL ROADS LEAD TO ROME

Rev. Walter Elliott has cleverly summarized a few of the reasons why men join the Catholic Church. The well known Paulist Father says: "Men join the Catholic Church from the most diverse and sometimes seemingly contradictory reasons. One class is drawn to her by beauty, attracted by the sweetness of her music and the eloquence of her ritual; some, like Overbeck, paint themselves into Catholicity, or build themselves into her spiritual temple, like Pugin. St. Peter's, at Rome, has made many converts. Multitudes are made Catholics by studying history, some by scientific study of nature, multitudes again by the plain words of Scripture. Not a few are attracted by Catholic charity."

"Why do you want to be baptized?" Inquired a chaplain in a Catholic hospital of a dying tramp who had asked to be baptized. "Because I want to die in the same religion as that woman with the big white bonnet, that's been nursing me." I once met a sailor who, though he could not read or write, had argued himself into the Church and had been a fervent convert for several years. "What made you a Catholic?" I asked of him. "Oh, sailing all over the world," was the answer—a sailor's way of acquiring the idea of the universal. Some come in to do penance, driven by the sense of guilt into her refuges, like La Trappe. I know men who have joined the Church from consciousness of innocence, revolting from the Protestant doctrine of total depravity; the innocence of childhood is happy in the Catholic Church.

"Meantime, not a few philosophers became Catholics, like Brownson and Ward. Father Hecker once told me that the study of the social problems that started him to religious skepticism started him to Catholic faith. Frederic towards he became a Catholic because he was a logical Quaker. Dinosa Cortez came back from indifference because the Church was the bulwark of conservative political institutions. Frederic Ozanam, on the other hand, took a firmer grip on Catholicity, because he was a Republican. Pope Leo began one of his encyclicals with the words 'Liberty is God's greatest gift to man.' His letter to the Brazilian Bishops on the abolition of slavery reads like a very radical document. In fact, all roads lead to Rome, if one travels through the world in search of light, or joy, or brotherhood, and all roads lead away from Rome, if travelled for isolation or for contention. The centrifugal force for intellectual and moral humanity is Catholic, and the centrifugal force is Protestant, as the names imply."

SCANDALIZING CHILDREN.

Some parents take no pains to avoid scandalizing their children. They do and say things before them that shock the tender moral sense of the young. They lead them into evil speech. Those reckless parents are most apt to offend this way by sins of the tongue. They discuss before their little ones delicate matters apt to bring on thoughts not pure; or they gossip about the faults of their neighbors; or they offensively criticize their pastor. They seem to forget that little pitchers have big ears, that the innocent may easily have the dirty road of sin opened to them, that their example of backbiting their acquaintances and of insubordination to the priest, are likely to be followed.

They should remember that even a pagan philosopher declared that the young deserve great reverence. Still more they should recall the direful warning of the Lord, that whosoever should scandalize a child had better have a millstone tied to his neck and be cast into the middle of the sea.