Catholic Record.

Christianus mini nomen est, Catholicus vero Cognomen."---(Christian is my Name, but Catholic my Surname.)--St. Paclan, 4th Century.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 10, 1904

VOLUME XXVI.

The Catholic Record.

LONDON, SATURDAY, SEPT. 10, 1904.

A LIBERAL EDUCATION.

In his life of Cardinal Newman, Dr. Barry says : " To read these beautiful and serene pages-the University Lectures, the Historical Sketches, Callista, and the Occasional Sermons-is a liberal education." How many of us read them ? Or do we degrade our minds by suffering them to be the receptacles of the cynicism, vulgarity and indecency of many of the modern novels ?

THE TRANSFORMATION OF NEW ENGLAND.

From an article in the August World To day on the Transformation of New England, we learn that the traditional religion of New England was Congregationalism of some kind, either the Orthodox, Trinitarian or Universalist, etc.

Boston was the Congregational capital. To-day there are not a half dozen of the type standing in the city proper. But over fifty years ago Emerson noted the disintegration of Congregationalism. Commenting on the dissensions that

prevailed in it at his time he says : "No man can go with his thoughts about him into one of our churches without feeling that what hold the public worship bad in men is gone or going. It has lost its grasp on the affection of the good and the fear of the bad." So the author of the article referred to merely chronicles the burial of Congregationalism. This, of course, is instructive, especially when one remembers the learning and authority of its preachers, the prestige and wealth of many of its adherents, and the prejudices which brooked no opponent to it. John Adams' words, " a change in the solar system might be expected as soon as a change in the ecclesiastical system of Massachusetts," do not harmonize with the assertion of the author that Boston can fairly be called a Catholic city.

Without examining the various influences that have contributed to the decay of Congregationalism, suffice it to say that back in 1891-we quote from Father Young's book-a Protestant law of God which enforces the truth home, state and church by obliterating Who can doubt, therefore, the wondrous influence that literature plays in this in, then they will, and ought to, work?

that depends upon moods or temperament, or mayhap upon the fact of having dined well, is of too tenuous a nature to depend upon. It cannot stand the stress and strain of life. It may possibly flourish under serene skies, but it dies in the storm of clashing self-interests.

LITERATURE ON NON-CATHOLIC MISSIONS.

By Rev. Xavier Sutton, C. P. The distribution of literature on non-Catholic Mission holds a most im-The purpose for which a mission is given to non Catholics is to impart to

them a true knowledge of our holy faith

The means by which this end may be attained is two-fold, natural and supernatural.

The supernatural means whereby the gift of faith is received comes through

the grace of God. Of the many and complex natural Of the many and complex natural means that * may be instrumental in bringing the knowledge of the truth to those in darkness, that of "preaching the Word of God" holds the first place; as St. Paul says, "Faith cometh by

hearing." Next in importance and efficiency to

Next in importance and efficiency to "preaching the Word of God" comes the "Printed Word." The place, therefore, which literature holds in our work is a most important one, and we should make use of it as an aid and help to diffuse the knowledge aid and help to diffuse the knowledge of the true faith, as far as our resources will permit.

The book is a silent but persistent When the voice of the teacher. preacher cannot be heard the book can be consulted, doubts removed and light imparted. The book can be taken up, read, re-read, and studied until the matter is understood; whereas the voice of the preacher sounds but once. We are living in a reading age. Every one reads. The child has its paper as well as the grown person. The public mind, taste, and morals are with us chiefly formed by books, pamphlets, magazines and papers. The people in this country sup-

port more newspapers than all the world beside. If we consider the amount of light literature that is devoured by the masses, we certainly surpass all other nations in our capacity to read.

nations in our capacity to read. This state of the public mind, how-ever, is to our advantage. Books, papers, tracts, in fact anything in the line of literature, will be taken and per-used by the non-Catholic. I have found by experience, as also you found by experience, as also you, Reverend Fathers, that the non-Catholic is eager, anxious to obtain anything which will give him correct ideas of the teachings of the Catholic Church. I Father Young's book—a Protestant teachings of the Catholic Church. I have known persons to become so ab-sorbed in reading, after the evening lecture, one of the books distributed during the mission, that they did not note the flight of time and were only aroused out of their deep earnestness by the sun shining in their face. Others that the end of marriage must not be profaned, he said : "If the Romanists III of the reading their books in street cars, on their way to work. In stores, protaned, he said : If the Romanizes cars, on their way to work. In stores, will obey God in this matter and re-habilitate the crumbling, decaying rotten wrecks of the New England Who can doubt, therefore, the wondrous induced that literature alternative plane in this

We reach many by literature that we

abroad Catholic literature in every way possible, that knowledge of the truth may be attained.

In September of that year he

months' stay at the fountain of Catho-

licity had in shaping the future career

Returning to America in 1866, George

terest in mathematical research.

nathematics there.

1900.

arle was assistant for two years at

was

Truth may be attained. Protestant misrepresentation of the true teaching of the Catholic Church has dominated the American mind so long and to such an extent that silence and assistant in that work.) Wards did such monumental work at Cordova, Argentine Republic, (In-deed, Dr. Gould was anxious that young Seirle should be his companion and assistant in that work.) long and to such an extent that silence and patience have come to be looked upon as our natural way of acting under all circumstances. And for us to speak up, or dare to refute what is charged against us, causes a start of surprise and wonder. Novertheless there is a spirit of inquiry spreading ember, 1862.

surprise and wonder. Novertheless there is a spirit of inquiry spreading over the country, and vast numbers of non-Catholics are ready to read what we have to say in our defence; unprejudiced minds are ready to drink in the truth; and surely this augurs well for the conversion of our fellow citizens. What more efficient weapon can we use to scatter the darkness of unbelief and subdue erring minds to the truth than literature containing the truth of Gcd, in words of unction to the truth than interature containing the truth of Gcd, in words of unction and simplicity. A mission to non-Catholics, therefore, would only par-tially do its work unless literature be distributed by Rev. Father Finotti, Aug. 15, 1862. appointed assistant Professor at the United States Naval Academy - at distributed.

that time, on account of the Civil War, What shall we distribute ? Any situated at Newport, R. I.-a position which he held for two years, having for his pupils many of the now famous book, pamphlet, etc., that contains an orthodox statement of Catholic docorthodox statement of Catholic doc-trine that we can get to give away. Bat if you ask me what is a good book for our purpose, I answer any book for our purpose, I answer any book for our purpose, I answer any book for catholc belief will be most useful for the masses. Non-Catholics as a whole have very little positive knowledge of Christianity. Their notions of the teachings of Christ are hizy and in-distinct. They are not familiar with Catholic terms, used to express a doc-trine, with which a Catholic child is familiar : hence for the masses we do not want deep theological works, but a simple exposition of Catholic truth in simple exposition of Catholic truth in words that they can comprehend. Were it in our power to obtain Faith of Our Fathers or Catholic Belief at price that would allow us to disa price that would allow us to dis-tribute them gratis to the non-Cath-olics, we would have all that could be desired; for these books combine simplicity of language with clearness of expression, teaching doctrine and re-moving objections at the same time moving objections at the same time. The Paulist Fathers deserve special The Paulist Fathers deserve special mention and praise for their labors in the literary field, and for their efforts to give us books, pamphlets, etc., at a price so moderate that we are enabled to distribute many to non-Catholics gratis. Others likewise are doing good work in this line, as Father Price of the Truth, The Holy Spirit Society of New Orleans, The Truth Society of San Fransisco. etc.

Society of San Fransisco, etc. In conclusion, I must remind you that we have terrible foes to meet : the enemy is powerful; they have every means at their disposal, almost unlimited resources of money to pour out their false and misleading produc-tions: but we must not fear. We are tions; but we must not fear. We are fighting for the truth of God; He is with us, and in the end we shall conquer ; for

Truth crushed to earth shall rise age in : The eternal years of God are hers : But Error, wounded, writhes with pain, And dies among his worshippers."

THE NEW GENERAL OF THE PAULISTS. Catholic World for August.

It is no news to our readers, who

It is desirable that saloons shall be clean, quiet and free from immorality. re communities are finding out but more communities are hading out that what they want is fewer rather than more saloons. Cities will long demand them, but local option shutting them out of large sections of the coun-But m

try." "Rum and Romanism" used to be bracketed together by a certain elebracketed together by a certain ele-ment of our population which be-lieved that the Catholic Church was hand in glove with the liquor traffic. But no Catholic Bishop ever yet sanctioned, or publicly and formally opened, a saloon as did Bishop Potter the other day. The Protestant tem-N. 1., with Dr. Gould (where he dis-covered the asteroid Pandora) and being subsequently associated with the doctor in the work of the United States Coast and Geodetic Survey until Septthe other day. The Protestant tem-perance people are assailing him on all Meanwhile his religious opinions were undergoing change. He returned to the church of his baptism, the Proides for his action, and we expect to find after this that they will change their old cry to "Rum and Episcopaltestant Episcopal, in January, 1859 and after further study and reflectiontheir old cry to anism."-Sacred Heart Review. an account of which may be found in the Stories of Conversions—he was received into the Catholic Church, in Brookline,

THE CHURCH AND SOCIALISM.

However much sectarian disputants However much sectarian dispersion may differ as to merits of the Cath-olic creed, says the Washington Post, there is a general admission of the remarkable influence of the Catholic Church over the minds of its mem-That influence has always been exercised for the moral and social good. We feel justified in the assertion that no other religious organi-zation has done more valiant work in zation has done more valiant work in the cause of true temperance, and no other sect (?) has carried its teachings so thoroughly into the home. These facts being true, special significance is lent to the sermon preached the other Sunday by Archbishop Messmer, of Milmarkee defining the attitude of of the subject of this sketch? A chosen companion and cicerone and felfrom any connection with low lodger during his Roman stay was zations the well-remembered Father Armellini. Church influence.

The Archbishop's sermon was a clear cut declaration of antagonism the Harvard College Observatory, a co-worker with S. P. Langley, now the distinguished head of the Smithsonian the principles and teachings of the socialists, and he stated with emphasis, in the course of his address, that no man could be a Socialist and true to the principles advocated by the Institution. Professor Langley has not forgotten his old friend, and only a organization, and at the same time be short time ago invited him to co-opera good Catholic. He paid a high tribate in the work of the Total Eclipse Expedition at Wadesboro, N. C., in a good cathole. The part a high trib-ute to the basic principle of labor unionism, and commended laborers for their efforts to better their condition In 1868 the question of vocation In 1808 the question of vocation seemed to be definitely settled, and the future Superior entered the Paulist Community March 31 of that year, and was ordained priest March 25, 1871. Father Searle has never lost his in-terest in mathematical research. He through unions and concerted effort, but he insisted that the Socialist doctrines were a menace to religion, morality, the home and free government. The triumph of socialism, he declared, the would mean the overthrow of the Church and the destruction of the funhas written treatises and scientific damental principles upon which the government is founded. He declared papers too numerous to mention. He taught mathematics in the Paulist House of Studies. He was the first Director of the Observatory at the that the Church would throw its strength into the struggle against the spread of the socialistic doctrines, which con-stitute an evil threatening the religious Catholic University at Washington, and is still honorary professor of the higher mathematics there. But it may be asked: "Is a mathe-matican necessarily the best religious superior?" To this it may be an-swered-first that a man who is pre-eminent in one way is pretty likely to

stitute an evil threatening the religions institutions of the country. Americans generally will feel that the Church is skating on very thin ice when it arrays itself against any or-ganization which claim to be sailing under the colors of a political or-ganization. The sentiment for a com-plete separation of Church and State is one of the cardinal virtues of Amer eminent in one way is pretty likely to be above the average in other ways; and second, that Dr. Searle, the astronomer, is wholly subordinate to father Scarle the priest. He is priest first of all, and the science of the saints has been studied by him as well as the Cable of Legarithma. He Catholics, who are leading this cru-sade against them. The Church, how-

flood was started ? We must spread especially of the distinguished Dr. B. It is no better club than others, and hands of their more liberal minded brethren. From this decision of the House of

Lords our esteemed contemporary argues that a charch may not change its creed, and hence fixed creeds are a Lords mischief and a nuisance. of logic are responsible for this deduc-tion of the value of fixed creeds from a decision of the civil court regarding evetous litigation about property, and only incidentally in this case of church property, let those conjectures who are amused and have nothing else to do. As the editor in question de-votes a goodly part of his energies every week to impress upon his readers the evil of union between Church and State, however, it is worthy of observa-tion that he makes the laws of the State a criterion of fixed creeds.

The two columns of rambling thought speculating first as to what the hand-ful of members of the Established Church will do with their new fortune,

then passing on to tell the history of the amazing wrong perpetrated by house of Lords, next making a few comments upon British law, and winding up with the conclusion about the mischief and nuisance of fored encodes would not merit attenfixed creeds, would not merit attention except that it proves the deter-mination of the writer to drag religion of one sort or another by the heels into nearly every question that can be made the subject of an editorial. Week after week the pages of his magazine overflow with sixteenth-century denunciation of liturgy and ritual and and ritual and ceremonies and everything Romanistic. Once in a while, as in the present in-stance, he takes a shot at faithful Protestants who when they have nothing else to protest against, object to other people enjoying and retaining the ownerthe Catholic Church on the question of socialism. The sermon was called forth by a resolution adopted by the Wisconsin State Federation of Labor, in session at Green Bay, demanding the complete separation of labor organi-zations from any connection with and seems not to know that few educated people give much heed nowadays to the doctrine of the survival of the fittest, that indefinite determination to a necessitated state of perfection has been found to be a contradiction when mentioned in the same breath, with morals and free will, and that even Herbert Spencer, the amalgamator of the Natural Selection schools, after boasting in his youth that all the riddles of the universe had been solved, gave to the world his dying believe that the great questions affecting mankind were still a

It is hard to understand what is the motive of all our satirist's remarks. Cultured men and women have too much sense to be influenced by vague talk and haphazard sentences quoted from the books of unintelligible writers. Perhaps the editor amuses those who subscribe to his macraine, there are ubscribe to his magazine; there are thousands who never went into a church and for all that like to hear churches

and church loving neighbors abused. We should be pleased to read this man's decision in the case of the Free of Scotland. - Providence Church Visitor.

CATHOLIC NOTES.

The Duke of Norfolk has given \$5,-000 to the fund for providing a memo-rial to Cardinal Vaughan in the form of a school to be erected in London for ouths about to be-

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THE BROTHERHOOD OF HUMANITY.

From sundry preachments and addresses we hear much of the brotherhood of humanity. We are going up leaps and bounds into an atmosphere of love. Education is doing away with misconceptions and prejudices and animosities. This, of course, may be good as far as it goes, but it is not easy to see the reason for it. And we think that the unveiling of the picture of the age of love, done by those who take no account of the hereafter, will be deferred indefinitely. The attempt to upbuild human brotherhood on a foundation of sentiment is doomed to failure. To send a youth, for example, to a school wherein he is taught never to look over the rim of this planet, and to expect him when abroad in the world to care for his fellows, is absurd. He will use them when it suits him, and crush them when they stand in his way. So much we learn from the world chronicle. The men who are in honor are they who make "deals" and "corners" that mean money. Most of these are indefensible, we are told, but the fact remains that the individuals who emerge from them victorious are heralded as the heroes of this generation. The fact that they beggared hundreds on their march to prosperity pales into insignificance before their money bags. They talk betimes about the brother-

hood of humanity, but it is without meaning to those who ignore God. "Why should we," asks Bishop Spalding, "if there is no God and no Christ, love all men ? Are the interests of all identical? Are we brothers? Does nature teach us pity ? Is it not her unmistakable lesson that the world exists for the strong? If Nature is the highest, why should we seek to place ourselves before her ? If she is merciless why should we be tender-hearted?"

could not get to the lectures. Human respect oftentimes prevents people from coming to the lectures; especially is this the case in small towns, where a this the case in small towns, where a non-Catholic mission causes much talk and every one who attends is remarked. But a book may be read in secret; no one need know of it. As often happens, here to the talk of the a camily by one a book is $ta_{n,cp}$ into a family by one member, and every member of the family reads it, either openly or in

secret A leading member of the Methodist Church in the beautiful city of C-Pa., came for instruction near the clos Pa., came for instruction near the close of our mission. When the family be-came aware of it they were very much opposed to him taking the step. After a week or so he noted a complete change; they now encouraged him to go on. What had made the change Every one of his family had read the books, "Plain Facts" and "Clearing books, "Plain Facts" and "Clearing the Way," which he had received at the mission. At my last talk with him he remarked: "I expect, Father, in a short time to have all my family with

I remember the case of a man married to a Catholic wife ; for twenty years he read the Catholic books when the family were at Mass, and when he came to be received I found him perfectly instructed in the teachings of the Church. He had never allowed any instructed one to see him reading, and it was complete surprise to them when he expressed his intention of becoming a

Catholic. Instances have fallen under my observation of non Catholies sending these books, after reading them, to re-lations or friends at a distance. Thus the work goes on ; the book becomes a torch to light many to the true Church. We cannot tell when or where the good

we cannot tell when or where the good work will stop. Examples without number can be had of people who were brought to the light of truth by read-ing a book on Catholic doctrine. I need cite only one : General Rosecrans obtained a copy of the Catholic Chris tian Instructed from a peddler, and it opened his eyes to the truth.

Our adversaries have known the power of literature to foster their cause, and they have used it with

must have read the accounts in secular and religious newspapers, that the Paulist Fathers have a new Super-ior-General-the fourth in the history of the Institute—in the person of the Very Rev. George M. Searle, Ph. D. The election was an interesting and important event. It had been the tradition of the community to keep the " old the actual founders, at the guard,' ead of affairs as long as they lived. Father Hecker's mantle fell on the shoulders of Father Hewit ; Father Deshon worthily bore it until his death, in turn ; and with that death the last of the "founders" passed to his reward. In the election of Father Searle all must feel that the Paulists have made a wise and prudent choice — a choice of one eminently fitted, mentally, morally and spirnently fitted, mentally, morally and spit-itually, to be their leader and guide. Though born in England (London, June 27, 1839.) of an English mother, who was a relative of Captain Parry the Arctic explorer, he is on his father side of genuine Yankee stock ; in direct male line from Robert Searle lived in Dorchester, Mass, in Searle, and through his paternal grand-mother on her father's side, a descendant of Thomas Dudley, first Lieutenant-Governor of Massachusetts, and on mother's of the celebrated Mrs. he Hutchison, a cousin of the poet John

Dryden. He was baptized in London, in th Church of England, and was brought to this country the following year by his parents, who died shortly afterwards, parents, who died shortly alterwards, leaving the care of George and his brother Arthur, two years older-now professor at the Harvard Observatoryto their paternal uncle and aunt, with whom they lived in Brookline, Mass., until 1858. Both brothers were brought up Unitarians, as that was the religion

ap Cultarians, as that was the religion of their foster parents. At the early age of eighteen George Searle was graduated at Harvard Col-lege, a Phi Beta Kappa man, taking fith place in the famous class of 1857, the man immediately preceding him being John Long, the former secretary of the

navy. The future Paulist superior early showed a remarkable interest in and capacity for mathematical studies, inmistakable lesson that the world is the strong? If Nature is the ighest, why should we seek to place urselves before her? If she is merci-ess why should we be tender-hearted?' In one word, the love for our fellows

as the Table of Logarithms. He taught theology for years in the Paul-ist Seminary. He has won signal dis-He Seminary. tinction as a religious, as well as well as a scientific writer. Take the instance of his well-known Plain Facts for Fair Minds. Of this notable con-tribution to Catholic apologetics no less than half a million copies have been printed and sold. Two other similar works are nearly ready for the press. In all the years of his priest-hood no one of his brethren has been more assiduous in the discharge of the duties of his sacred office, or more regular and edifying in his observance of his rule. By the sick and poor of St. Paul's parish his name is venerated and beloved ; to his fellow Paulists his example has been uplifting and stimulating; to his penitents he has been a lov-ing father and spiritual guide; to his superiors always a wise and careful and discreet counsellor. He is a preacher of exceptional abil-

ity. His sermons are what might be expected from a keen and logical mind. There is no attempt at fine language, no verbal pyrotechnics, no assemblage of overworked adjectives. They are clear and crystaline and to point; and they always have a point. They are as always have a point. They are as straightforward and direct as a proposi tion of Euclid, without being at all dull,

bien etnendu; for Father Searle fortunate ly possesses a very delightful and savir g

sense of humor. Taken for all in all, the new Paulist Superior is a man "teres atque rotun-dus"; a man of ability, a man of judg ment, a man of charity, a man of piety The Community is fortunate in having him at its head. May he fill the hon-ored place many years !

RUM AND EPISCOPALIANISM.

It is surprising how few of the bet ter class of American publications sym-pathize with Bishop Potter's saloon in New York. That an Episcopalian bishop should thus sanction a rum-shop, under the pretext of supplying a workingmen's club," and of bettering the conditions prevailing in the saloon business generally, is meeting with very little favor. The Independ-

ont says of it: "We see no hopeful advantage in this saloon. It is about on a par with others of the better class run for profit. dogmatical congregregations, because they had persevered in the faith, and awarded them eighty million dollars worth of property that was in the

ever, will present the answer that its chief duty is the protection of the homes and morals of its members, and homes and morals of its members, and that these are threatened by the teach-ings of the Socialists, who are con-ducting their propaganda under a poli-tical cloak. The Socialists are carry-ing on their work among the labor unions and seeking the control of these organizations. Leaders of the these organizations. Leaders of the political parties recognize this plan of the Socialists as the chief danger that threatens our form of government to-day. It is a social heresy, fraught day. It is a social heresy, traught with fearful possibilities to the com-mercial, industrial and social life of the nation, and there will doubtless be general approval of the action of the Catholic Church in fighting against its enroachment. Members of the Catholic Church are liberally repre-the encouragement and teachings of the Church, should go far toward preventing trades unionism from being prostituted to the advancement of a theory that would prove ruinous to unionism and to the people generally. -Church Progress.

OUT OF THE ABUNDANCE OF THE HEART.

Fixed creeds, which settle people must believe, are a mischief and a nuisance. That is what the editor of a distinguished contemporary declares is the lesson of the troubles of the Free Church in Scotland. For the benefit of our readers who may have forgot it, it may be well to narrate the troubles of the Free Church briefly in Scotland.

After years of separation, the Free Church and the United Church in Scotland were reconciled two years ago into one common fold. Some few congregations refused to accept the terms of agreement, and claimed for that reason all the property and en-dowments of the reunited churches. The English House of Lords sustained the claim of the twenty-five or thirty

the use o come pupil teachers.

Mr. Henry George, widow of the author of "Progress and Poverty," died, the other day. She was & Catholic and the other day. She was v Catholic and brought up her children in that religion Mr. George seems to have been in the terms with the Catholic friendliest cl_rgy .- Antigonish Casket.

One of the most pertinent and striking addresses read before the Dominion Educational Association at Winnipeg, Manitoba, recetly, was that of the Rev Lewis Drummond, S. J. His paper Lewis Drummond, S. J. His paper made a strong impression on the dis-tinctively non Catholic gathering, and was given more space in the daily papers that all the other addresses put together.

It is stated that Sir Gerald Strickland the newly appointed Governor of Tas-mania, who is a Maltese count as well as a British knight, having Knight of Malta by the late Pope Leo XIII., is the third Catholic governor of that colony in recent years. The other two were Lord Gormanston and Sir Frederic Weld.

Count de Mun has sent to Cardinal Merry del Val a note protesting energetically, in the name of the Catholic population of France, against the rupture of diplomatic relations with the Holy See, and requesting him to tender to the Holy Father the assurance of their unalterable fidelity.

Right Rev. Bishop Borgess, the third Bishop of Detroit, died at Kalamazoo in 1890. By the terms of the bequests of his will a monument was to be erected over his grave. The erection of the same was deferred until now. It will be a handsome granite structure, with a shaft 40 ft. high, caped with a heroic figure of the late Bishop in the attitude ngure of the late Bisnop in the attitudes of imparting his blessing. The work is now well under way. It is situated on Nazareth Academy grounds, Nazareth, Kalamazoo Co., Michigan. It is ex-pected that it will be completed before the winter sets in. It will be a hand-reme and unique moment to comp some and unique monument to com-memorate one of the great Bishops of Detroit.

The Protestants in a Catholic parish belong to it. For their salvation the pastors and the faithful of that district dogmatical congregregations, because they had persevered in the faith, and awarded them eighty million dollars becaus are especially responsible. What are you doing for your Protestants?—Catholic Columbian.