

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 MEMORY OF THE DEAD.

Oh it is sweet to think,
Of those who are departed,
While murmured Aves sink,
To silence tender-hearted,
While tears that have no pain
Are tranquilly distilling,
And the dead live again
In hearts that love is filling.

Yet not as in the days
Of earthly ties we love them;
For they are touched with rays
From light that is above them;
Another sweetness shines
Around their well-known features;
God with His glory signs
His dearly ransomed creatures.

Yes, they are more our own,
Since now they are God's only;
And each one that has gone
Has left our hearts less lonely.
He mourns not seasons fled,
Who now in him possesses
Treasures of many dead
In their dear Lord's embraces.

Dear dead! they have become
Like guardian angels to us;
And distant Heaven like home,
Through them begins to woo us;
Love, that was earthly, wings
His flight to holier places,
The dead are sacred things
That multiply our graces.

They whom we love on earth
Attract us now in Heaven;
Who shared our grief and mirth
Back to us now are given.
They move with noiseless feet
Gravely and sweetly round us,
And their soft touch with out
Full many a chain that bound us.

O dearest dead; to heaven
With ardent sighs we gave you,
To Him—be doubly fervent!
Who now in Him we save you—
Now get us grace to love
Your memories yet, more kindly,
Henceforth only to love,
And trust to God more blindly.

F. W. FABER, D. D.

Catholic Columbian.

TRUE SPIRITUALISM.

Communion of Saints—Remembrance of the Souls.

ELENOR C. DONNELLY, TRANS.

There is at present extant—as there has been for many years—a fatal form of delusion known as Spiritualism, which is begotten of falsehood, and fraught with manifold dangers to the souls and bodies of its votaries.

Millions of men belong to so-called spiritualistic circles. They consult "mediums;" and strive to hold forbidden intercourse with dwellers in the unseen world. But all the marks and signs of this cult betray the influence and workings of evil spirits.

Spiritism is, as it were, Satan's travesty, his diabolical counterfeit of the Communion of Saints. It is his ingenious mockery of the real, genuine Spiritualism, taught by the one, holy, Catholic, apostolic Church of Rome, when she enjoins upon her children a firm belief in God, in the immortality of the soul, in the holy Guardian Angels, the Saints of God in general, and in a place of purification in the other life.

May we all hold fast, firmly and unswervingly, to this true Spiritualism: May we strive to increase the honor of God, the number of the saints in Heaven, the joy of the Church, and the certainty of our own salvation, by having, especially during this month of graces, to the assistance of our suffering brethren in Purgatory! These afflicted souls are, alas! so poor: whilst we are so rich in the resources which they lack. Let us, then, from the fullness and sweetness of our abundance, endeavor to alleviate their pains, and lighten their poverty.

The Latinized word, Purgatory, is more expressive of the place or condition of purification. Many suppose fire to be the sole torment of the Holy Souls; but it is well to remember that there may be many other forms of suffering in that abode of pain.

The doctrine of Purgatory is highly conformable to the dictates of sound reason, as well as to the noblest sentiments of the human heart. For, if there were no middle state of souls, what assurance could we have for ourselves, after death, as well as for those dear ones who have gone before us into eternity, debtors, in some degree, to divine justice?

This consoling doctrine of Purgatory is confirmed by Holy Writ, as well as by tradition; and the decisions of the councils of the Church. Even the Catholic custom of the Month's Mind of the faithful departed has its warrant in the old dispensation. For, "when all the multitude saw that Aaron was dead, they mourned for him thirty days throughout all their families." And of Moses, we are told: "The children of Israel mourned for him in the plains of Moab, thirty days."

The scriptural term "mourning," it is well to remark, did not simply mean tears, sighs and natural sorrow for the dead. The mourning of the Hebrews implied certain prayers and penitential exercises for the souls of the departed, which the orthodox Jews practice even at the present day.

Among these exercises may be mentioned the observance of the precept of sitting on the bare floor a certain length of time after a relative's decease, the tearing of the garments worn when assisting at the deathbed, the prohibition against shaving at such times, and the burning of lamps in memory of the dead.

Eusebius, in his Life of Constantine the Great, tells us how that Emperor piety desired to be buried in the church erected by himself in Constan-

tinople, for he cherished the hope of participating thereby in the prayers of the church. Behold! as his corpse was being conveyed to the grave, an immense concourse of people accompanied it, testifying their love for their departed ruler not only by sighs and tears, but also by their fervent prayers for the repose of his soul.

The language of St. Ambrose, in his discourse over the remains of the Emperor Theodosius, is well worthy our consideration. "I have loved him during life," said he; "therefore, I will accompany him after his entrance into the Land of the Living, and never leave him until, by tears and prayers, I have brought him into the holy mountain of the Lord."

Very beautiful, too, are the words of St. Jerome to Pamphilus, at the death of his wife, Paulina: "Other husbands scattered over the graves of their wives, violets, roses, lilies and purple flowers. Oar Pamphilus moistens the ashes and the venerated bones of his beloved spouse with the balm of almsdeeds. Through their color and savor, he warms up the sleeping ashes, knowing that it is written: 'As water quenches fire, so almsgiving expiates for sins committed.'"

In Purgatory is completed the expiation for faults, which had been interrupted on earth. There, God subjects the beloved, precious soul to a final purgation, in order to cleanse it from the most trifling blemish, and conduct it, "yet so as by fire," to that degree of perfect purity requisite in order to behold God face to face. There, it is decreed that the entire Holy Church should come, as it were, to help in this work of justice and mercy—drawing near to intercede for her suffering children, and to expiate their shortcomings.

Having, at the particular judgment after death, already gazed upon the infinite beauty of God; and being now altogether detached from earthly and sensual ties, the faithful departed ardently long to possess the One Supreme Good. In short, they are homesick for heaven; and we all know what an anguished homesickness is. Yet, all the burning desires, all the inexpressible longings of a child for his parents and on his earthly home are trifles compared to the violent yearnings of the Poor Souls for the heavenly Jerusalem and the fatherly Heart of God.

That loving Creator has implanted in the human breast an irrepressible desire for happiness, which can only be appeased by Himself. Now, that the delights, as well as the cares of life are left behind, this impulse is powerfully awakened in the departed soul, urging it so strongly toward God that, if not arrested, it would fly to Him more swiftly than an arrow shot from the strongest bow, flies to its mark.

This vehement yearning, this ardent longing for its heavenly Home and its heavenly Father, constrains the suffering soul the more, because it is in the grace of God, and well knows that it shall rest eternally in Him. But invisible powers, the divine Justice, and its own culpability, hold the poor soul back. * * * The saints who have written on this subject knew only too well how great is the power of passion over weak human nature, how feebly the sensual man comprehends spiritual things, how easily self-love limits sacrifices for God, and how even the best of us pride ourselves upon the little good we have done, instead of fearing and trembling lest our manifold imperfections should cause us to miss the eternal reward.

Blessed Henry Suso tells us that when he was acquiring an intimate union with God, he began to regard the pains of Purgatory as trifling. He was lovingly admonished, however, by the Divine Spirit, that reflection upon that subject is the beginning of all wisdom, and the way to everlasting bliss.

It was enjoined upon him that he should steadfastly contemplate those torments, and not madly consider them as trifles. The divine revelation assured him: "Truly, you sit like a bird upon a bough; or, stand as a man upon the shore, beholding the swift-passing ships, wherein he sits, moment by moment, journey to the distant land, whence he shall never more return."

In this, as well as in the views of many other great saints and servants of God, is embodied a most profound truth, and one in the highest degree worthy our attention and esteem. But the love of God, as well as His justice, must be taken into account in our considerations. This is so much the more necessary for poor, sinful, frail man if he would not become discouraged, or be driven to downright despair. — Thoughts on Purgatory.

"MARY WITH THE NECKLACE."

Many of our readers say that they read with pleasure and edification Francis W. Grey's lines in the October number of the Carmelite Review on "Old Mary with the Necklace." In fact it is a treat to read anything from the pen of this excellent English writer. It may not be out of place to say that Mr. Grey is a cousin to Lord Halifax, and we beg our readers to plausibly remember all the intentions of this zealous churchman and devout client

of Mary. Referring to the incident of "Mary with the Necklace" reminds the writer that some years ago in a pastoral capacity he gave a Rosary to a good old colored lady who but a few weeks ago—in the Rosary month—went to her reward. She passed her last days in a house of public charity, and the local newspaper honored her memory by saying she died a "Romanist" since till the last—in her hundred and second year—"she held fast to a pair of Catholic beads."—Carmelite Review.

THE AIM OF SOCIETY.

A Notable Address at the Franciscan Congress in Rome.

A: The recent congress of the Franciscan Tertiaries in Rome, Rev. Father Cathbert, O. S. F., delivered a notable address on "Modern Democracy," in which he stated: "I suppose there are none who deny that during the past century the world has entered on a new phase of social and political existence. As Cardinal Manning once said, the Church has to deal now not with dynasties but with peoples. The old order has passed away, at least in western Christendom, when kings were absolute and were able to impose their will upon their subjects with no other justification than that the king so willed it. It is now the recognized principle of modern states that the people do not exist for the king or government, but the king or government exists for the people."

"The people have assumed the final voice in the destiny of the state: at least they profess to have done so; and now they assert their freedom and supremacy in all departments of social life. In trade and commerce, capitalism and trades unionism are both evidences of the people, being but two sides of the same shield, competitive industrialism."

"The cry of the people for education and the breaking down of so many social conventions are incidents of a new order of things. Nor can we determine with any complete accuracy of detail how far the transformation will go or into what channels it will run in the future. Modern democracy is still young, and it has the infinite possibilities of youth for good or evil. That it should be impetuous and inclined to go too fast is only to be expected of its youth; that it will sober down in time with a growing sense of responsibility as attached to the possession of rights is also to be expected and confidently hoped for. In any case we must recognize the fact that the idea of democracy now rules the western world and that Catholicism has to deal not with a feudal nor an absolutist regime, but with a new world whose faith in the social and political orders is pinned to democratic freedom. There are some who decry a new order of things as though it must necessarily be evil. Such an attitude is not only foolish in itself, but mischievous. A new order may, of course, be evil; it may also be good. Generally speaking, it is neither wholly evil nor wholly good; but a mixture of both good and evil—it will have its own special vices. But if you wish to eliminate the vices it is absolutely necessary that you first acknowledge the virtues peculiar to a people or an age that you get rid of its special vices. If modern democracy needs converting—and it very much needs converting—do not think it will be converted by wholesale denunciation or by the process of universal snubbing on the part of those who stand for religion; but conversion requires a generous recognition of its good qualities conjoined with a sympathetic understanding of its needs and difficulties and even of its methods. Democracy to day is full of energy; it is intelligent, it is manly, it is truthful, and if religion would successfully appeal to it, the appeal must be to its intelligence, its vigor and its love of truth. There are, indeed, elements even in modern democracy which exhibit none of these good qualities, large numbers of men who are neither vigorous nor intelligent nor appreciably anxious for truth. These live in the age, but are not of it; they have but little influence in the building up of life, social and political; they are ruled by the more vigorous and have no place in the world's history. But the Church has to take hold of the vigorous elements in society; she has to incorporate into her own life the vigor and intelligence of the modern and not merely the elements that are effete and nerveless. These will seek in religion only an excuse for their idleness and apathy. The others will demand a presentment of religion as will appeal to the energy of their nature; a robust spirituality that demands efforts and sacrifice and intense personal conviction. It may perhaps be well to note that intense sacrifice goes hand in hand; and the assent of the intellect is necessary to support a great moral effort. I make bold to say that if at the present time religion has lost its hold on the mass of the people, it is because it has not made a sufficient demand upon the best qualities of the modern age and has become too exclusively the refuge of the weak. Modern democracy, if ap-

pealed to in the right way, is capable of yielding a spiritual harvest, equal to any yet gathered into the store-houses of Catholicism. And the harvest is fast ripening. Everywhere there are signs of a turning toward religion and toward the Catholic religion; but the apostles are needed who shall know how to teach the multitude and to inculcate to them the stirrings of religion. To this apostolate Franciscan Tertiaries have been specially called in these latter days by the voice of the Sovereign Pontiff. In his well known encyclical letter of Sept. 17, 1882, Leo XIII invited the Tertiaries to put themselves in the van of social and religious reform, and many a time since he has repeated the invitation. Tertiaries, then, have the highest sanction when they set themselves to emulate the example of their brethren of old and gain the new world to Jesus Christ. For this is their proper vocation, to establish the kingdom of Christ in the hearts of the people and bring men to live by the rule of the gospel.

"It is necessary to fix this truth well in our minds. We hear in these days a great deal about Social Reform and philanthropic works. Tertiaries, among others, are being earnestly advised to throw themselves into some form of social or charitable work, and in fact wherever we find Tertiaries being really revived we find Tertiaries coming to the fore in the work of social reform, just as they did in the thirteenth century. But the end of all this social effort, we must not forget, is the revival of Christian life and the realization of Christ's kingdom upon earth; the ultimate object, for men men's hearts to their Saviour; for in spiritual union with Him they can alone find the key to life and enduring joy."

"We must fix this principle well in our minds, lest in the hurry and anxiety of work we forget and turn aside to the worship of merely temporal comfort and prosperity. The greatest need, in truth, of modern democracy is to know Jesus Christ and His gospel of life. Our present world is very pagan, worshipping the visible and present, and thinking little of the invisible and future. A vast number of men and women in all classes of society, but especially in the working class, have especially in the working class, have no faith at all; many have but a cold and fruitless faith. Even among those who with their lips profess the Catholic faith, how many are wanting in that genuine devotion which consists in the following of Christ, in the setting before our eyes of the life of Christ as the standard of our own daily life, and in the endeavor to transform ourselves into Christ by frequent meditation and persistent hope. This is the devotion which proves our faith; and how few have it! Now the very primary object of the Third Order is to establish this genuine devotion to Jesus Christ in the world; to lead men to take Christ into their daily lives. In so far as the Third Order does this, it is not merely a social influence, but a religious influence; and we may take it as a fact proved by history that social reform is real and persistent only when based upon religious motive."

"The motive of all true Christian effort is love of Jesus Christ and of His holy gospel; if this motive is wanting, the effort will have but transitory effect; it will be like one of those African rivers that disappear after a while in the desert sand. The reason why the Third Order should be of special value in these days is that it places social work upon its only persistent basis—devotion to the person and the teaching of Jesus Christ. This following of Christ must in the first place affect our way of looking at things. The true follower of Christ takes an unworshipful, spiritual view of life as opposed to the material view now so common among the nations. The chief object of the modern world is to make money, acquire power and live in luxury."

FAULTS OF THE IRISH RACE.

Archbishop Ireland's View.

In a visit to Blackrock college, just before sailing for New York, Archbishop Ireland made an address to the students on the Irish in America. He said that what he had seen of young Irishmen in America led him to believe that they were somewhat inconsequent. They changed from year to year. They undertook one thing and then another, and never succeeded. Whatever career in life a young man chose, he should hold on to it. Another fault that he had noticed among young men of Irish blood was that they feared hard work and were afraid of labor in what might be called a menial form.

Young Irishmen wanted to be successful all at once, and to ascend to the top of the ladder right off, or in a few days or years; and when they did not get to the top of the ladder, they immediately gave up.

Young men of other races would begin at the lowest rung of the ladder, and if they could not get to the second, they would stick to the first with wondrous adhesive power until they were sure of being able to step up; and if they never reached the second rung, they would always find them sticking to the first.

He frankly confessed that he had often found that young men of Irish

blood, no matter how well educated, were not able to keep up in the race with men of other nationalities. Was it because they lacked mind? Not at all. They had mind so bright that if others had it they would make still greater advances.

Was it lack of generous heart? No; if anything, their generosity of heart carried them too far. Was it lack of power of arm? Not at all—God had given them healthy and strong limbs. What was it, then? They lacked perseverance—steadfastness. They lacked that devotion to work which never allowed itself to be discouraged by difficulties, and they lacked thought for the future. Irishmen were a little too poetical. They wished for the sweetest and best that life could afford. They aspired to high regions, and thought hard work rather degrading. But in America they were very successful, as a rule. And why? Largely because of the well known principle in America that labor was honorable, no matter what it was.

Another fault which held down the Irish race was love of drink. If the Irish people in America and their descendants for generations had been faithful to the counsels of Father Mathew, they would control the country—no doubt of it.

THE FRAUD OF PALMISTRY.

Catholics are not permitted to consult fortune-tellers, and so-called "seers," for the purpose of securing a knowledge of future events. The future belongs to God, and any attempt to pierce the veil which He has drawn between us and coming events, must be regarded as sinful. Among these "seers" and "fortune-tellers," the biggest humbugs are the alleged "palmists," who trade upon the unparalleled credulity of the public, with infinite profit to themselves.

One of these who recently visited this city calls himself Dr. Carl Louis Perin. He conducted quite a thriving business among gullible people. He had his own stenographer, but found it necessary to hire an assistant. From this young lady, who was unsparing in her denunciation of the trickery of the wily "Doctor," something of his plans was learned. He had several formulas, supposed to be "readings," and of these many hundred copies were made; these he sent out in response to impressions of hands received by mail. From here Perin went to Cincinnati and Covington, where he was equally successful. The attention of Archbishop Elder being called to the advertisements of the palmist by a Post representative, His Grace made the following statement in regard to palmistry:

"The claims of so-called palmistry are contrary to religion. If marks in the hands and the face may show something of past habits or present dispositions they can not foretell of future marriages and other matters claimed in some advertisements. To seek such knowledge in this way is sinful."

Dr. Perin has also had a Kansas City career. In connection with the Kansas City Journal, he ran a palmist department, that brought in a bushel of money. Then the Kansas City Star took a hand, and published the following telegraph special:

"Hutchinson, Mo., May 16.—There is considerable merriment here over an exposé of Dr. Carl Louis Perin, brought about by a local joker. He obtained an impression of the left palm of John Moore, who was recently convicted here of crushing the skull and cutting the throats of his five children. This was sent to Dr. Perin, with questions which the following answers in the palmist's columns in last Sunday's Kansas City Journal: 'No 8131, Hutchinson, Kas.; will live to be 71. Little or no sickness of serious nature. Would make a success as a journalist, as you have literary ability. Will raise your children in happiness. Lucky day, Thursday. Make no change at present.'"

"In view of the fact that Moore is an epileptic and has been for ten years, the sickness clause seems to be a little off, and as for a journalistic career Moore is certainly the most illiterate wretch on earth. He can neither read nor write, and his ignorance is really wonderful at this age of the world. As a matter of fact Moore did raise his children 'to happiness' as fast he could swing the hatchet. The advice given Moore to make no change at present is probably all right. He is well guarded in the penitentiary, Moore was convicted on his 'lucky day.'"

"Chillicothe, Mo., May 15.—Dr. Carl Louis Perin, the palm reader, has been cleverly trapped by a lot of Chillicothe practical jokers. Several days ago the impression of the palm of the town idiot was taken and sent to the doctor with \$1 and ten questions about the idiot's character in the future. In the palmistry department of a Kansas City newspaper Sunday appeared the following reading of Jones' palm: 'Chillicothe, Mo.—Live to be seventy-four. Little or no sickness of serious nature. Success as a politician. Two marriages; raise three children in comparative happiness. Die fairly well off. Lucky day Friday. Travel extensively, and go abroad once. Make no change at present.'"

"This 'reading' has knocked out all faith in palmistry in Chillicothe. The man has been a helpless idiot from his birth."

Palmistry has been called a science, and there is no doubt but that it is an interesting study, pursued with the proper spirit. But a little knowledge in the hands of a charlatan may be put to very evil use. Used as a mere pastime, as a pleasant diversion, there can be no harm in it, and as such it is not condemned.—Catholic Columbian.

Since the creation of the world God has been better served because of His kindness, than because of His power.—St. Gertrude, O. S. B.

A PARISH BIGGER THAN IRELAND.

The Montana Catholic.

An American priest who has a parish larger than the whole of Ireland in area is a visitor at the parochial residence this week. His name is Father T. B. Hayes, and his parish includes a part of Montana and North Dakota and stretches for hundreds of miles through Wyoming. Father Hayes is a young man of about thirty years and was ordained at Cheyenne by Bishop Lenahan May 17, 1899.

During the first year of his priesthood Father Hayes traveled over 10,000 miles to discharge his clerical duties, looking after the spiritual welfare of his scattered flock. On one occasion he rode 143 miles on a train, 35 miles by stage and 215 miles on horseback to baptize a child. On another occasion Father Hayes rode 500 miles on horseback through the mountain region of Wyoming to attend to the spiritual needs of a few scattered Catholic families. Father Hayes is an athlete of the type so much sought after in a crack college team. He can make 20 or 30 miles at a good pace and frequently walks from his home at New Castle on Sunday morning, 18 miles, into the mountains, where there is situated a small mission, saying Masses at both places on the same day. The reason this particular walk is made is the fact that the trail is not a passable one in several places for even the most rugged and practical mountain climbing pony.

"I consider Wyoming a great State in its infancy," said Father Hayes a day or two ago. "It has wonderful possibilities and only needs capital to take a front rank among Western States. The main branch of the Burlington Road being constructed within the confines of the State is sure to do great things toward the development of its great natural resources. The coal fields of Wyoming for one thing are scarcely excelled in value anywhere in the United States. The people are a fine, hospitable class, and wherever I travel I am made welcome in the home of Catholic and non-Catholic alike."

OUR BELOVED DEAD.

There is no family that has not contributed its quota to the grave. There the bodies are interred to return to the earth from which they sprang. We grieve over their dissolution and corruption, and are helpless to prevent the process of decay. We look on, with breaking hearts, as the form grows rigid and cold in its coffin, and, frantic with impotence, we watch with unutterable agony the clouds being thrown on them to cover them from view.

But this teaching of religion comforts us in that time of sorrow—we may be able to aid their souls to reach the joy of the Lord!

O then we raise our eyes towards Heaven and the weight of grief is lifted off us, as we think that our beloved dead are not altogether lost to us, that their spirit is conscious of us still, that our soul can commune with theirs in prayer, that we can yet give them proofs of our affection, that we can shorten the period of their purgation and hasten their entrance into the abode of bliss.

This belief consoles us in our bereavement. It serves to keep green the memory of the departed. It is a binding together in God the hearts of the living and the dead.

Blessed doctrine of Purgatory, thou recallest us of hope, thou biddest us abandon selfish woe and be busy at good works in the name of the dead, thou givest us fortitude to say: "O death, where is thy sting! O grave, where is thy victory!"—Catholic Columbian.

BRAVE SOULS WHO CHOOSE THE STRAIGHT AND NARROW WAY.

Some are tempted to think lightly of the devotion to the Sacred Heart, as something that is only suited for women and children and that is not for them. They are mistaken; it is exactly suited to them, and if they will only step, and take a little time to investigate and study this devotion, they will find it is exactly what they need. It will help them in all their trials, temptations, sorrows and afflictions; it will give them strength and courage to do their work well; it will hold them up when they are despondent, and will turn their sorrows into joy. In a word it will change their whole life, and make it really and truly a genuine Christian life. When they practice it, their vision will be cleared and they will see the right thing to do, and will be given the grace to do it. By this devotion they will be enabled to save their own souls, and to help save the souls of their relatives and friends.

Strive to make the devotion to the Sacred Heart a part of your lives, and from this time forward learn to use it daily. Go to the Sacred Heart when tempted, when discouraged or sorrowful, and relief will always be had.

The stayer wins whether the weapons be drawn or brains. The best work is done by hard work.—Bp. Spalding.