The Catholic Record.

London Saturday September 10, 1898 ligion tive." SHORT-SIGHTED POLICY.

Rev. Dr. Brann of St. Agnes church, New York, has written a letter to the the remedy. Sun of that city in which he scores the short sighted policy of the legislat ors who are endeavoring to keep religion out of the schools. He points out the infidelity of Italy and France as the result of godless education and says that a similar infidelity will cause

the decadence of the United States. It is as clear as the noonday sun! and yet preachers and politicans cry out against Archbishop Langevin.

CRITICISM.

doubtless the mark of a superficial that bore the magic words, "Rememgeneration and may inflict harm in ber the Maine." most cases upon those only who indulge The poor fellows who did the fighting in it. In other times when men knew their capabilities and limitations, Maine. They will remember that the there was a slowness to judge and to average Cuban is a thorough paced condemn, and to utter the idle word of ruffian with a liking for an inordincensure, but nowadays the veriest ate amount of food and American war youngster feels it incumbent upon him munitions. They will bear in mind to criticize men and things which are that they were flung into conflict with entitled to reverence. We have more a carelessness for their necessities and than once heard the smart utterances safety that speaks volumes for the concerning priests. Silly, empty-headed criminal incompetency of those in comgirls whose ideas of life are bounded by mand. dress and anovel, and conceited lads will without any hesitation condemn Father So and So, rate his sermon as worthless, any indication of the statesmanlike watch his every movement, like a qualities which have been the burden Pinkerton detective, and, with oracular of many a stilted panegyric. He may cocksureness, give him a character. have been mistaken when he said that Those good people who have big prayer books and small faith listen without a word of protest. We know, however, that our people in the main have the utmost respect for the priesthood. "The ideal of a priest," says Carlyle, "is that he be what we call a voice from was forced on a weak nation the unseen heaven, interpreting even as the prophet did, and in a more familiar manner, the same to men." He is the Ambassador of Christ, a laborer with God.

The man, therefore, who stands between the people and God, who exer- for hard knocks from the penny acises the sublimest of ministries, must receive from every Christian respect and reverence. He may not be an orator, but the words of a simple holy priest will, because God is with him, produce fruit in human souls. The labors of a priest who is living with his Master will fructify a thousandfold. The and again that a nation dies only "by words of a priest who has not forgotten his place in the school of the Crucified are burdened with benediction. We invasion of egotism and scepticism." should help him indeed, but we should never permit our lips to frame the words of censure. Parents should bridle the tongues of their too precocious offspring.

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RELIGION THE REMEDY.

The C. T. U. A. convention at Bos-Temperance work all over the country. The delegates were enthusiastic, the meeting was honored by the presence of dignitaries of State and Church, with dignity. There was not a word piness? in any of the speeches to offend a that temperance is the only virtue."

They declared "they were not justialways obtain a respectful hearing.

drink because it is his deadly enemy or ings, in the shop, etc., owned by the because he deems it the only efficient gentlemen who do the posing on For the sake of his brethren he takes visit through the slums, but a few the cross of Total Abstinence, and by and it is not an isolated one—of a girl so doing will do more to break the who earned the magnificent sum of stringent law can ever hope to effect.

Speaking at the Convention of 1895

Archbishop Ryan declared that:

requires sacrifice of selfishness, and sacrifice of selfishness requires a motive, and religion alone can furnish the adequate mo-

Stringent laws and a powerful public opinion can do much, but religion which alone can probe the heart offers

AMERICA'S SHAME.

Professor Morton does not, if we may judge by his recent utterances, wear the button bearing the inscription, "Remember the Maine." He did not go into eloquent hysterics over the power of Uncle Sam, although he spoke at a public dinner where patriotic utterances and other things are always on tap. He refrained from any eulogy of Mr. Alger and he forgot to make a complimentary reference to One of the miseries of our day is the the brilliant idea of the gentleman tendency to criticize and censure. It is who provided the soldiers with biscuits

will remember other things beside the

Professor Morton does not see in the character of the people's representatives

"They rushed into the war with childish precipitancy, with no regard for common sense or moral principle and without decent deliberation." The war was in the cause of that mys terious thing called Humanity. The

professor says, however, that the war "Which whatever it had done to provoke it, showed itself finally ready to make every reasonable effort to avert it, and to meet every legitimate demand of the United States."

Rather strong language in these days of giant crackers and unlimited celebrations. The Professor will come in liner, but he can possess his soul in peace, for his courageous words express the opinion of myriads of his countrymen. It may induce others to undertake the task of instructing their ignorant brethren in the principles of citizenship, of repeating to them again abandoning its manly habits, by the effacement of its character through the

OPPORTUNITIES ABOUND.

Those who long for opportunities to seek them. They are at their very doors. Souls for whom Christ died are perishing, and we go about with petitions and schemes for the amelioration ton gave as usual a great impetus to of humanity! Our neighbor is dear to our Master, and must, therefore, be dear to His followers. And have we "surroundings or neighbors?" Is our brother to us as the dust of the highway and the proceedings were conducted or a soul created for never-ending hap-

It would be amusing, if it were not reasonable individual. They declared painful, to hear the musty platitudes they were advocates of Total Abstin- that are ever on the lips of some of our ence for the love of God and humanity would-be reformers. They preach and not from any fanatical hatred peace and contentment and various against their fellowmen or against other things which have no market legitimate business interests. They value. We have no word of condemnawere "not deluded by the vain conceit tion for this preaching, but what good can it bring to those who are ground down by direst poverty? fied in arraigning the motives of men Would it not be better to go down and who do not harmonize with them and help them-not with tracts, etc., but that they gave credit for acting accord- with substantial help. It would tell ing to their consciences." This is you at least of temptations that slightly different from the language follow in the train of Poverty, and we hear oftimes from temperance plate would show what heroic lives are led forms and yet it is the one that will by many of the poor. With a little questioning you might acquire the A Total Abstainer is one who shuns knowledge of the value of their earnremedy for the evil of intemperance. "peace and contentment." On a upon himself in a generous spirit weeks ago, we happened upon a case chains that bind them than any \$1.25 for 60 hours of labor per week! She paid 75 cents for rent, and had the remainder for clothing and living expenses! She was admonished, as were "To effect great popular reforms the religious element in man, the conscience power within him must be appealed to. You cannot legislate him, into morality. Morality to his dinner with the consciousness of

enough, and save them from a fate worse than death. Nay, do not startsuch things happen every day, and you are too selfishly blind to see it. You do not need great organizations to give them help. They do much harm. The poor dread the patronizing talk of the women who read elaborate papers at societies for the prevention of cruelty to animals, etc. What they need is the action and touch that come from those who see Christ under the lineaments of the girl who knows naught but poverty.

Again there are the urchins who sell papers. Do they interest you? They are not "nice" perhaps, but under the vesture of the careless, saucy lad who brings you the news is beating a good heart. He needs sympathy, an encouraging word, a refuge from temptation. You give them a concert or a picnic now and then, but that is, for the most part, an opportunity for the display of vanity. Why not put some system into your almsgiving? Form them into clubs where you may speak to them and learn somewhat of their lives. Back of all Christian charity is Christ and it must have infallibly its effect. To live for others, in some way, should be the highest ideal of a Christian, and "the others" are in our own town.

MONTH'S MIND OF THE LATE ARCHBISHOP OF TORONTO.

The Month's Mind Mass celebrated at St. Michael's Cathedral yesterday morning in memory of the late Archbishop Walsh was very largely attended. The cathedral was filled to the doors with worshippers, and notice able among the congregation were a number of clergymen of the different Protestant denominations. In the sanctuary were Archbishop elect Gauthier of Kingston, Bishop Dowling of Hamilton, Bishop O'Connor of Peterborough, and Bishop Denis O'Connor of London. About seventy five priests of the diocese were present, as well as representatives of the Christian Brothers, the Sisters of St. Joseph and

the nuns of the Loretto Abbey. The Mass was celebrated by the Rev. J. J. McCann, Vicar General and Ad ministrator, assisted by Rev. Father Sullivan of Thorold, as deacon. The Rev. Father Gibney of Alliston was assistant deacon. The master of cere-monies was Rev. Dr. Tracy, assisted by

Father Trayling.
Right Rev. Bishop O'Connor of Pet. erborough preached the sermon, tak-

ing as his text:
"And I heard a voice from Heaven saying to me: write: Blessed are the dead who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labors; for their works follows them." (Apoc. xlv.) In part Bishop O'Connor said:-

Right reverend, very reverend, rever-end Fathers and dearly beloved breth in fear lest the slightest sin might retard their entrance into the eternal joys of Heaven she prays and beseech es for mercy on their souls. Hence our daily memento at the altar; hence our month's mind for those who have been called away from the labors and dangers of this world.

To all of you he was a guide, a father, a teacher, a friend, and hence your deep grief at his removal from your midst. Whilst I unite with the clergy and laity in greatly lamenting his loss to the Church, I have the further personal sorrow for deprivation of an elder brother. The numerous of an elder brother. The indictions delegations from all classes and orders that were present at his funeral obsequies testify to the universal esteem and veneration entertained towards him.

NOBLE MAN ; NOBLE LIFE. I shall call your attention to a few of the many noble traits that distinuished him as a devoted priest and s faithful prelate. Imbued during the early years of his boyhood with all the traditions of Catholic faith that are implanted so deeply in the hearts of the children of Ireland, he resolved upon devoting his life to the spread of that faith in the soil of Canada. Shortly after he had received the sacred unction of the priesthood before this very altar his superior qualities attracted the at-tention of his Bishop, and within a few years he was appointed pastor of the important parish of St. Mary's in this city. So great was his success that within three years he was transferred to the rectorship of this cathedral and made Vicar General of the diocese The older residents of this city can bear testimony of the truly apostolic zeal with which he devoted all his energies to the preservation and spread

help those girls, if you have tact same zeal and devotion to its duties.

What are the duties of a Bishop? He is an ambassador of God, a Prince of his people, appointed to teach and preserve the truth doctrine of Christ, to administer the sacrament, to care for the lambs and sheep of his flock. How did this prelate fulfil his duties as Bishop? At the altar of God before his consecration he promised to teach his people both by word and example the Divine law of God. Has he not at all times, both in season and out of season. fulfilled this holy mandate? His eloquent and instructive sermons, his learned pastorals, his devout and exemplary life, are testimonies of his fidelity in expounding the laws of God and leading others to live in conformity with the Divine commands. had promised with God's grace to preach and practise charity and peace

towards all men. Has he not done so This country needs many such lead ers in Church and State, men of noble and broad views to build up our people in the principles of Christian charity and mutual forbearance.

At a Bishop it was his duty took look after the spiritual needs of his flock, and advance the interests of religion by providing his people with pastors and churches. How did he fulfil this duty? I need but refer to the wonder ful increase in priests, churches and other institutions of religion during the twenty-two years that he govern ed the Diocese of London with ability, zeal and prudence. In his report to the Holy See in 1876 of the religious growth of his diocese during the prev-ious decade he gave an abstract of the contents to his people on his return from Rome. After referring to the payment of the diocesan debt of \$35,-

000, he stated:
"Twenty-eight new churches have been raised to the glory of God and for the purposes of religion. All these with few exceptions, are of brick and of stone, and many of them are splendid and costly structures. Besides, five churches have been greatiy enlarged and improved. Seventeen commodious presbyteries have been built for the accommodation of the parochial clergy. An episcopal residence, second to none in the Province, has been constructed, and not a cent of debt has been left upon it. Three convents have been built. Mount Hope has been purchased and paid for, and splendid orphanage has been erected on it; and, besides, a handsome new college in Sandwich has been built by the self-sacrificing zeal of the Basilian Fathers. In fine, mor ethan a quarter of a million dollars has been actually expended in church improvement within the last nine years. are extremely creditable to the public spirit of the laity of the diocese, as well as to the zeal and self-sacrifice of the

At his consecration he promised to be kind and merciful to the poor, to the homeless, to the indigent. How has he kept his promise? The numerous institutions of charity and benevolence that have been erected throughout the Diocese of London and Toronto during his thirty years administration bear witness to his love for the poor and Well, too, did he imitate his needy. Divine Master in his love for children, ren,—Our holy mother the Church, in as the large number of schools and becomes leve for her children, follows to others need not go far to her great love for her children, follows In sickness we are helpless—we are entirely dependent on others. do we feel especially grateful for the least relief or comfort given us. This kind-hearted prelate knew this and hence one of his first noble acts after his institution as Archbishop of Toronto was to found St. Michael's Hospital, where thousands of the sick and injured of all denominations have received relief and comfort.

TRUE SHEPHERD, LOVING FRIEND, What shall I say of his burning de sire to save the youth, who, cast amidst the many snares and temptations of this world, are exposed to lose their faith and be numbered among the criminal class? The loving heart of this benevolent father was greatly troubled at the thought of these dangers, and he gave himself no rest until he found a means of saving this class of children by establishing St.
John's Protectorate at Blantyre Park.

Many a prayer will be offered up for his eternal welfare by those whose steps he turned from the ways of sin and perdition to the path of truth and virtue. Truly can it be said of Archishop Walsh that he was a loving father, a watchful guardian of the widow and orphan, a willing protector of the poor, the helpless and afflicted.

He was a great Christian in his expansive and universal charity; he was a great prelate by the wisdom and gentleness with which he ruled the flock committed to his keeping.

We have lost a father, a pastor friend, whose memory shall be en-deared to us whilst life lasts. We have lost him who was our guide, our counsellor, our model. He has fallen asleep amidst the deep regrets of his loving flock and the magnanimous sympathy of the people of this country. of religion in those early days of his priesthood. But Almighty God destined him for a higher office and a more extensive field of labor.

After a fruitful ministry of thirteen years in the diocese of Toronto, he was selected to be Bishop of London. In He is gone, but he has left behind him

having done his whole duty! You can his new office he ever manifested the things. Enter thou into the joy of thy have tact help those girls, if you have tact What are the duties of a Bishop? He hope do we trust that there is reserved render honorable testimony, is a guarfor him a crown of justice and glory which the Lord, whom he served so faithfully, will render to him. is still our duty, a duty of faith and most of all gratitude, as his living children, to offer up to heaven our sacrifices and prayers that if any sin of human frailty remains unexpiated, the Lord may hasten the time of his deliverance and speedily bestow upon him the crown of everlasting glory. -Toronto Globe, Sept. 1.

LEO XIII. TO ITALIANS.

A Protest Against the Suppression of Catholic Institutions.

Pope Leo has issued an encyclical to the Bishops, clergy and people of Italy protesting against the recent decresuppressing so many Catholic institu-tions in various parts of Italy. This undeserved and unjust measure, the Holy Father says, has elicted the condemnation of every honorable person.

After showing that the institutions always made for the religious and moral welfare of the land the Pope continues:

But great was our surprise and grief when we learned that under an absurd pretext ill disguised by artifice they had the audacity in order to deceive public opinion and to carry out a premaditated purpose to make against Catholics the ridiculous accusation that they were disturbers of public order and to cast upon them the blame and the harm consequent on the seditious risings of which several districts in Italy were the theatre. And our grief increased when arbitrary and violent acts followed and we saw many of the principal and ablest Catholic journal suspended or suppressed, parochial and diocesan committees proscribed, meetings with regard to congresse dispersed, some institutions rendered useless and others threatened, among them those which had solely for thei object the increase of piety and private beneficence, and when we saw harmless and well deserving societies dissolved in great numbers and thus destroyed in a few stormy hours the patient, charitable, modest labor of many years of many noble intellectua and of many generous hearts.

But these heinous and hateful mea sures absolutely contradicted its previous declarations. For it had long represented the population of the peninsula as of the same disposition and altogether at one with it in its revolutionary and anti Papal work but now all at once it gives itself the lie by having recourse to extraordinary expedients in order to suppress an immense number of associations scattered throughout Italy, and this for no other reason than because they showed themselves well disposed and devoted to the Church and the cause

of the Holy See. But these measures were opposed, above all, to the principles of justice and the very standards laid down by the existing laws. By virtue of the principles and standards it is lawful for Catholics, like all other citizens, to enjoy freedom of combination for the promotion of the moral and mater ial welfare of their neighbors and for the practice of piety and religion. It was then an arbitrary procedure to and are held in respect in other countries, without having any proofs of culpability on their part, without any document showing their participation in the disorders.

It was also a special insult to us who

had designed and blessed these useful and peaceful associations, and to you, venerable brethren, who had attended to and promoted their development and watched over their conduct; our protection and your vigilance ought to have gained still greater respect for them and made them free from suspicion. Nor must we omit to say how pernicious these measures are to the interests of the multitude, the preservation of society and the welfare of Italy. Through the suppression of these societies the moral and material misery of the people, which they sought by every possible means to alleviate, has been increased, and the body politic is deprived of a powerful conservative force, for their organiza. tion itself and the diffusion of their principles formed a barrier against the subversive theories of socialism and anarchy; lastly, the religious conflict has been greatly inflamed, a conflict which all men free from sectarian passion know to be supremely disastrous to Italy, whose strength, power and unity it breaks up.

We are not unaware that the Catho-

lic societies are accused of tendencies opposed to the existing political regime in Italy, and are therefore regarded as subversive. This imputation is founded on a misunderstanding purposely created and maintained by the enemies of the Church and of religion to make it appear to the public that there is ground for their unjustifiable ostracism We desire that this of these societies. misunderstanding should be removed once for all.

The Italian Catholics, by virtue of the immutable and well known principles of their religion, eschew all conspiracy and rebellion against the public authorities, to which they render

render honorable testimony, is a guarantee of their conduct in the future, and this ought to be sufficient to assure to them the justice and liberty to which all peaceful citizens have a right. More than this, being, owing to the doctrine they profess, the strongest supporters of order, they are entitled to respect, and if virtue and merit were adequately appreciated they would also have a right to the regard and gratitude of those at the head of

public affairs.

But the Italian Catholics, exactly because they are Catholics, cannot renounce the desire that their Supreme Head should be restored to his necessary independence and his entire liberty in a full and effective manner, this being an indispensable condition for the freedom of the Catholic Church. Upon this point they will change their opinions neither for threats nor vio-They will bear with the existlence. ng state of affairs, but as long as this will aim at the downfall of the Papacy through a conspiracy of all the antireligious and sectarian elements they can never, without violating their most sacred duties, agree to uphold it by their adhesion and support. To demand from the Catholics a positive co-operation in maintaining the present state of affairs would be unreasonable and absurd, since it would then be no longer lawful for them to bey the teachings and precepts of this Apostolic See, and they would have to act in opposition to it and pursue a different line of conduct from that followed by Catholics of all other

The Holy Father then goes on to show that the Catholics are unjustly called enemies of their country. The real enemies of Italy must be found elsewhere. He then says:

We call the attention of our Italian children and those of other nations to this state of affairs. To both, however, we would say that if our sorrow is great not less great is our courage and our confidence in that Providence that governs the world and watches constantly and lovingly over the Church which is identified with the Papacy, according to the beautiful expression of St. Ambrose: "Ubi Petrus ibi Ecclesia." Both are divine institutions which have survived every at tack and outrage, which have seen the centuries go by without being shaken, and which have gained increased strength, energy and constancy from

As to ourselves, we will not cease to love this noble and beautiful country, the land of our birth, proud to spend our remaining strength in preserving for it the precious treasure of religion, in keeping its sons on the honorable path of virtue and duty, and in relieving their distress af far as we can.

THE QUESTION BOX. The New World

Question: What is the meaning of

limbo, and how do you explain the words of the creed, 'He descended into

Answer: "Limbo is derived from the Latin word limbus, which signifies a border or fringe Limbo literally means the border of hell. In a loose sense there are three hells-hades, or dissolve so many beneficent Catholic institutions, which exist peacefully saints of the Old Testament. There they awaited the opening of heaven through the entrance of the God-man, Christ. It was, of course, into limbo that the Saviour descended. It He called 'Paradise' in His words of consolation to the penitent thief: 'This day thou shalt be with Me in Paradise.' was indeed paradise during the Saviour's sojourn, for there He not only preached, but manifested His glory. Question 2. : "Why do we stand at the gospel?"
Answer: "I presume very often

you stand because you see the others standing. But the Church asks us to stand to show our respectful attention and readiness to obey. proper attitude of him who receives instructions which must be unhesitatingly and promptly complied with. The gospel precepts are certainly in this class. The custom is old. The Jews stood during the reading of the law, at least, at certain periods of their history. The early Christon who did not enjoy the modern of pews, were permitted to be upon which they might be portions of the Mass, which quite protracted. At the g ever, supports were laid aside and even royalty put away its crowns and The military orders of its sceptres. The military orders of later times were accustomed to unsheath their swords at the gospel to show their readiness not only to obey, but

to defend it." From these principles, which no one can doubt, conclusions follow; chief of which is that on the last day of each month we examine ourselves and determine whether we have gone forward in the spirit or have fallen

Remember that a man is valuable in our day for what he knows, and that his company will always be desired by others in exact proportion to the amount of intelligence and instruction he brings with him. - Lowell's Letters,