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 Catholic Record.

London, Saturday, Nov. 16, 1901

A DELUDED PARSON.

Another county heard from. Bishop McCabe, a Methodist, is out with the statement that he would rather have been Oliver Cromwell for an hour than a Catholic saint for a thousand years. There is no accounting for tastes, but it bodes evil for a community to have a white chokered gentleman with such murderous instincts at large. The Bishop is behind the age. Men who know anything look contemptuously upon this kind of a clerical mountebank. The masses, the poor unchurched masses, who have been at the mercy of ministerial spouters from departed Fulton of unclean memory to this truculent and ignorant Methodist, are learning from lips pledged to charity and truth the language of hatred and falsehood.

The one big mistake that the average Methodist makes in his public pronouncements is that he sizes up his auditors as mental degenerates. But he should try to understand that the days of verbal millinery have gone by. It was doubtless some orating of the McCabe style that constrained the Rev. Sidney Smith to write: "Give us back our wolves again, restore our Danish invaders, curse us with any evil but the evil of a canting, deluded and Methodistical populace," or, as in this case, of a Methodistical parson.

CATHOLIC EDUCATION.

It were well for our readers to devote some time to the study of the Catholic system of education. There are so many educational fads devised nowadays for the delectation of the patient taxpayer and so much rank idiotcy talked on the subject by even men of reputation that it were shameful for us not to have some reason for the faith within us.

We may be taxed with illiberality for inveighing against the system upheld in too many sections of the country. But we can bear with the charge. It will not be made by a man of discernment: and we think that without the fold there are not a few who echo the words of the late Dr. Hodge of Princeton: Shall not all of us who really believe in God, thank Him that He has preserved the Roman Catholic Church in this country true to that theory of education on which our fathers first founded the public school of the land, and which has been so madly perverted. The system that is turning out annually a horde of undisciplined pagans, because it is essaying the impossible task of curbing the passion and pride of man with human knowledge and human reason, is losing its fascination for it erstwhile enthusiastic adherents. It has been condemned time and again by non-Catholic educators as the fosterer of crime and vice and idleness. And in view of these pronouncements, and of its fruits, which cannot escape the eyes of the least observant, it is passing strange that the secularist and indifferentist should be allowed to still occupy the field which they have held too long.

We may be told that secularist institutions are in the matter of imparting knowledge far superior to our own. We hope we are not narrow-minded, but we confess frankly our inability to see wherein is this superiority. Nay, more, we believe that a Catholic graduate who is not a degenerate should be a better son, a better father, a better citizen than the lopsided product of the godless system.

But supposing the claim of superiority to be based on fact, is it not preferable to have a man deficient in some "ologies" than to have him deficient in the science that can help him to live and die well. Is it wisdom to entrust the young to those who teach, implicitly at least, the blasting doctrine of materialism, or to Catholic educators who know that no man can be the client of science who does not love justice and truth and that there is no truth or justice without the light of the knowledge of God?

CHRISTIAN DOCTRINE.

Spivago's Method of Christian Doctrine done into English by Bishop Messmer should be the vade mecum of the Sunday school teacher and of all who have the care of youth. There used to be an idea in some quarters that the teaching of catechism was a very simple matter. Striplings who had been graduated from Butler's catechism were considered competent enough to take charge of the religious instruction of the little ones.

Most of us would not think of confiding the secular training of our children to teachers destitute of all knowledge of the technique of their profession, but we are not so particular with respect to their religious education. Anyone, young or old, who can keep the children quiet, and have them attend, is acceptable for the task, and as a consequence we have many essaying to impress upon the souls of the little ones something of which, to say the least, they are imperfectly informed. They are willing enough, but that cannot atone for a want of method and knowledge. We seem to forget that a Sunday school should be a school in reality—to be taught according to approved methods—and that neither the devotion of the Director nor a full quota of pupils can ensure its success unless it have teachers aware of their responsibility and conscientions enough to prepare their instructions. This lack of preparation is one of the reasons why many teachers are worse than useless. For not only do they not succeed in teaching the young, but they contrive to make catechism a dull and tedious business, a thing to be avoided as soon as possible.

We are not presuming to advise Sunday school teachers, but we should wish them to understand that catechism is our most important study; and they who think that without trouble and toil they can help us to master it are blindly presumptuous, said Monseigneur Dupanloup—and he is a weighty authority in this matter. "It is impossible to give a good catechetical instruction without having prepared it with the greatest care. A good catechetical instruction demands of the most skillful four, five or six hours of preparation. I have sometimes had two or three days of continuous work, sometimes a whole week, in preparation for certain very difficult or very special instructions."

It were too much to exact of all our teachers the elaborate preparation of this great instructor of youth; but his advice may serve as a corrective to levity and to the idea that the teaching of catechism is the easiest thing in the world.

AN ARCHBISHOP ON SOCIALISM.

Mgr. Corrigan Denounces its Theories as Inimical to Workingmen.

New York, Nov. 4.

Archbishop Corrigan, in St. Patrick's Cathedral, yesterday morning, preached the second of the series of sermons he is delivering upon the conflict between socialistic theories and Christian teachings. At the outset the Bishop read an extract from a recent encyclical of the Pope, wherein was condemned the socialistic theory that in order to remedy the evils of the day private property should be destroyed and individual possessions should become the common property of the Sate.

"Every living man in this country," the Archbishop continued, "is entitled according to the Declaration of Independence, to life, liberty and the pursuit of happiness. He has a right, moreover, to self-improvement, to the developing and perfecting of his faculties whether in the department of knowledge or of virtue. He has a right to food and clothing, to the shelter of a home, to occupation and to permanency in the possession of what he has acquired by his labor. Permanency of possession is an essential point because this gives at once a stimulus to endeavor and to the attainment of proper earthly ambition. Evidently under the socialistic theory this permanency would be removed and consequently all would go that makes life worth while, liberty worth having, or happiness anything more than a name.

WORKINGMAN FIRST TO SUFFER.

"If the theories of the Socialists were carried out the workingman would be the first to suffer. Without property he cannot exercise his innate rights to personal comforts, to the pursuit of happiness and to the development of his faculties. Who would till the fields if some one had a right to step in and reap the harvest? A man must provide for the future and therefore he has a right to lay by something for a rainy day. He must have the wherewithal, not only for his present needs, but must put aside for the future. What is the theory of wages—that a man gives the sweat of his brow and his labor in order that he may get something in return?

"Now, suppose that a man receives enough not only to provide for to-day, but, by frugality and economy, to lay aside a sufficient amount of money to buy a small piece of ground. What is this ground? It represents what he has earned by the sweat of his brow; it is a part of his salary, a part of the money he has worked hard to gain. Assuredly, therefore, he has the right to dispose of that ground in any way that he pleases, because by his own personal labor he has acquired it. Therefore, when Socialists say that property should be transferred from the individual to the State or the community they strike a direct blow at the liberty of the workingham. It is undeniable that a man by having this right to dispose of his wages as he wishes and to possess property is much bett r off under the present system than he would be under such a system as is urged by the Socialists, because under their rule whatever a man acquires must pass not to himself, but to the community.

THEIR GREAT SHIBBOLETH.

"The great shibboleth of the Socialists for more than a hundred years has liberty, equality and fraternity. Their theories would destroy all three in the only sense in which there is any possibility for them to exist. Liberty is the right to enjoy what belongs to one's self without infringing the rights of others. The first principle of socialism takes this away because it aims at the acquisition of the rights of the individual. True equality of course, means equality before the law and then the equality of opportunity and of reward in proportion to the valu of labor. It cannot mean that all men should be equal in every sense. To maintain that theory as well it might be said that all mountains should be of equal height, that all vessels be of equal capacity and that all metals be of equal value and utility.

"If socialism prevailed a man would not even have the right to choose his own employment. Usually the individual seeks to better himself, but there is always inequality of ability. Take, for instance, the professor of a university and the man who lights the fires and cleans the rooms. Both are equally good in the sight of God, but not in the sight of man. If man is left to himself, his inclination will be to rush for the place of honor. But under socialis n he would not have this right, and so far from his liberty being increased under socialism it would actually be cut off. The socialistic theory of liberty could only be realized when all men are reduced to the dead level of ability.

"Nor is socialism fraternal. Fraternity is essentially a Christian principle, and is founded upon the declaration that 'Thou shalt love thy neighbor as thyself.' The law, or system of laws, which would take tue fruit of one man's labor and give it to another is a direct contradiction of the idea contained in real fraternity. There is not a single great leader among the Socialists who is a Christian. They are either agnostics or anti-Christian. Their maxim is not Christian. It simply tends to the development of material prosperity. Religion is left out of the socialistic creed altogether.

OPPOSITION TO CHRISTIANITY.

"There is essential opposition to Christianity in the socialistic ideas, so much so that when last year a certain number of Catholics desiring to ameliorate the conditions of the poor began a movement which they called Social Christians, in opposition to social democracy, the Holy Father in an encyclical said there was nothing in common between the two and that there was as much difference between them as between light and darkness.

"When these Socialists say that it is not necessary to own land because the State will provide for one's wants they are simply begging the question. Private property is always recognized as a legitimate possession and individual rights are always prior to those of the State. It is folly to say that a man with all his innate rights should be subjective to the State. The sculptor who carves the statue is entitled to the stone, and so when a man takes a piece of barre d and makes it productive he is entitled to it."

The Archbishop added that the contention of the Socialists that the marriage bond should be broken by mutual consent was also directly opposed to Christianity.

THE DUTY OF A CATHOLIC GENTLEMAN.

Noteworthy Address of Bishop Byrne at Installation of Knights of Columbus at Chattanooga, Tenn.

A branch of the Knights of Columbus was recently organized in Chattanooga under the most prosperous conditions. P. J. Brady, of Cleveland, conducted the degree work.

At the banquet a notable address was made by Right. Rev. Thomas S. Byrne, Bishop of Nashville. His subject was "Knighthood," and his remarks were of such broad and practical application that we are glad to reproduce them in part:

"All organizations like this," he said, "are the result of the thought of one man, who has meditated deeply upon some special need of his age, and who is so possessed and carried away with the importance of that need and the necessity of meeting it that he resolves to give his time and his energies to its realization.

"I can conceive that your founder was led on to found your society by some such motive as this: He looked about him, he studied the tendencies and the spirit of the age, and he saw that men, in undertaking any work of importance, combined together, entered into associations and sought the aid and counsel of their fellow-men. To combine, to associate together, whether for interest or pleasure, is the spirit of the age, and Catholics, no less than others, are affected by it and come under its influence."

In this tendency to organize there was an element of danger, Bishop Byrne continued. There was the danger of the introduction of political methods into Catholic associations by which ignorant men might be made the instruments of unscrupulous cabals. There was also the danger of Catholics falling under the influence of secret societies, which the Church cannot look upon with favor, and which lead to the destruction of faith. Hence the founder of the Knights wished to organize a society which should set high and intelligent standards and which should direct into safe channels the modern fascination for the mysterious and the secret.

These are the two ideals which your founder had in his mind: to form an association of gentleman—and of Catholics. And what a supreme ideal is that of a Catholic gentleman—one who respects himself, who is faithful to his fellow-men, who is loyal to his Church and God. If the State had only such citizens there would be no anarchy taught in our land and no assassin to lift hand against the representative of the might and majesty of a free people.

"This ideal of a Catholic gentleman possessed the mind of your founder, it haunted his memory, it filled his imagination. He became the knight of this dominant, this imperious ideal. It filled him with enthusiasm; it made him eloquent of speech and strong of will; he became its panegyrist and evangelist. He preached to others what he felt so deeply himself; he filled them with his own thoughts; he won them to his cause; he formed them into a body as earnest, as zealous as himself: and with them he launched this society into being; and it was borne onward and upward till it stands to-day the greatest body of Catholic laymen in the world. Its very advance, its growth, its popularity, its hold upon the best Catholics of the land are evidence of its need and of the craving it supplies. In a few years it has gathered into its fold a membership of close upon a hundred thousand, and these the flower of the Catholic gentleman of this republic.

"But its very success is its danger. There is an arrogance in strength and numbers, and a temptation to be imperious and self-sufficient. Just as humility is from above, so is pride from below; and as the former is our safeguard, so is the latter our rock of shipwreck. The only true expression of humility is obedience, and this will be your anchor of hope. The underlying principle of your society is obedience, prompt and unconditional, to the voice of the Church, and in this lies your future security. This should be, as I am confident it is and will be, your most sensitive point—it is your point of honor, and the more deeply you fix it in the minds of your members the more stable, the more enduring, the more glorious will be your history and the greater your efficiency for good. There have been organizations in the Church in the past, the glory of whose achievements is written on every page of history. They yielded to the temptations of power and the seductions of wealth; they lost the spirit of their founders and rose in their pride against the Church; they were smitten with the blight of death, and those of them that survive are either a mockery of what they once were, or the malignant enemies of the mother who bore and nursed them. What has happened once may happen again, and the only guarantee against this is an humble temper and an obedient will. And no virtues better become a knight, for all truly brave men are humble.

"And next to obedience to the Church as a guiding principle of your society should be an unshaken fidelity and an unswerving adherence to the principles of your founder and to his memory. It is almost an axiom in ecclesiastical history that in the measure in which religious orders have preserved the spirit of their founders are they strong and vigorous; and so also in the measure in which you will preserve the spirit of your founder will you have in you the guarantee of stability and the promise of efficiency. It is yours now to form the traditions of the future to which those who come after you will look back for guidance, and which will be the stay of your organization; sternly and stubbornly refuse to depart a hair breadth from the principles of your founder, assured that if you do your bonds are loosening and your usefulness is coming to an end. Say to innovators, as the old Jesuit general said to the Pope who wished to change the fundamental principles of the society founded by St. Ignatius: 'Sint ut sunt aut non sint'—'We will be as we are or we will not be at all.'

"And not only your founder's principles but his memory should be one of your most precious possessions. You should know his life and his work. He should be an abiding presence among you. His portrait should hang on your walls and look down upon your proceedings, and you should turn to those for guidance and inspiration. Those features will tell you that there was nothing dearer to his heart than the salvation of your souls and the interests of the Church; that his soul was aflame for every good work, for the honor of God's house, for the souls of innocent children, for their Christian education, for Catholic schools and their proper maintenance, for the good name of Catholics, for the care of the poor and the orphan.

"Sir Knights, are not these works to which you can give your heart and put your hand? And above all to our Catholic schools; which are menaced on every side. The knights of old were the protectors of the helpless and the defenders of the innocent. And who so helpless and so innocent as little children, and what service can you do them so important to them or so prized of God as to teach them to know and love their Maker. Let no man talk to me about the zeal for the Church, and least of all one bearing the proud name of Catholic knight, if he has not the zeal for Christian education of little children, whether they be his own or not. They are at least Christ's, and he is a knight of Christ, Who said: 'Suffer little children to come to Me.' I cannot conceive that any knight would fail to send his children to Catholic schools: and if he should he is unworthy of the name he bears. No, this should be a test of his Catholicity and any one failing in this test should not be honored by so glorious a title as Catholic Knight; for knight is not a common Christian warrior; he is or should be the very flower of the militia of Christ.

"See, Sir Knight, how many glorious works lie before you! It is all enough to have dress parades and speeches and initiations and banquets, but in heaven's name let not your work stop here. Frederick Ozanam, after his conversion, was taunted by his friends with the rebuke that after all, though he was a Catholic, he was doing nothing to forward the interests of his Church or to give practical, tangible evidence of her spirit of charity. Stung by the sneer, he and a few other young men, into whom he had infused his spirit, set to work; and the result is that world-wide organization known as the Conference of St. Vincent de Paul, which has brought sunshine to so many homes and dried so many tears.

"Yes, gentlemen Knights, set an object before you; always have some thing worthy to do: for only in this way can great organizations thrive and grow strong. Without works, without a definite purpose, no organization can endure. And that purpose must be positive—a purpose to accomplish something that will further God's interests. And what nobler, what more meritorious work can there be than the promotion of our Catholic schools, thus helping to develop and perfect the image of God in those innocent souls? Truly this is a work that should evoke all the chivalry of your hundred thousand knights—a work incomparably more worthy and meritious than even that which stirred Europe of old and marshaled her bravest sons upon the plains of Palestine.

"And now, Sir Knights, as I began by bidding you welcome, I will close by congratulating you on your splendid Catholicity, on the good example you have given everywhere in this diocese, on the great work you have done in bringing Catholics together, in making them known to one another, in creating a Catholic sentiment and Catholic public opinion, in making Catholics respected and self-respecting, in bringing back stray sheep to the fold, in stirring up in many souls a spirit of living faith, and in spreading abroad an atmosphere of peace and good will."

FIFTEEN ALTARS, FIFTEEN BISHOPS.

Unique Spectacle Witnessed in the Basilica of the Rosary at Lourdes.

Bishop McDonnell, of Brooklyn, arrived home the other day from Lourdes, where he consecrated the American altar in the beautiful basilica of Our Lady of the Rosary which has just been completed at the famous shrine. The basilica contains fifteen altars in honor of the fifteen mysteries of the Rosary, and each altar was consecrated by a separate Bishop, making a spectacle of rare solemnity and beauty.

"The ceremony," writes the Paris correspondent of the London Catholic Times, "may be said to have brought the late brilliant Lourdes season to a close. Cardinal Langenieux, wearing the pallium, acted as Papal Legate. Meanwhile each of the fifteen altars in honor of the fifteen mysteries of the Rosary was consecrated by a separate Bishop. Before this a brilliant line of color, mingling scarlet, purple and gold, had parted the throng outside. This was when the Bishops, forming a cortege, each mitred and with crozier in hand, made their way to the church. The jewels of their pastoral staves glittered in the sunlight. Some were exceedingly rich, as, for instance, that of Cardinal Goossens, Archbishop of Malines, which gleamed with amethysts and emeralds. One prelate, young and of striking appearance, towered above the rest. This was the Right Rev. Dr. McDonnell, Bishop of Brooklyn.

"On reaching the portal of the church the Bishops, forming a half circle, fell on their knees, each kneeling on a white velvet cushion embroidered with gold. Then the great doors were thrown open and the 'Veni Creator' resounded. The five hours' ceremonial allowed of a sermon, the preacher being Mgr. Enard, Bishop of Cahors. The Bishops' stalls were of white velvet and gold. At the close of the ceremony the Bishops, again forming a half circle on the steps outside the church, blessed the crowd gathered on the esplanade in front. Mgr. Rumeau, Bishop of Angers, preaching at the afternoon ceremony, thanked, in the person of the Cardinal Archbishop of Malines, Catholic Belgium for its hospitality in receiving with open arms, as it has just done, so many of the self-exiled French religious. In the evening the illuminations and torchlight procession were singularly magnificent, even for Lourdes.

"The celebrations in all lasted three days. They form a landmark in the history of Lourdes. Nearly thirty years have passed since the consecration of the beautiful crypt above; the basilica crowning it was consecrated in 1876 by Cardinal Guibert, Archbishop of Paris, surrounded by thirty-five Bishops and Archbishops, and now, after a lapse of twenty-five years, the Church of the Rosary receives its final act of consecration. These three buildings, each distinct, form one majestic temple and represent that 'chapel' asked for in her own words by the celestial apparition of the Lourdes Grotto.

AT THE BUREAU DES CONSTATATIONS.

"There is no spot in the world of higher medical interest than this bureau. The American Bishop of Brooklyn was a visitor to it during the few days that he spent at Lourdes. We saw him there in company with the Bishop of Tarbes and another prelate. That same afternoon, thanks to the courtesy of Dr. Boissarie, we were confronted with M. Gabriel Gargam, the miraculously cured of the 21st of August last, whom the graphic correspondent of the Daily Mail made his readers acquainted with at the time by describing him as a 'rag of humanity.' We saw before us a mild, modest-looking man of apparently about thirty years of age, tall, pale and thin, even of gentlemanly appearance, and though not robust looking, showing no sign of ill-health or infirmity. Having heard that he was practically an unbeliever up to the time of his cure, we ventured to say: 'Your religious faith came back did it not, just as the Blessed Sacrament passed by?' 'No,' he replied; 'it came back in the morning at the Grotto when I received Holy Communion.' We ventured another question: 'Why did you receive Holy Communion if you did not believe?' The answer was: 'I saw death approaching and I wanted to be in readiness.' He then alluded to his mother's influence in the matter. The aged mother was standing by. With tears in her eyes she said: 'Oh, the prayers that had been said in his behalf! Oh, the novenas to the Sacred Heart that had been made!' In presence of this two-fold blessing, a son's conversion and a son's cure, we said to Madame Gargam: 'You ought to be the happiest mother in France."

"Dr. Boissarie, on whom the mantles of Drs. Vergez and Saint Maclou have fallen, and who is at present at the head of the Lourdes Bureau des Constatations, is one to whom all honor is due. In him we see the faith of a practical Catholic combined with the acumen of a man of science. We see in him also not only a medical authority of the highest order, but an accomplished writer who makes his pen serve the cause to which he devotes his remaining years. This cause is the assertion beyond the possibility of disproof of the distinctly supernatural cures effected at Lourdes. No other but cures of this order have place in his works. His 'Grandes Guerisons de Lourdes' is one of the most valuable and interesting books now in the hands of the reading public. It is the gauntlet with which its author challenges the scientific world with reference to the Lourdes miracles."

WHAT AND WHERE IS PURGATORY?

In answer to the above question we would say that the location of purgatory, and the manner and extent of the punishment suffered there, are among those things which God, in His inscrutable wisdom, has not seen fit to reveal to man. The more generally received opinion is that it is a place of positive torments, which are, however, made light and endurable by the well founded hope of release. Theologians say that the sufferings of souls in purgatory far exceeds all earthly trouble and afflictions. Others teach that the great punishment is the unspeakable yearning of souls ravished at the sight of the infinite beauty and goodness of God, to be united with Him in Heaven. At judgment, they behold the glory and majesty of their Creator, and they long with a longing almost proportionate to the infinite happiness of Heaven, to again behold that Face, and sing the praises of the Most High in company with the angels and saints. The latte opinion is said to be more probable.

As to the location of purgatory there is nothing certain. People speak of suffering purgatory on earth. There can be no doubt that if sorrow and sickness and suffering be borne with the proper spirit, they merit for us an increase of sanctifying grace, and thus shorten the term of imprisonment in purgatory. All Christians believe that until Christ paid the infinite price of His sacred blood for man's redemption the gates of Heaven were closed, and the souls of the patriarchs and prophets and other servants of God were detained in limbo. Now, it would not be strange if, after Christ's death, limbo became the purgatory of Christianity. However, on the subject of which purgatory is, all is speculation. This much we do know—that there is such a place or state, and that those detained there can be *helped by our prayers*. There is, in fact, an incessant communication of the living with the dead, which is a natural consequence of the bond of charity which unites the faithful of this earthly life with those who have passed into the future. To condemn this communication it is first necessary to condemn charity itself, and deny the sublime and consoling dogma of the communion of Saints.—Catholic Herald.

To Christ's Mother.

Here is a non-Catholic with peculiar ideas. During the last ten years John G. Taylor, of West Chester, Pa., has expended hearly $50,000 in the erection in Lafayette cemetery of handsome marble shafts, some to the memory of his dead relatives, others to carrying out his views in a religious way, one of the latter being a monument to Jesus Christ, the base of which is built of glazed brick, while on to the top, incased in glass, is a statue of the Saviour.

His latest contribution to this burial place is a group consisting of ths Blessed Virgin and two cherubims. He has just begun the erection of another costly monument. It is to commemorate the heroic service of Count Casimir Pulaski, who fought at Birmingham in the battle of Brandywine.

Sorrow is for a season, but joy is lasting; death is a translation into life.