

The Catholic Record.

London, Saturday, September 3, 1898.

PROHIBITIONISTS.

We have more than once stated in our columns that if Prohibitionists wish to obtain the attention of every citizen they should avoid intemperate language. Every Canadian has a due appreciation of the evils of the rum traffic, and every Canadian knows also that any scheme to destroy it cannot be strengthened by foolish denunciation.

Some time ago the Prohibitionists held a meeting in Halifax, N. S., and one of the speakers was an individual by the name of Firmus McLure, M. P. During the course of his address he made use of the following sentence:

"Things are very different to-day from when in the past the throne was overshadowed by the cathedral and the world's thinking was done by the priest, and that thought was not of the highest order."

This gratuitous insult was offered to Catholics at a meeting to which Catholic priests were invited! Some of the auditors indeed showed their disapproval, but not one of the gentlemen on the platform had the common decency to protest against the ignorant bigotry of Mr. McLure. We do not know the gentleman, but if the courtesy and tact and truth evidenced by his remarks are indicative of the calibre of those who are advocating Prohibition in Nova Scotia, then may we well exclaim:

Save us from our friends! Other reasons aside, the very idea of adhering to a cause championed by individuals like McLure is repugnant to those who believe that truth and justice are as necessary for our national life as temperance. The best way to kill a cause is to make it ridiculous.

And if Prohibitionists wish their cause to be utterly discredited let them send McLure, with his priest and cathedral story, throughout the country. The gentleman in question has been profuse in apologies, in statements that he meant nothing offensive, but all this does not prevent words from retaining their value and significance.

TRUE SUCCESS.

Some of us are too anxious about what we call "results." We commence to talk before we have learned to be silent and to yearn after positions of superintendence before we have mastered the lessons of obedience. The wranglings and noise of the world fill our brains with confused murmurs, and we are too much inclined to adopt its standards and to embrace its principles.

The braggart and the man who knows too little to discern that he knows nothing pushes aside the sage and scholar. Success is the great thing. All our energies must be devoted to it, and no matter how acquired it will have the applause of those who do their thinking by proxy. We, too, would have our brethren to stand not as idlers but to be in the front ever and always, for we believe that by so doing they can extend God's kingdom on earth.

We wish them, however, to remember the conditions that must accompany the success that has any element of permanency. The heroes of the Church have dominated whole generations, not by material force but by a faithful imitation of the virtues of Him who came on earth and taught in His school the lessons of humility and obedience. When once we grasp the fact that, without these, success is but failure, and that they are infallibly certain of effect, we have learned something.

In these days of wealth, of material prosperity, of childish display, it is consoling to recall the fact that the Saviour, without the assistance of anything the world considers essential to success, wrought that wonderful transformation called Christianity. Poor and abject, a Teller for His daily bread, ruled by creatures, obscure and contemned, He yet won an everlasting place in the heart of Humanity. And so it has come to pass that any man who has exercised an influence upon his fellows has sat at the Master's feet and gripped to his soul the teachings of humility and obedience.

We may not acquire them without much labor, but the time and exertion invested in their acquisition will bring in the years to come a very high rate of interest. They will, besides steadying us against the onrush of false ideas, give us peace and solidity of character.

It is a dangerous thing to forget our past.

POPES

The advance of the English soldiers in the Sudan brings to our mind the memory of the brave soldier who went to his death at Khartoum on that January day of 1885. Gordon was always a man who cringed not and feared not and shrank not from the fullest accomplishment of what he considered his duty. His conduct in the suppression of the Chinese rebellion proved that he possessed the necessary qualifications for a great general, and his refusal to accept any pecuniary reward from the Chinese Emperor, because some rebel chiefs to whom he had vouchsafed pardon were murdered, proved that he served God and not mammon.

His opposition to wrong, no matter where it reared its head, ever asserted itself. He was not the man to stand idly by and permit the weak to go under the heel of the oppressor. We cannot but admire his way of disposing of the moments that constituted his leisure hours. Instead of indulging in the usual methods of killing time he went about gathering friendless urchins together, teaching them and obtaining employment for them. Some good people looked upon him as a visionary, an oddity, but Gordon little cared for the world's opinion so long as he played a man's part. His life was not a bewildering mixture of small teas and talk or made up of hours spent in frivolous conversation with companions, but adherence to principle—a giving out of himself to others, a complete devotion to what he considered God called upon him to perform.

No one can read his letters from the Sudan without emotion. He gives us an idea of the difficulties of his position, of the opposition of the natives—of the slave trade—of the terrible loneliness in that desert of sand; and yet there is no complaint, no repining, but confidence that Providence would guide him and bring all things right in the end. In one of his letters he says that he prefers living in the Sudan to going out to dinner in England.

The people here have not a strip to cover them, but you do not see them grunting and growling all day long as you see scores and scores in England with their wretched dinner parties and attempts at gaiety where all is hollow and miserable. I prefer life amidst sorrows if these are inevitable to a life spent in inaction. There is now not one thing I value in the world. Its honors are false; its knickknacks they are perishable and useless. What I live I value God's blessing—health—and if you have that, as far as this world goes you are rich.

In the autumn of 1880 he came back to England for a much needed rest. Just then the Irish question was forcing itself on the attention of politicians. Gordon's interest was aroused, and he went to Ireland for data which could give him a clue to the cause of the discontent.

It must be remembered that he was not a henchman of any political party; and this, together with his experience of men and man's inhumanity, gave all the more weight to his opinion. He found out that at short distance from the much-civilized England there was a species of slavering slave driving as vile and as iniquitous as that which he endeavored to stamp out in the Sudan. He declared that the state of Irishmen was worse than that of any people in the world, let alone Europe.

"I believe that these people are made as we are; that they are patient beyond belief; loyal, but at the same time broken-spirited and desperate, living on the verge of starvation in places in which we would not keep our cattle. The Chinese and Indians are better off than they are. Our comic prints do an infinity of harm by their caricatures. The caricatures are not true, for the crime in Ireland is not greater than in England," etc.

This is the straightforward opinion of a man who saw things as they were, and not through the glass of prejudice and ignorance. The language was, of course too direct to fall softly on the ears of the officials, but Gordon talked as he fought, with all energy and straight at the foe.

POPE LEO XIII. TO THE PATRIARCH OF ANTIOCH.

A letter received from Damascus contains the information that His Grace the United Greek Catholic Patriarch of Antioch, Monseigneur Peter Geragiry, has recently received from His Holiness Pope Leo XIII., a letter written by his own hand, expressing the interest and loving solicitude which he bears for him and the flock, committed to his care in Syria, and his anxiety to assist him in promoting their spiritual welfare. He has also assured the Patriarch that the news of his approaching visit to Rome has filled His fatherly heart with pleasure and anticipation. Monseigneur Geragiry is an old friend and co-laborer in missionary work in Syria of the Rev. Father Macarios Nass, the pastor of the Greek Catholic congregation in Toronto.

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A TRUE HERO.

The numerous communities of the Ladies of Sacred Heart throughout Canada and the United States are eagerly awaiting the arrival from Paris of the mother general, who is now on the way across the Atlantic to make a tour of inspection through the American houses of the society.

For the first time in the history of the Sacred Heart the office of Mother General is held by an Irish woman—Mme. Digby—who was for many years the Superior of the well known convent at Rochampton, near London, Eng. Mme. Digby is of the family of that name distinguished in English and Irish Catholic history for its devotion to the faith and to the crown. Sir Kenelm Digby was one of the most unique characters in the times of James I. and the unfortunate Charles. His curious memoirs are well known to bibliophiles. In the present century his descendant, Kenelm H. Digby, has illustrated in literature 'phenomenal erudition. His "Broad Stone of Honor," in five volumes, is the delight and wonder of the student of chivalry, and his most elaborate work, "Mores Catholicæ," is a monument of religious faith. In twenty or more other volumes this author displays a breadth of learning and a depth of research rarely to be met in modern literature.

So it is the Mother-General of the Sacred Heart inherits with the traditional faith the literary instincts of her family, of which she has given signal proof in her religious life. Madame Digby, as might be expected, has shown rare administrative capacity in her position as Mother-General. This, indeed, is a requirement in her important position. The convents and academies of the Sacred Heart are to be found in every part of the globe, from Paris to Peking. They are well-known throughout the continent of Europe, in Ireland and England, as well as throughout all the British possessions. They are to be found in Mexico, Cuba and in the chief centres of South America and Australia.

The far away convent of the Sacred Heart in Timaru, New Zealand, was founded by a band of Sacred Heart nuns sent from Chicago about fifteen years ago. At its head was Mme. Boudreaux, for some time Superior of the convent and academy on West Taylor street. The new mission cost the dear woman her life, as she died there within a few months of its founding. The calamity was certainly hastened, if not directly caused, by her labors and anxiety in establishing the new mission.

So it is the establishments of the Sacred Heart may be said to encircle the globe. The mission of the society is education of girls. In France and in the cities of the continent of Europe it is devoted principally to the education of the higher classes. This, indeed, is generally the case wherever the Sacred Heart has a foundation. In many places, however, along with the academy for young women the parochial school is carried on.

The principal houses of the society in the United States are located in New York, Albany, Rochester, Boston, Philadelphia, Providence, Cincinnati, Detroit, St. Louis, Chicago, Omaha, San Francisco and New Orleans. Several important houses are maintained in Canada, notably the one in our own Forest City. There is a convent and academy at Havana, Cuba, from which we are likely to hear more frequently hereafter, and there is a convent in the City of Mexico, in which the wife of President Diaz takes great interest, as it was there she received her education.

Naturally, then, the arrival in America of the Mother General of this widely-spread community is an event of special interest not only to the members, but to the educational fraternity in general.

Madame Digby is accompanied by her secretary, Madame Gurton, by an English Lady Superior, Madame Stuart, long Superior of one of the English Houses of the Order. The party will land at Quebec the present week, and after making a tour of the Canadian Houses will cross the border to visit the Houses in the United States.

GERMAN CATHOLICS.

Milwaukee, August 22.—The 340 delegates to the forty-third annual convention of the German Roman Catholic Central Society met in the Deutscher Mannerverien Hall to day, where business sessions were conducted. President Adolph Weber, of Racine, stated that the annual report of the financial secretary shows a membership of about 50,000, representing 575 societies. During the year 6,681 sick members were paid benefits aggregating \$161,590. The heirs of 753 members were paid \$92,185. The amount of cash now in the treasury is \$1,500,000.

Ernest Maria Lieber, leader of the Centrist party in the German Reichstag, made an address.

A DISTINGUISHED NUN CROSSING THE OCEAN.

Mme. Digby, Mother General of the Ladies of the Sacred Heart.

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KEEP THE BOY AT SCHOOL.

A Protest to Parents Which is Both Wise and Timely.

Ave Maria.

Now that the time for reopening our schools is at hand, we wish all Catholic fathers could read the earnest protest of Rev. Dr. Barry against withdrawing children from school just when they are beginning to profit by it. Two paragraphs of his excellent address we must quote:

"Just as their minds are opening out, they themselves will be taken and flung headlong into the crush where every one scrambles for a living. At the moment when they require discipline and would profit by their books, education for them comes to an end. They are left to struggle as if they were grown men, while they have the untrained, feeble, defenseless habits of children. We lose thousands of them every year. And when I say 'we lose them,' I mean that they are lost to the Church, to their parents, to society; that they are condemned to sink because they get no chance to rise, and that if ever the chance does come to this or that one among them, he is commonly so ill educated that he cannot take advantage of it. Hence two things show which we see all around: The work of education is always beginning, only to stop before it has yielded fruit; it is a spring that has little harvest. And our lads, with their fine capacity for learning, for science, for what the modern world values and rewards, are thrown back into the mass of laborers, as if they were doomed to the lowest place by their own fault and beyond redemption."

"Reckon it up and you will see that for the sake of it, it may be, twenty pounds all told you sell away your boy's chance of rising in the world, and by denying him an extra two years' training you condemn him to be a common laborer, a mere Gibeonite, all the days of his life. And that twenty pounds I have supposed comes in such tiny driplets, so little at any one time, that I do not shrink from affirming that thousands of parents sell their children's future for a handful of sixpences."

"The position of a man at thirty and afterward usually depends on the sort of training he has at the age of twenty-one. One or two years are a small part of an ordinary human life, but the difference which one or two years of study make in a man's chances of success may be tremendous. The parent who needlessly takes his boy out of school for the pittance he is able to earn is, in the very worst sense, 'penny wise and pound foolish.'"

ARCHBISHOP IRELAND'S LETTER.

Under date of August 17, Archbishop Ireland, of St. Paul, issued a strong letter in behalf of higher Catholic education, especially commending the Catholic university, and urging the development of more vocations for the priesthood.

The concluding paragraph of the letter is a summary of its contents: "What shall be the future of the Church in the North-West? I gave reply: With a numerous and thoroughly educated priesthood, with a large contingent of intelligent and devoted laymen, ready by acts of daily living to honor and glorify religion, ready by word and pen to explain and defend her doctrines, ready by generous gifts of personal labor and material possessions to beautify her tabernacles and strengthen her works.—The Church will serve her Master well, win to Him the souls of men, and make firm His reign over society."

ARCHBISHOP WALSH.

Canadian Churchman.

Although the late Archbishop Walsh was not of our communion, we can yet join with those who lament his loss and revere his memory. He was indeed one of whom we could say: *Quoniam talis, utinam noster esset.* (Being what you are, we could wish you were ours.) A man of large and simple nature, devoted to his Church and his people, scholarly, learned, studious to his last days, he made many friends and few enemies; and yet he was uncompromising when he thought that a principle was involved. May his memory linger gratefully and affectionately among his own people and with the general public, whom also he served! May we all learn to follow him as far as he followed Christ!

THE PRIMA DONNA'S CHAPEL.

Quite recently Bishop Mostin, of Menavia, in Wales, blessed the new chapel which Madame Adelina Patti has fitted up in her Welsh castle at Craig-y-Nos. He also celebrated the first Mass in it.

FOR ALL WHO LABOR AND ARE HEAVY LADEN.

Boston Pilot.

An intelligent Protestant once remarked of the devotion of the Apostleship of Prayer, that it must have a very broadening effect on the minds of those who practice it. One smiles a little, perhaps, at the New England characteristic underlying the remark; but it certainly is true that not only is the soul uplifted but the mind and heart are expanded to embrace all humanity when we make the interests of the Heart of Christ our own, as we do when we are worthy members of the great League of Prayer.

Month by month, world-interests are presented by Our Holy Father, the Pope, for the special prayers of members; and one marvels sometimes at the opportuneness, suggesting almost the prophetic spirit, with which the intention synchronizes with a need evoked by some calamity of vast importance; as when, for example, the destruction of the Maine brought home to every member's heart the perils of seamen whose spiritual and temporal welfare had been the February intention.

For All that Labor and are Heavy Laden is the intention recommended for September; and we American Catholics remember that Labor Day is the national holiday of the month.

This, however, is a mere coincidence. "The Working Man's Pope," as some one happily called Leo XIII., is well aware of labor in many lands under harder conditions that can be easily imagined in this land of the free, and at the united prayers of the many millions, bonds may break and burdens may fall whose stringency and weight only God Himself can measure.

The multitude of mankind belong visibly to the army of the tollers; gaining a modest or oftimes a meagre subsistence by unremitting labor. The common human griefs of sickness and losses, death and old age are always intensified by soiled material cares. Temptations to wrong doing are more imminent and deadly; for, let the scornful and thoughtless child of luxury say what he will to the contrary, the sensibilities of the poor are as keen, their affections and ambitions as ardent as his own.

Destroy the workman's faith in God and in "the world that sets this right," and anarchy follows as logically as the explosion follows the ignition of gunpowder. Mere utilitarian motives for patience and resignation are maddening to the man who, after a lifetime of faithful and poorly-requited service, finds himself flung off like a worn-out boot by some soulless corporation; or who sees his children starving in a Government-created famine, and no more strength for labor in his own honest and willing hands.

The condition of the laborer has, it is true, been greatly ameliorated throughout the civilized world, and especially in our own country, within recent years; but it is vain to hope that while sin and its consequences remain in the world, poverty can ever be legislated out of existence. The differences of mental and physical endowments must of themselves create differences of conditions; but to this must always be superadded the differences in moral fibre and the fear of the just God.

Broadly speaking, it is true that — the shrewd and the selfish are sure to rise While the simple and generous die obscure, —

And, evidently, there are those in place and power who have forgotten that the wrongs of the laborers defrauded of their wages cry to heaven for vengeance, even as the blood of the murdered innocent.

So, the workers the world over, need and will need while time endures, prayers for their spiritual needs—faith, patience, courage; yes, and prayers for their intellectual and material advancement, too; for this way lies, as the great Leo XIII. pointed out in his Encyclical on Labor, the most effective checking of the monopolist in land or other material possession.

The worker needs to remember that the Divine Christ chose to labor with his hands during the days of His earthly life, and to be a Man of Sorrows and acquainted with infirmity.

Dore, with a poet's instinct, shows us in one of his best pictures, the multitude of them that labor and are heavy laden hastening to Him who has promised to refresh them; and one cannot but think that this multitude is almost of necessity the great multitude of the redeemed. Christ stands, in a circle of pale but far penetrating light, with His cross upon His shoulder. They crowd about Him, the hard-handed men, the bent and distorted women; the old-faced stunted children of the mills; the old and alone, who must work to keep the faint breath a little longer in their worn-out bodies; the "out of work," the afflicted. A man holds up on his strong arms, the slender form of his young dying wife; and the mother lifts the sick and puny child into the sight of Him who blessed the children long ago.

Here and there among the multitude are poets and painters; yea, a king lifts a haggard face under his crown; and a Pope as poor as Peter—for all of his tiara — and laden with as heavy a

RE-OPENING OF THE SCHOOLS.

Catholic Columbian.

In a few days the schools will again re-open their doors to the hosts of children coming back to them rosy of cheek and bright of eye after the enjoyment of the long vacation. A little later the academics, colleges and universities will see their students flocking anew to their classic halls, and a new scholastic year will have begun.

How much and, alas! how little, that year may mean to those who enjoy it. In it may occur something which will determine the whole after trend of the child's or the student's life. A truth may be impressed upon their minds and hearts which will influence for good or ill their future days, rendering them, as they grow up, noble men and women; or a false notion may so warp their minds and corrupt their hearts as to make their whole lives failures. Good or bad habits may be formed during a single scholastic year, evil or excellent associations may be made and a hundred other things may happen which will have a determining effect upon the character in after years. Wisdom and knowledge may be gained by fidelity and application or lost through neglect and idleness.

A single school year is a very important period in the life of any boy or girl, youth or maiden; and it behooves Catholic parents to see to it that their children be sent to Catholic schools wherever that is possible, to exercise a vigilant supervision over their moral instruction at home, lest while their offsprings are acquiring worldly knowledge and acquaintance with books, they grow up ignorant of spiritual wisdom and neglectful of their religious duties.

A NOBLE EXAMPLE.

A Heroic Priest's Devotion to Duty Beautifully Described by a Brave Woman.

"Kit," of the Toronto Mail and Empire staff, writing from Santiago, under date August 3, describes the service done by the chaplains during the attack on Sibony. She writes: "One Catholic priest, Father Fitzgerald, a professor of the Catholic University at Washington, of the Twenty-second Regulars, stood with his boys day and night in the trenches, under fire, and in camp. A scholarly, gentleman, he helped to carry the wounded off the field. A little Englishman named Godfrey was shot in the head and left for dead. Father Fitzgerald found him, lifted him up and fairly carried him a little way apart. There he sat, the kindly Catholic priest, with the wounded man in his arms, while about him the bullets sung. And here he aided and sheltered Godfrey till help came. One night late, this same priest, in rags, almost naked, came to the tent of a newspaper man seeking shelter. The journalist gave him a pair of pyjamas. 'The poor man actually cried with joy when he got them,' the reporter told me."

He Received Congratulations En Masse In Order to Avoid Fatigue. Sunday was the Pope's name day, and it was celebrated with much éclat in Rome. His Holiness received congratulations en masse instead of singly, in order to avoid fatigue. He looked more feeble and more emaciated than ever. His voice was clear, but give evidence that it was failing. The King of Spain sent an affectionate telegram, praying the Pope to bestow the Apostolic Benediction on his suffering country.

PRaises THE SISTERS.

Dr. Senn, the well known surgeon has returned from Porto Rico, where he went with the United States troops. Referring to the hospitals there, he said: "Ponce has a large charity hospital the 'Tricoche,' with two hundred beds, under the care and management of the Sisters of Charity. The hospital is a model of cleanliness and comfort. I am sure that every one who has enjoyed the kind treatment and excellent care of the Sisters in this great institution of charity will have a good word for this worthy order."

THE CATHOLIC PAPER.

Catholic Citizen.

The taking and the reading in the family of a Catholic paper, is the best evidence of the existence there of "a Catholic spirit." A Catholic household without a Catholic paper, needs the immediate influence of the missionary.

St. Rose.

St. Rose of L'ma, the first canonized saint whose life was wholly spent in the United States and whose feast the Church celebrated on August 30, was a Spanish-American.

cross, claims his place among them, that labor sorely burdened.

It is a picture suggestive of the ultimate and only solution of the labor problem; and it points to Him who alone can give to men, patience to wait for the Day of Redemption, and make the best for earth and heaven of the waiting time.

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