

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, March 24, 1900.

SEND THEM TO CATHOLIC SCHOOLS.

A contemporary exhorts Catholic parents to send their children to Yale University. Why not send them to Catholic Universities? They are as good, safer beyond all doubt, and fashioners of the love and purity that will gladden the old age of the father and mother.

THE JESUITS.

Our readers have read the eloquent and learned rejoinders to Pres Eliot's latest attack on Jesuit education, and have doubtless come to the conclusion that the magnate of Harvard has been worsted in the conflict.

Dr. Littledale does not hesitate to say that for three centuries the Jesuits were accounted the best schoolmasters in Europe; and that they revolutionized instruction as completely as Frederick the Great did modern warfare.

TURNING OF THE TIDE.

On St. Patrick's Day the Irishmen serving in the army of the Queen were permitted to sport the Shamrock. They wore the trefoil this year without causing a parliamentary discussion.

And they ought to be happy. Guerdon enough, we suppose, the wearing of the green for gallant dash and weary march, and consolation overflowing for those who mourn the dead ones whose bones are rotting in the Transvaal. It is so consoling to hear the politicians who up to this considered that Irishmen were not made as Englishmen, declaring they are the brave guardians of the Empire, and the same men who are laudatory of the Irish Brigade

frustrate every effort for legislative independence of Ireland; and one of them will go into history as the traitor who betrayed the statesman who was willing to do something for those who were in deeper misery and victims of more unattractive injustice than any people in Europe.

EDUCATION'S TRUEST FRIEND

A charge that dies hard is that Catholicism is a barrier to education. A thousand facts prove its groundlessness, but the sectarian journals, and publications even that profess to be impartial, accept it as an undeniable truth. It is an old story that narrates the friendship shown by the Church to the development of the human mind.

How she preserved the languages of Greece and Rome and gave unto the monasteries that dotted the vales and plains of Europe the work of handing down their literature to posterity need no comment. Even Gibbon is not loth to confess that one Benedictine monastery has probably rendered more service to literature than the two universities of Oxford and Cambridge.

When the influence of the Church was paramount it would have been comparatively easy for her to have retarded intellectual development if she saw in it anything inimical to her interests and advancement.

History, however, records that during that period the great universities had their origin and owed it in many instances to the ecclesiastical authorities. Our readers will remember the thousands of student-folk who sat at the feet of the great masters—not learning facts but principles and taught in season and out of season that true scholarship was not based on versatility or brilliancy but in thoroughness and the ability to look into the very soul of a question.

We might go on and recount the triumphs of her children in every department of knowledge; the grand old cathedrals, instinct with life and immortality; the pictures and statues, the thousand facts, in a word, proving that she has been ever the truest friend of all that could ennoble the human mind.

The system of education that she is opposed to is the one that does not recognize God—that trains the intellect and leaves the heart and its affections uncultivated. The advocates of the Godless school are beginning to discover the reason of her hostility and to realize that the statements of some

organs of public opinion are based on sad reality.

In 1869 the New York Express declared that irreligious education has caused the majority of the American people to act as if it were certain that man had nothing to expect beyond time more than the brute. The absence of moral restraint has produced the same effect on morality as the same cause produced on the decrepit Rome of the Cæsars. In the older States of Maine and Massachusetts the number of children is incomparably less than it was; the proportion is so enormous that we dare not publish it.

MEXICO REVILED.

The Sacred Heart Review pays its respects in many a fashion to a certain Anglican Bishop Johnston. The good man was commissioned to spy out the land in and around Mexico, Anglican missions and incidentally those pertaining to the Catholic Church. He was shocked at the ignorance and superstition of the poor Mexican; he must be reformed, etc! We thought that our own fair province of Ontario was the batten ground of the unscrupulous bigot, but it seems that the neighboring republic has at least one of the spectacles. Individuals such as Bishop Johnston are the most dangerous enemies to religion.

We do not insinuate that he knew he was uttering a deliberate lie; but he was, at least, guilty of excessive temerity in pronouncing upon things of which he knew nothing. We should like to hear the message of reformation he would bring to the Mexican. If he can state just what are his doctrines he is much better off than others who are looked upon as shining lights in the Anglican communion. Perhaps his address to the "ignorant and superstitious Mexicans," would run as follows:

My Dear Friends—We are exceedingly pleased to be able to announce to you the good tidings that will liberate you from the thralldom of ignorance and Romish despotism. We have a religion that can accommodate itself to all characters. If you have a leaning towards the Mass, we can oblige you; and if you believe that it is gross idolatry you will be still members of our communion. You can do anything you like provided you go about it decorously. You may extol the Reformation as a glorious work and you may consider it as the mother of uncomeliness and essential adultery; you may have seven sacraments, or but two; you can have your choice of hopelessly irreconcilable doctrines if you become members of the Anglican Church.

THE SECTS DECLINING.
Dr. James Buckley points out in a recent issue of the Christian Advocate that in 1899 the Methodist Episcopal Church showed a decline of 28,000 in those avowed and accepted candidates known as probationers.

The New York Observer is likewise not sanguine as to the future of Presbyterianism in America. Some of its strongest districts are steadily declining in membership; and the staunchest followers of John Knox are powerless, despite their efforts and earnestness to put back the hour of disintegration and dissolution.

Some assign the indifference of the masses as the cause; others, like Dr. Ramsford, ascribe it to "the ignorance and narrowness of the clergy." This latter view is shared by Governor Rollins, of New Hampshire, who, speaking a few weeks ago before the Boston Minister's Union, did not hesitate to tell the clergymen that they were no longer the spiritual guides of the people:—

"The ark has been overturned, the Bible account of the creation denied, Jonah repudiated, and the anchor of the old faith has been pulled up before the sails are set for the new. The best blood of the country towns of northern New England has for generations been going to Boston and New York, leaving in some places only the weaklings to do the work in the old country home. These less energetic ones have intermarried till in one town I am acquainted with in Maine, there is an imbecile in almost every family. The increase of foreign population is a gain rather than a loss to the country needed, and the people are usually strong Catholics, not irreligious, and their increase is a favorable element."

Whatever the cause may be, no impartial observer of the trend of the times will claim that interest in religion is a characteristic of those outside the Catholic pale. And yet they are

Christians who go to Church, not because they deem it necessary, but merely as a social or political convenience.

It has been said time and again that there are thousands living in our large cities who have no knowledge of God, no dread of the future: who are kept in order by fear of the powers that be, and are content with what gratifies the senses. The ministers who cater to their religious wants are powerless to establish a better order of things. They talk much of independence of speech, but we hear none of it from the pulpit. Read their discourses. They are humanitarian, patriotic, secular; but they are not religious. The questions of the day may form a suitable subject for Sunday sermons; but the exposition of the solemn truths of religion, of the necessity of self denial, the worth of the soul, the consequences of sin, require a courage found rarely among those who are hired and retained by the ordinary congregation on condition that they utter no unpopular truths. They may hammer away at dead issues and dead authors; they may build houses of straw and shatter them with fusillades of rhetoric, they may decant on the barbarism and ignorance of the denizens of far-off places, but they must not see the noxious things that crawl round their own doors. Now and then a clerical freemason may run a course against existing evils; but, being generally an individual who makes his own creed, and holds but to himself, is without weight and is accorded a hearing by those only who think that flippancy of language and incoherence of thought are the characteristics of the religious reformer.

"The narrowness and ignorance of the clergy" and the indifference have unquestionably something to do with the diminished vitality of the sects, but the real reason is that Protestantism is unable to give consolation to either mind or heart. It has no doctrine, no certainty, nothing but the countless opinions which are the result of its principle of private judgment. Faith on its grounds is an impossibility. It has despoiled man of the supernatural, and set him adrift with never a beacon to guide him save the flickering light of human reason. Despite the fact that it had, humanly speaking, everything in its favor—the protection of those high in power, the strength of prejudice, the hostility to Catholicism, the opinion that it was the source and guardian of the people's liberties—it has failed so utterly that even its friends are compelled to admit it. It has indeed its adherents who seek in its arid wastes food for their souls and who through human respect or other motives that dominate the heart are reluctant to acknowledge that their quest is vain. Its watchmen are on its towers shouting out watchwords that have no meaning for this generation, but, without supernatural life, without doctrine or ought to uplift and safeguard the heart of man, it is fast going the way of all human error.

DIVERGENT DESTINIES.
The still lamented John Boyle O'Reilly once spoke of the divergent destinies of almost any two brothers thus:

You may grind their souls in the selfsame mill,
You may bind them heart and brow;
But the poet will follow the rainbow still,
And his brother will follow the plow.

In religious as well as artistic perception, this difference obtains between brethren in blood. What a contrast between the devout temperament of the late James Marquette and the utter absence of the religious sense in his famous sister Harriet! What a contrast between Cardinal Newman and his agnostic and bitter brother Francis! The death of the Marquis of Queensbury furnishes another such instance. The Marquis expressly stipulates in his will that no "Christian mummery" be indulged in over his corpse, and that his ashes, after cremation, be sprinkled over a spot where he loved to sit! Yet the brother of the Marquis of Queensbury is the Rev. Lord Archbishop Douglas, who exchanged the advantages of his high station for the duties of a Catholic priest, and now devotes his life to the care of orphans,—his shepherdly letter to this magazine in behalf of his protégés will be remembered by many of our readers. Father Douglas, his sister, Lady Gertrude, his mother, the late Marchioness of Queensbury, and his brother-in-law, Sir Beaumont Dixie, are all convert from Calvinism.—Ave Maria.

PERVERTS AND CONVERTS.

Protestant ministers are beginning to realize that the "converts" they receive from the Catholic faith are not sincere, or worthy of any trust. Speaking of these windfalls, a Protestant minister of Boston recently remarked: "If they were untrue to their own faith, they'd be untrue to ours."

Now this has always been the opinion of Catholics. A man does not leave the Catholic Church to go in search of a purer faith or a higher worship, but to escape the obligations which he found too difficult to fulfill. In the early ages of the Church there were controversies about her doctrines, and many large bodies were excommunicated because they would not give assent to her dogmas; but in the last centuries, and in fact, ever since Luther raised the flag of rebellion, it has always been a question of morals. And the universal verdict of history regarding those who separated from the Catholic body is, that they did not leave it to become better men, but because they were unwilling to live up to the Church's high moral standard.—Luther, the Landgrave of Hesse and Henry VIII, are notable instances of this in the early days of the Protestant revolt; and in our day we have such felicitous specimens as "ex-priests" Cantiquy and Slatery, ex-nuns Maria Monk and "Mrs. Margaret L. Shepherd."

There can be no questioning the fact that the impure Catholic has long looked upon Protestantism as a licentious religion, and those who join it do so for the purpose of indulging, rather than of controlling their passions.

How different is it with our converts from Protestantism; they are not only sincere, but as a rule they are our most fervent Catholics.

We do not deny that some weak-kneed women, and evil-minded men have joined the Church, and have been no credit to it.

Apart from these time-servers, our converts from Protestantism have been such by conviction, and their lives have been shining lights in a dark and dismal world. There are such men as Newman, Manning and other less distinguished members of the Tractarian Movement in the priesthood; whilst in the ranks of the laity we have Henry Austin Adams, and more recently Dr. De Costa and a host of others. These names command respect wherever they are uttered, and present a striking contrast to "Ex's" which have been gathered in by Protestantism.

It is a wonder that the preachers who, as a rule, are wise in their generation, did not discover the truth about their "converts" from Catholicity sooner. God knows they have paid enough to be better informed on this subject, and the Rev. Henry Wilson of Boston will do a great service to Protestantism if he turns his attention to the conversion of the ministers of his sect, and allow the weeds which the Pope has cast out of his garden to perish by the wayside.—Church Progress.

A SEVERE INDICTMENT.
A straight from the shoulder, plain, outspoken talk was given on last Sunday by a Jewish rabbi of Philadelphia, who exposed to his congregation conditions in the sectarian churches as he found them. His remarks are so interesting that we would almost like to quote them in extenso. Owing to the limitations of space, however, we forbear, quoting here only the points which strike us as the most salient. They constitute a forcible indictment of Protestantism.

"Often when I contemplate the goings on in churches I cannot but feel that if I were not a preacher I would prefer to be one of the bitterest opponents of the clergy. When I see this splitting of congregations for differences often so small that God Himself, I believe, must use a powerful magnifying glass to detect them; when I see the Christian denominations of Philadelphia divided into some forty different sects, and each professing to be the follower of the same Jesus whose whole doctrine was summed up in two basic words—one God for all, one brotherhood of all—a creed so simple that even children might understand and follow it; when I see this needless multiplication of churches—four synagogues within an area of about ten squares east and south from this temple, all laden with heavy debts, all in a constant stew to make ends meet, with plenty of room in two of them to meet the demands of the churches; and factored in each when I see about a dozen Protestant churches within an area of about the same number of squares in the sparsely settled section of Germantown in which I reside; when I see an equal number of Christian churches in the near vicinity of this temple, with an average attendance in each which proves the needlessness of one-half of them; when in some small country town I see as many Christian churches as there are streets in the village, and each eking out a terribly precarious existence."

This of itself is surely bad enough and should appeal to all as an argument for Christian unity, or at least an appreciation of the satire on religion which is perpetrated by the multiplication of the sect; but his further utterances portray yet more powerfully the helplessness of the evangelists of negation and their churches, which, the product of human invention, tax the utmost ingenuity and fertility of resources of their guardians for their maintenance.

"When I see," Rabbi Krauskopf continued, "the dime museum tricks, the cheap show attractions, the fire sale advertisements, the handbill solicitations, the circus antics resorted to

draw people; when I see the rivalries of bargain counter allurements and mouse trap baits to capture souls; when I see the alertness of preachers to be the first on the ground to marry or bury or send the culprit straight from the gallows to his golden seat on high; when I see the cajoling of the rich and the knocking down to the mighty to increase the finances and prestige of the church, and such desertion of sacred things I see, solely to keep the sheriff from the door or to prevent the emptiness of the church from demonstrating its needlessness, or to bring a congregation or preacher to the fore by dragging another down—when this I see, and it is a frequent sight, I cannot but say to myself: 'Thank God I am a preacher, for if I were not the Church might possibly have had in me one of its bitterest opponents.'"

Upon sober reflection and serious consideration of the conditions which are to be seen on every hand, it will not appear that the rabbi has over-stated his case. The picture we ourselves would have portrayed would scarcely have depicted as strongly as the one we give above, and yet, viewing this presentation in the light of actual conditions, who shall say that it is false?—Baltimore Mirror.

A QUESTION OF MORALS.
In his article in the Independent on the religious problem in the Philippines, Dr. Schurman says:

"It would be highly impolitic to send missionaries of different denominations to confuse the minds of the (Philippine) people. I do hope that when we send missionaries we will decide on some form of Protestant Christianity. The Filipinos will then have Catholic Christianity and Protestant Christianity presented to them, so they can take their choice."

Perhaps the most striking thing about this proposal is that it is made without any apparent sense of shame. It is a deliberate proposal to deceive and mislead the Filipinos, made in utter disregard of the principles of moral integrity by one who poses as a teacher of a higher morality than that taught by the Catholic Church.

Besides the proposal is absurd. The Methodist or Presbyterian, for instance, who profess belief in the divinity of Christ, could not consent to the sending of the Unitarian type of missionary, who denies the divinity of Christ. Nor would the Unitarians agree that the Methodist or Presbyterian type should be sent as the exclusive representatives of Protestantism to the Filipinos. The Baptists would object to all of these, as none of them insist on immersion.

It were Dr. Schurman's purpose to give the Filipinos a correct idea of Protestantism, he should advise representatives of every sect to be sent. Only in this way can the Filipinos get a correct idea of Protestantism. Of course it would shock them and determine them to have none of it; but it is necessary, if you would give them a proper and true data for a comparison between Catholicity and Protestantism. Dr. Schurman's plan is immoral, because by its very nature it must deceive and mislead the Filipinos. It would represent to them that Protestantism is a united body believing the same doctrines, whereas it is the very opposite of this. Dr. Schurman would begin the enlightening of them as to a deceiving and misleading them as to a very important fact. This is why we have said above that the strangest thing in his proposal is that it is made without any apparent sense of shame, or without anything to indicate that he had the most remote suspicion that there was anything in it to be ashamed of.—N. Y. Freeman's Journal.

THOUGHTS FOR MARCH.
Let us keep in our minds always, but particularly during this Lenten season which the Church has ordered for our spiritual advance, the utter lowliness of our bodies, and their insignificance before God. Let us remember that we are but dust.

St. Joseph is the heavenly model whom the Church offers to the Catholic fathers, that they may in some measure strive to be like him, to make their homes like unto the home of the Holy Family at Nazareth. Perfect submission to the will of God was the keynote of the character of Christ's foster-father. And yet the Creator of all things was subject to this "just man!"

The delusion, that prayer and good works should exempt us from temptation is sometimes one of the most potent weapons which Satan employs to drag souls back again to their former evil ways. And it was to counteract that delusion that our Divine Saviour, whose omniscience comprehends all his thoughts, permitted Himself, after His forty days of fast and prayer in the desert, to be tempted, in order that we might learn therefrom that at no period of our sojourn here on earth can we count upon being free from temptation. And was not St. Paul made conscious of his bodily weakness after he had been rapt to the seventh heaven? Did not St. Anthony endure horrible temptations in the desert whether he fled in the hope of shunning the wiles of the world? And in the lives of the saints how often do we not find those elect souls subjected, after long years of self-denials, virt-

nous deeds and incessant prayers, to the temptations of the world, the flesh and the devil?

DR. DE COSTA ON AMERICA'S FUTURE.

Chicago, March 12.—Dr. Benjamin De Costa, the former rector of the Episcopal Church of St. John the Evangelist, New York city, who became a Catholic last fall, lectured last night to a crowded house in Powers Theatre, on "America—Historic, Social and Religious." Dr. De Costa in speaking of the relation of America to the Church of Rome said:

"This nation is going to send to the Philippines an army of missionaries under an agnostic Episcopalian, to close the Catholic churches and confiscate their property. They are sending the Bible to the natives, those who have had it as long as we have, and have more faith in it than the majority of those going to teach it. Let them mind their own business and convert home people or themselves."

"What we want is a race of men who will become heroes. Men in this country are losing their masculinity. The incoming Canadians, who are a sturdy, upright race and who are slowly filling up the United States, will change the masculinity and religion of the people here. Italy has a solid claim on America, and in the future Italy will be looked back on with great veneration. The future man will not be of the Anglo Saxon type. There is another people coming, and behind them will be the Catholic Church."

"Chicago has a great task before it, for the common school is blocking the Catholic religion and Catholics are not allowed to hold high public positions. The Catholics should not be taxed to support systems that they don't want. As a citizen of the United States, I protest. In the future America this ostracism must not exist."

"The Catholic Church is a power in the earth as a great moral force. When the land is denominated by reverence for the Virgin, morality will prevail. The reformation has played its game and lost America will soon be the land of the Holy Cross."

GOOD READING IN LENT.
Cardinal Gibbons, in a recent Lenten sermon in his Cathedral, Baltimore, Md., said:

"The best weapon with which to defend oneself, to ward off the attacks of the devil, is the Word of God—the Holy Scripture. Complete and appropriate answers to every insinuation of the evil one will there be found. The Holy Book will tell the grasping, avaricious man, 'What profiteth a man if he gain the whole world and lose his own soul?' The man inclined to pride or extortion, or any of the many sins of the world, will find there precept and example to correct his fault, if he will only seek it. Study the Sacred Scriptures."

"They stand to-day in all the fulness of truth. For thousands of years they have withstood the attacks that have been made against them, and shine out to-day clearer than ever as the Revealed Word of God."

"None of us are above being tempted. None of us are wiser than Solomon, holier than David, or stronger than Samson, yet they all fell. In the beginning of this Lenten time, remove from your table or desk bad books. Imitate those early converts of Christianity, who after conversion, though not rich, destroyed their books on necromancy and other superstitions, valued at many thousands of dollars. Put good literature in the way of others. St. Augustine was converted by reading one line of one of St. Paul's Epistles."

"At the time I was working in the ministry in North Carolina a letter came one day to the city in which I was located. It was addressed 'To a Catholic Priest.' It fell into my hands, and I found that it was a request from a prominent physician in one of the counties for some Catholic literature. I sent him some books, and about six months afterward he came to me with his wife and family to be baptized. He had never before seen a Catholic priest, and had only by accident read a Catholic sermon in a periodical. It produced such fruit that to-day there is a thriving Catholic community of about three hundred families, where before a member of the Church had never been seen. Do not spend too much time in the reading of idle novels. It is a waste of time."

"More consolation and real happiness are to be derived from a devout perusal of the Bible than from any such source. In addition, every day a certain amount of time should be devoted to the reading of some devout book, such as Thomas a Kempis."

"Civilization follows the flag" is no empty boast. Our new colonial possessions in the Pacific offer abundant proof of this contention. Honolulu lately shipped back empty beer kegs to the value of \$5,000, not to mention \$1,200 worth of empty beer bottles, of which are to be filled with civilization again and returned to the Sandwiches. Civilization in liquid form is also spreading in the Philippines.—Ave Maria.