Catholic Record.

(Christian is my Name but Catholic my Surname.)-St. Pacian th Century. Christianus mthi nomen est Catholicus

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The Cathils c Record

FACTS ABOUT THE CONGO.

Our valued contemporary, The New York Freeman's Journal, had a few weeks ago a summary of an article contributed to the Catholic Revue Generale, (Brussels), by Father Castelein, S. J., on conditions in the Congo Free State. The writer, who, by the way, has just returned to Europe from the Congo, adduces facts which demonstrate great colonial progress, inconsistent altogether with the state of barbarism alleged to exist by the yellow journalist and the journalist also who shows the saffron hued streak in retailing any accusation against the Church. The writer's statistics indicate that the outlook for religion is very bright. As to gross ill treatment of the black by the white, it cannot, says Father Castelein, be substantiated by any evidence. Mgr. van Ronsle, Vicar-Apostolic of the Congo, affords the best explanation of the accounts of bratality when in refutation of charges of cruelty, he publicly stated that "the black man is naturally lazy : he has to be forced to work, and it frequently happens that mildness will not prevail with him. Severity is, no doubt, the general order, but violence on the part of officers or agents cannot be alleged at this The article might constrain time. Mark Twain from painting weird pictures of the Congo. It might not, of course, for Mark does like to stir up the animals and see journalism with big scare heads, red letters and wet with maudlin sentimentality. The public suffers, but some people have little pity for the public that follows the lead of the sensational scribes who talk blatantly and ignorantly on anything from evolution to recipes for the hair.

A CANDID LIQUOR SELLER.

We learn from our esteemed contemporary, the Christian Guardian, that Rev. Dr. McAfee, of New York, objecting to being the recipient of circulars portraying the virtues of certain brands of liquors, wrote the advertiser in ques tion, asking him if he found it worth while to send such advertisements to ministers, and enclosing a copy of a sermon on the evils of intemperance. Whereupon this rum dealer did not wax choleric : he did not descant upon the methods - decorous and admirable always-which he followed in selling liquor, and he did not indulge in per sonalities. He merely said if it rested entirely with him he would wipe out laws which cannot be stuffed into the the whole traffic in intoxicating liquors without a moment's hesitancy. 44 I quite agree that it is opposed," he wrote, " to Church principles and the betterment of humanity, and I only regret that circumstances are such that

I am compelled to remain in it."

many who look with straining eyes at the U. S. as the home of opportunity and affluence. Occasionally they flit over the border, and, if fortunate, obtain a job which they would scorn to take at home, and thus succeed in keeping a few paces between them and the free lunch counter.

that gibbers about rights and does

nothing to get them. We have also

A few have achieved prominence. Thanks to ability, to hard and ceaseless toil and the strength and courage which they have inherited from their Scotch and Irish forbears, who wrestled with and conquered the Canadian wilderness, they are out of the pushing and fighting crowd of dollar chasers. They are on pedestals ready to tell us of their favorite books or of any other thing which may help them to a halo. But what of the many who are failures ? What of those who haunt the Boston docks, for instance, in quest of a stray dime? What of the Canadians who are full privates in the army of "bums" and tramps? We have no hesitation in saying that the young Canadian of verage ability and without a " pull ' in the cities of the United States is about as helpless as is a cork in Niagara rapids. If such a people knew their country they would not, we think, desert it so easily and incidentally not write themselves down as lunatics. The fact is, however, that our children wallow in American magazine and paper stuff and talk about the prosperity and happiness which can be had for the asking in the domains of Uncle Sam. These prints are everywhere. In remotest hamlets the young know more about President Roosevelt and Mr. Bryan than about Sir Wilfred Laurier and his colleagues. Chit-chat about the millionaire, etc., fills their minds and eventually they acquire the habit of asserting that Canada is "slow" and gives no opportunity to the man who wishes to make his way. the man? I do not deny, brethren, This is the voice of either the liar or of that like others the Catholic loves, ad ignorance that is as contemptible as it is unpardonable. For this we blame the parents who open the door to all kinds of cheap magazines. A partial antidote might be a low. priced magazine in accord with our ideals and principles. The greatest safeguard is a pride in our institutions -not a pride born of boasting or of fervid oration-but of knowledge of our history and of the resolve not to be recreant to our duty to keep the land our fathers won for ourselves and our children. And then our form of government is not in an experimental stage. Our liberties and peace are safeguarded by our flag, and we have

pockets of lawless millionaries. FEELING PIOUS.

The Brotherhood of Humanity is a knows, as St. Paul so forcibly teaches in his epistle to the Hebrews, that there is only one priesthood in the phrase that can be so dandled on the ips and caressed and repeated as to make the average man feel unselfish. And it costs nothing. One may look at our the man in the street, at the urchin who sells the newspapers, at the care and sorrow lined faces, and be a brother to them all without spending time or money. We can try to piece together the life stories of our neighbors, dream dreams about them and then wonder why the poor and the suffering use butter and refrain from touching the "nut" diet prescribed for them by some social reformers. We do not use it ourselves, but our brethren, the poor ones, should not have such fastidious tastes. Time was when men recognized in a practical manner the obligations of Christian fellowship. We mind us having read: " See how these Christians love one another." But the world was young then and life was a serious business. Love was abroad and paid toll in self-sacrifice and in charities that soothe and heal and bless. We know that men and women of to. day strive to show that Christianity has not lost its vital power : but they are few as compared to the many who ignore the poor and suffering. We can depend, however, on dreams of brothervii., 17.) hood to make us feel pious even if we do sweat our employees or employ girls at starvation wages or " beat down " the dressmaker or the grocer and give " Lady Poverty " the chilly eye and the scrimped and iced welcome. The man, however, who does what he can by influence and example to set in motion the mighty forces that the Lord left in the world for the lessening of wrong and injustice. and who sees the Christ in his fellows, is the happiest of men. He is styled a " visionary," but this planet would be a very drab concern were it peopled

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only vulnerable point is his pocket. Still the visionary who invests in love and kindness will reap rich dividends and may be looked upon as a very wise man at the great clearing house.

INFLUENCE AMONG THE PEOPLE. SERMON PREACHED BY REV. J. A. MC.

TRUE REASON OF A PRIEST'S

CALLEN AT THE SILVER JUBILEE OF BALTIMORE RECTOR. When the Rev. James P. Holden, rector of St. Jerone's Church, Balti-more, celebrated the silver jubilee of his ordination to the priesthood, the by Rev. J. A. McCallen, of St. Mary's Seminary. His subject was "The True Reason of a Priest's Influence Among the People." As it is a matter poorly understood among those outside the Catholic Church, its publication will spread much light in many dark places. After treating briefly, but eloquent, of Father Holden's zeal in the ly, of sacred ministry during the quarter of century that has elapsed since his ordination, especially during his pas torate of eighteen years at St. Jerome' of which parish he was the organizer, Father McCallen branched out into a discussion of the why and the where fore of the acknowledged authority, power and influence which the priest of the Catholic Church wield for the good of their own people, and, indeed, of all human society. The preacher's observations in this regard are of a deeply interesting nature and will be a course of instruction and edification to all lay readers, Catholic and non Catholic. Father McCallen said in

part : "Not often on outside occasions like the present do we speak to the faith-ful of the priesthood. Yet what subject is nobler, more beautiful, more in-spiring, more interesting and more instructive, opening up as it does, such a wide field for both thought and com ment ? Let us. however, restrict ourelves to day to the one question and its answer. Why do our Catholic people love

and reverence the priest? What is the cause and explanation of the priest's influence for good, the devo-tion and fealty of the faithful? It is mires and praises what is great and oble, kind and generous in any man whom he may happen to know. I ad mit willingly that natural qualities in a priest necessarily endear him that much more to the flock. But such qualities do not explain the unbounded influence which he wields for good among his people. Are there not men in all the professions of life who have many, if not all these human qualities. some of them in possibly a still higher degree than has a priest, and yet have to acknowledge that their personal influence is in no way commensurate with their natural endowments? What, then, is the explanation of this marked

difference ? "I shall tell you. The Catholic goes beyond the man and sees his sacred haracter. For him it is not the man. it is the priest. It is the priest who challenges love, reverence, confidence, and these not from the few, but the many; from every class, high and low, learned and illiterate, young and old; from every one who answers the cry of faith which is in him. The Catholic

sharing the functions of the One Eternal High Priest Jesus Christ, that He would have us use His own words and renew through our unworthy hands the great sacrifice of Calvary, authorizing us to perpetuate it unto all time by the

Sacrifice of the Mass. 'From the rising of the sun even to the going down, My name is great among the Gentiles; and in every place there is satrifice, and there is offered to My name a clean oblation' (Malachias i., 2). When Catholics pour out their story of sin and human frailty at our feet, think you they see the man? What ! a poor sinful man, who must like them in turn seek pardon for his own faults? No, but they see the sacred character impressed upon our souls in ordination by the spirit of God — the spirit sent by Him, who to that character added the power of reconciling sinful man with an offended Deity. 'Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are whose sins you shall retain they are retained ' (St. John xx., 23) Thus it is all the way through the priest s min istry. If the priest preaches, the faithful acknowledge him as the am hassador of Christ sent to preach God's word. They feel assured that it is God's word to which they listen ; for is not their priest in communion with his Bishop, the Bishop with the Pope, and is not the Pope the successor of him to whom Christ said : 'Go teach all nations, all truth. I am with you all days even to the consummation of the world? What a consolation it must be to the Catholic to know that the Gospel to which he listens and its correct interpretation rest on the solid foundation of the infallible rock on which Christ's Church was built, and not on the everchanging vagaries of any proud human intellect.

"If the priest assists at the solemn nuptial ceremony, is it not as the Church's witness that holy and sacred ties now bind two human hearts in one and that they willingly and freely yield their mutual consent to this bond, which no human power can dissolve? 'What no human power can dissolve? God hath joined together let not man put asunder.' (St. Matthew xix., 6) "Finally at the deathbed, when the

last words of mercy and pardon are heard, when strength and courage are so much needed, when amid the deepening gloom of death the Christian looks for help and consolation, oh ! is it to the man or is it to the priest ' the dying Christian's eyes turn, the dying Christian's ears open, the dying Chris-tian's lips speak,' the dying Christian's soul clings in that last battle with the powers of darkness? How often when the dread summons has come suddenly have the dying lips feebly but firmly and confidently whispered their urgent request, 'I want the priest. No, no no: not the doctor, but the priest first.' Cannot both the non-Catholic and Catholic physicians give testimony to which have com this in many cases which under their observation ?

"What a power is the sacred char-acter of the Catholic priest, not only in these his spiritual ministrations among his flock, but in his relations with all human society. The world may marvel the world may call in doubt, the world may sometimes essay denial; but the power and influence of the Catholic priesthood for good are facts which the world must admit. It must admit that the priest is always on the side of order and all just law, the upholder of right fully constituted authority, the brave, unflinching defender of right against wrong, of justice against injustice, of virtue against iniquity, of the indis solubility of the marriage tie against divorce and all its sad consequences for the family and society. And the laity listen to his voice and obey for they know he is the mouthplece of God, the minister of Christ, the dispenser of the mysteries of God, a messenger of peace and good will from God to man, and yet all the while the people's champion when their just rights are assailed. They know, in a word, that he is man's wisest coursellor and society's truest, best friend. Hot, indeed, must be the heads, excited the passions, furious with indignation the minds in any assembly of men which a priest by a word or gesture cannot con-trol, at least to get a respectful hear-For his character is as sacred in his people's eyes as is the altar at which they worship, the pulpit from theme, they hear God's word and their home, they hear with always brings peace, calm, joy and consolation. "I have asked my question, 'What is the explanation of the priest's in-What is this wonderfully singular power which he exercises over men's wills? What is the basis of this universal and unswerving confidence of the young and old, of the learned and illiterate, of the weak and the powerful? What is this magnet which so gently, yet so irresistibly which so gently, yet so irresistibly draws to him the hearts and souls of an entire people? What gives such authority to his words such power to his deeds ?' "I have tried to answer the question -briefly, rapidly and for the ea-sons, to me unsatisfactory. But I have answered the question. It is the acredness of the priestly character.

THE CHRISTIAN HOME.

EDUCATION MUST BEGIN WITH THE EARLIEST CHILDHOOD.

All good education, to be effective, must begin at the cradle, so to speak. A good many parents do not set to work in earnest until their children attain the age of discretion, and they are surprised to find them insub

ordinate and vicious when they have allowed them to grow up as they liked without correcting their faults. The deplorable effects of such neglig-

ence are known to all. The tree can be straightened only while young, and wax can be shaped only when soft. In like manner children can be trained to be good only while they re tain the candor of innocence. One cannot eradicate vice more easily by allowing it to gain strength but extirpating its first germs and leaving them no time to develop. A physician does not wait until mortification has begun in a wound before trying to heal it. In the same manner, a prudent and wise father must not wait until his son's soul is corrupted before remedying the evil.

How many parents would like to begin training the minds and hearts of their children over again ! A miracle would be needed to render malleable the clay they have easily allowed to harden. A still greater one would be required to soften a mind that has become rebellions and to restore purity to a heart that has contracted a taste for vice. Thus the Holy Ghost recommends that children be bent at an early age under the holy yoke of divine law without waiting until they give themselves up to evil ways, for then they revolt against paternal authority and are the torment of those

66 A whose consolation they should be. horse not broken becometh stubborn and a child left to himself will become headstrong. Give him not liberty in his youth and wink not at his devices. Bow down his neck while he is a child lest he grow stubborn. Instruct thy son and labor about him lest his lewd behavior be an offence to thee. (Eccl. 30).

How many times does not uncreated Wisdom revert to these truths ! Giving us Tobias as an example, it tells us that he taught his son from his child hood to fear God and abstain from Moreover, it reveals the adall sin. vice that just man gave young Tobias : "All the days of thy life have God in thy mind and take heed thou never nsent to sin nor transgress the comnandments of the Lord our God."

Why do not parents meditate on this wise ad vice given by that model father and above all why do they not strive to put it in practice the better to engrave t on their children's hearts !

Mothers especially should watch over the nascent inclinations of those young hearts whose love and confidence they possess. It is their duty to keep them from evil, to make them desire good and love God in preference to all things. How many graces does not the Lord grant in answer to the prayers of truly Christian mothers ! Amongst truly Christian mothers ! Amongst examples without number, we may cite of Aleth, St. Bernard's mother. In her eagerness to see all her sons consecrate themselves to God, she accustomed them to lead a penitential and frugal life. Her prayers were granted beyond her greatest hopes. Moabile, St. Edmund's mother, accustomed him from his earliest years to mortify his body by penance. Blanche of Castile gave St. Louis to the Church

and to France. But alas, how many allow their children to prevaricate nothing can replace a father's care and

shame to his brothers and sisters? He thinks of nothing but gratifying his unbridied passions at the risk of caus-ing those who have given him life to die of grief. He who has not been brought up in the fear of the Lord recklessly abandons himself to every excess. God, Who in His justice never leaves

any inquity unpunished, permits care-less parents to be tormented by their son's evil deeds so that they may be punished whereby they have sinned. It is in truth, a great torment for Christian parents to have vicious, dissipated and rebellions children ! Such children are the plague of the families to which they belong. If their parents are poor they let them die of hardship; if they have any foriune, those unna-tural children count their father's days that they may secure their in-heritance and spend it shamefully. Indeed how could such badly brought

up children honor their parents when the latter have not inspired them with respect for the Lord and for His holy Paternal authority, as every knows, emanates from Divine body authority. Sons who have not been taught to love God and to observe His commandments cannot respect their fathers. As St. Bernard so rightly says: "Do not expect your children to show themselves grateful to you if you do not first show them to be grate-ful to God. If they do not love their heavenly Father, what love or respect can they have for their earthly fathers ?"

The whole evil comes therefore, lack of faith in most parents who think solely of earth and not of procuring solely of early and not of proceeding heavenly riches for their children. Now where God is not there can be no real bond; every soul not restrained by the fear of offending him, falls into lisorder and confusion.

O fathers and mothers I ye who care so little whether your sons are or are not children of God, you bring them up heedless of what is right and just, as pagans might do, so you must not be surprised that they have their sentiments. Why, the pagans themselves, took more care of their children than many Christians now do. Families so governed are like a stormy sea; they know neither peace, calm nor rest. A father's confusion comes from an undisciplined son, says the Holy Ghost, and a child given up to his fulness covers his mother with shame. Is it not right that parents who have given their children a bad education should be the first to feel the disastrous effects of the same ? Therefore Christian parents if you

love your children for whom you say you are ready to give your lives, make not of them enemies of the Sovereign Master ; do not irritate Him against them and against you by your petual offences, but begin by living Christian lives and teach your children by your example to venerate God's name and law. Neglect nothing that may lead them to walk in the that may lead them to walk in the path of salvation. For them and for us, the secret of happiness lies in that. The Scriptures say so: "He that in-structeth his son shall be praised in him and shall shall glory in him in the midst of them of his household." When the father of St. Francis de Sales sent his son to La Roche college he did not forget what religion re-quired him to do with regard to his son's soul. He gave him a virtuous and learned tutor whose duty it was to watch all his proceedings and his rela-tions with his friends and to cultivate that field richly favored by nature and by grace. Moreover, as he knew that

FLIPPANCY REBUKED.

Reviewing a History of Warwick School the Athenaeum rebukes the author, A. F. Leach, for his "unseemly gibes " about relics.

Anent his statement that "there were enough pieces of the true cross in England to build a three decker battleship of the Nelson era, the Athenaeum points out that this old sneer was originated by Erasmus and improved successively by Calvin, Voltaire and Swift. "Had he, (Mr. Leach), read the bioliography of the subject such a sentence would have been erased."

We allude to the matter to show that offences against that accuracy which is the badge of scholarship are not cordoned, and that flippancy anent sacred things is a sorry passport to the favor of those whose favor is worth while.

LET US KNOW OUR OWN.

But the other day we heard an address on the resources of Canada and the necessity of cultivating a faith in its future. For our part we believe under our own flag we enjoy greater liberty than do Catholics of other lands and that the bickerings and discontent which disturb the waters of national life elsewhere are not noticeable here to any great extent. But we are in clined to believe that the deftiy limned picture of our love of country is not in perfect accord with the reality. We have our croakers, but these gentry, with their plaints about grievances, which can be often traced, the way, to a very ig noble source-to iacompetence, laziness, intemperance, are everywhere, we suppose, and they are, these croakers, object lessons of that grade of manhood only by that practical citizen whose

Church of God-the eternal priesthood of Jesus Christ Our Lord; that priesthood is not something distinct, something different, but that it is an intimate participation of this one priesthood : that by the com this one priesthood : that by the com mand of the Master and by His author ity we take the Master's place on earth, and representing Him, perform those manifestations which regard the glory of God and the salvation of souls. For every high priest taken from among men is appointed for men in the things that apper in to God' (Hebrews r., 1) The Catholic knows and ac knowledges this Divine vocation of priests and the sacredness of the charac ter imprinted on our souls in ordination. Nor do our human frailities and unworth iness, which we are the first to acknow-ledge and deplore, make him lose sight

of that character, for he remembers that St. Paul, in spite of worse than human frailty, was chosen to the tolate at the very hour that this per secutor of the Church of God was s securor of the Church of God was seek-ing the condemnation and death of all who professed the Christian name. 'You have not chosen Me, but I have chosen you,' said Our Elessed Lord, and His Aposte adds: 'Neither doth any man take the honor to himself, but that is called by God as Aaron was So also Christ did not glorify himself to be made a high priest, but was called by God, who said to Him : 'Thou art a priest forever according to the order of Melchisedech.' (Hebrews

So profound is the reverence of the faithful for us as ministers of Christ and dispensers of the mysteries of God, that they readily accept our voice in things spiritual as the voice of God, of things spiritual as the voice of God, of Whom we are the mouthpiece. Nay, more, so highly do they esteem this Divine vocation that they would have their priests angels, if possible, for-getting we are but men. Yet what a noble tribute they pay by such a de-sire to the sacredness of the sacerdotal

It is thus that in all our ministrations our people see in an our minis-man, but the priest, from the baptism of their first child till we close their eyes in death. At the altar of sacri-fice do they behold us so intimately

England's Greatest Sin.

Preaching at Lancaster recently, Father Bernard Vaughan declared that England's great sin was apostasy from intoxicated God. The government, with success, was attempting to turn Christ out of the schools, Christianity without dogma being Christianity with-out Christ. Was this part of the Was this part of the entente cordiale, or a lesson learned from infidel France ? To tear Christ out of the souls of the little ones was nothing sort of a spiritual murder.

make themselves responsible for their eternal unhappiness ! Too frequently men whose instincts were not evil. lead a criminal life. Go back to the source and you will find that the evil comes from the education they have received. With parents anxious to do their duty, they would be very worthy citizens and excellent Christians.

citizens and excellent Chri St. Chrysostum says that many parents are not content with not bring ing up their children; a great number inculcate in their minds, from their early youth, sentiments unworthy of Christian religion. Before the and with them they speak only about rising in the world and getting rich. They make them take up their ideas and their quarrels and incite them to and their quarrels and incite them to revenge by bitterly reminding them of the injuries done them. While fathers thus destroy the spirit of the Gospei in the souls of their sons, mothers teach their daughters the art of vanity and

They train them to adorn themselves before a mirror, to dance, to sing and to attract attention at gatherings. They praise such of their daughters as to make themselves conspicuous and scold those who, being more timid. keep in the background and are mod-est and even tell them that is not the way to get a husband. How then can wonder that such principles, too

easily re echoed by concupiscence, should take root in hearts and bring orth fruits of perdition ?

If so many young people are lost through lack of a good education, what may not happen to those who have con-stantly before their eyes the sad example of their parents and moreover get naught but reprehensible advice from them ? How can they help fall ing into the depths of vice ? No laws can restrain them since they have been taught to trample on them. Patrimony, talents, reputation, everything is sacrificed to shameful passions;

everything is squandered in gambling or in orgies. The repose and honor of the family are done away with. What the family are done away with does the prodigal care about dragging does the prodigal care in the mire? What his father's name in the mire ? does it matter to him that he is the despair of his mother and a source of comfiture of her foe.

vigilance, he himself went to La Roche every week. He inquired into every detail of his conduct, saw what progress he had made and gave him brought advice. Sometimes he nome to spend entire days to reward him for his successes and revive ardor for virtue by means of his mother's exhortations. Thus that Christian father prepared for the Church one of the most illustrious doctors and for heaven a saint who was destined to deserve the honor of canon ization.

Divisive Protestantism.

" There are few sadder or more exasperating sights in a modern American community," says the Christian Reg-ister, " than the wasteful and abortive provision now made, or rather suffered to grow up, for its religious needs. Two or three little companies of ectarians start churches in every new neighborhood. The dignity and calm-ness of religion are lost in the struggle ness of religion are toxin the sublight and the mutual hostility of these com-peting conventicles." Our Unitarian contemporary is correct. The divisive spirit of Protestantism is the cause, of course, and the Unitarians must Unitarians mu course, and the Unitarians must shoulder their share of the blame with the other sectarians .- Sacred Heart Review.

Hear the Speech of the Priest.

All who keep away from the speech of the priest deprive themselves of an occasion of grace, and are wanting in the true gospel spirit. For the priest himself the duty of speaking in God's name is a dread responsibility and a most anxious life labor. But for the flock that ministry is part of that communication with heavenly things brought apon earth by the Incarnation.-Bishop Hedley.

The French Government is not half as anxious for a fight as it was two months ago. It takes the Church a long time to make up her mind to en-gage in a conflict; but the war once on it can end only by the ruin and dis-