

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Paclan, 4th Century.

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## A SUGGESTION.

The Sacred Heart Review advises our societies to abandon the absurd custom of inflicting high-ecological titles such as Grand and High and Excellent upon their officers. May we further suggest that they erase the banner and scarf items from their list of expenditures? The money that would be thus thrown away could be used as a nucleus for a library fund, for subscription to sound periodicals, for anything in fact that makes for better Catholic manhood.

## TO OUR CRITICS AND OTHERS.

Now and then our sanctum is pervaded by the fragrance of letters penned by our critical brethren pointing us out the highway to journalistic perfection—for which we are duly thankful. Our well-meaning friends talk about our shortcomings, but we have a suspicion that they really do not know what they are, and that they accept them as their political tenets, as a matter of fact.

We do not, of course, claim immunity from imperfection, but we think that thoughtless criticism will never imbue us with their ideas of culture and thoroughness.

Money talks, however, and we can stand any amount of it. If our merchants will give us a share of their advertising, and our friends their subscriptions, we may succeed in turning out a newspaper good enough to satisfy our own conscience. But what troubles us most in the journalistic field is the necessity of competing with contemporaries that offer gold watches and money as premiums for new subscribers. We have no doubt as to the legitimacy of this method of securing business, but to us it smacks of the "Sheeny," and we are glad that but one editor has seen fit to press it into service.

## THE SCHOOL M'ARM AND THE FILIPINO.

There used to be a somewhat unanimous opinion as to the elusiveness of the average Oriental. Men who sojournd with them for years gleaned little knowledge of their real character; and a priest, as is said, who had grown old among them left in response to the entreaties of his co-laborers who wished for a history of the Filipino, a large book which unfortunately contained nothing but blank pages.

But the up-to-date citizen of this generation is not disposed to profit by the experiences of his brethren. He is willing to essay success where others apparently more qualified have failed. He is venturesome to the verge of absurdity and abounding in a self-conceit that will induce him eventually to place many histories of the Filipino upon the market. At present there are some hundreds of him and her in the Philippines endeavoring to place the natives on the avenue of civilization through the medium of that monumental failure yclept the United States public school system. These young men and women are blissfully ignorant of the Filipino, and from all accounts are not anxious to learn. That, by the way, is characteristic of the sham and pretence of much modern education. In other days the wise man was proud to declare he knew nothing. In our days a declaiming with a smattering of ologies wonders that his small head can carry all he knows. At present, says a Captain McLean, surgeon at the United States Hospital at Mutinlupa, the general topic of the day is

"What is Uncle Sam going to do with the new white elephant"—the seven hundred school teachers recently sent out here—so philanthropically or unknowingly saddled upon himself. With the commissary privileges they do not even salary of \$75 a month does not even keep them in food. They cannot speak Spanish and never will learn to understand Tagalo. The general impression is that it would be cheaper for Uncle Sam to transport all the Filipinos to the United States to learn the language there than to attempt the school scheme. They have only been here two weeks, and have raised more powder and disturbance than the whole army did during the palmy days of the insurrection. Since leaving the United States about one hundred of them have been married, and the remaining six hundred are busying themselves with night to get into the matrimonial band wagon, the wheels of which never cease turning even in the Philippines."

We are indebted for the quotation to the Catholic Standard and Times of Philadelphia.

## OUR UNITY.

Now and then we hear sundry talk about our unity. We wish devoutly we could see for ourselves the glowing picture limned by post-prandial orators, but so far we confess it has not come within our line of vision. And because we happen to believe in the reliability of our optic nerve we do not imagine it exists, save in perverid imaginations. If we were united we should have more influential workers in all our organizations; more support accorded to objects and causes which are championed by comparatively few among us. A gentleman who had done much for a section of this community assures us that he has been ever hampered, not only by the apathy of his coreligionists, but by those who, though ready always with hostile criticism, never vouchsafed any aid towards remedying that at which they railed.

We do not expect that we ought to stand in serried lines behind everything that calls itself Catholic. But we think that sympathy and support should come from those who do nothing but pay their pew rent, and lament betimes that youths who have through indolent selfishness been exposed to the influences and dangers of the streets, have not the manners and grace of a Chesterfield.

We have alluded to this before and we make no apology for doing it again because it lies near to our heart and concerns the interests of the Church. We can bear with political differences and have a contemptuous pity for the social line between broad-cloth and fastid, but what makes our gorge rise is that we who talk about unity yet suffer our poor friendless half-fed gamins to be unto us as Lazarus was to the rich man of old. A fact like that—and it is an undeniable one—constrains us to have a suspicion that our unity is something that lives only in the pious platitudes of some after-dinner speeches.

And yet we have time and cash for other things. We grudge not money for the purpose of making a brave show before some passing celebrity, and as for time, we give hours towards securing an invitation to a fashionable function. But for the good of that body into which we are all baptized, and of the little ones of Christ who are knit to us by ties of identical interests, we have but indifference. Moreover, we should try to understand that, as the scholarly Bishop Hedley says, that the love of God is demonstrated, and it were certified by kindness to men. For it is very easy for a man to deceive himself as to his real love of God unless he translates his spiritual affections into deeds. What passes for real love of the Heavenly Father may easily be only sentiment or vanity or even sloth and self-seeking. Many a one knows the danger of this in himself and suspects it in other people. But rouse him—touch him with the spear's tip of the angel—and his airy fancies vanish like smoke, and nothing is left but the noisome spirit of self crawling off to hide itself. The best of men want a touch of this kind, not once, but every day. And this is what the charity for our brethren does. It says, Do something, or do not pretend you love God! Try to do some good, or your piety is a sham. Open your purse or do not flatter yourself that you are a man of prayer. Take an interest in human trouble and suffering, or the Church services you enjoy so much will not bring you any nearer to heaven.

## WHAT ARE THEY GOING TO DO ABOUT IT?

If anything were wanting to convince the Episcopal Bishops in the United States that their position was merely an honorary one, they have found it in the deliberations of the Episcopal Convention at San Francisco. The Bishops, to their credit be it said, voted against the re-marriage of divorced persons. King Henry VIII, their illustrious founder, would, had they lived in his time, have given them short shrift for the same. He placed legalized adultery under his protection, and the self-seeking royal-made prelates who masqueraded in mitre and crozier took care not to run counter to his opinions. But the Episcopal prelate of the twentieth century has forgotten all that; and at this hour regrets that his predecessors should have helped in the writing of some shameful; pages of history and have pandered to the libidinous caprices of a brutal despot. Still, he is as much the slave of the lay delegate as his predecessors were, and across his water, are, of the King. He voted against the re-marriage of divorced persons; the lay delegate voted for, and prevailed; and the Bishops must

submit as gracefully as they can to this defiance of their authority.

Does not this indicate that the Episcopal Bishop is the veriest puppet that was ever pulled hither and thither by the strings of lay interference and dictation?

The lay delegates were consistent in the matter. They belong to a sect that owes its origin to the lustful propensities of an English ruler, and they could not, without condemning him, acquiesce in the decision of the prelates. Moreover they are, according to their own principles, entitled to do just what they please. They do not want to give up the flesh-pots of the Reformation, and they are going to stand by Luther and King Henry, the Bishops to the contrary notwithstanding. But it does seem curious to an outsider that men who are rated as spiritual chiefs should be flouted by their subjects, and have a canon, highly complimentary indeed to their good intentions, relegated to obscurity. What do those prelates think of St. Paul's advice to Titus: "Teach and exhort and rebuke with all authority; let no man despise thee." As for ourselves when we read the report of the Convention we bethought of the great St. Basil who when threatened by Modestus with every species of punishment if he dared resist the imperial order, replied that "We ought to obey God rather than men." "Never before," said Modestus, "has anyone addressed me in such terms." "Perhaps," answered St. Basil, "you have never before had to deal with a Bishop."

The delegates at San Francisco did not meet with that kind of a Bishop, and conducted themselves accordingly.

Bishop Potter and his brethren must consequently look complacently, for three years to come at least, upon an evil that is abominated by all thoughtful men. And the saddest part of the business is that a great denomination has gone over to the forces that make for the disruption and degradation of every Protestant home in the United States. Surely its prelates are in a quandary. If they believe in the canon they drafted, then any acquiescence in the views of the lay delegates must make them recant to their conscience and to their God. The one decent thing for them to do is to take off their borrowed vestment—to speak the truth and shame the devil.

## A POINTER.

We request our readers to note for purposes of quotation the words of the Duke of Cornwall to the address from Laval University.

He was "glad to acknowledge the noble part which the Catholic Church in Canada has played throughout its history. The hallowed memories of its martyred missionaries are a priceless heritage, and in the great and beneficent work of education, and in implanting and fostering a spirit of patriotism and loyalty, it has rendered signal service to Canada and the empire."

We ourselves have need to quicken our pride in that priceless heritage. Our history has many a tale of heroism, but none, we deem, so quick to make the blood tingle as that of the early pioneers, the big-hearted, chivalrous Frenchmen who blazed their way through the unknown—the dauntless soldiers of the Cross who told the Christ to the denizens of the forest. Parkman, though he limned many a glorious picture of the Jesuit missionary, could not understand him. How could he when the supernatural was not for him. But we know why they braved the perils of the wilderness, and to deepen and intensify that knowledge we recommend the perusal of the lives of the early Jesuits of Canada who bore across the ocean the blessings of Christian civilization, leaving behind them the narrowness and hatred, the political and social wrongs with which it had become associated. Teach our children their history. It is one golden period of unselfish deed—the time when men and women flung away for the gain of immortal souls all that earth held dear and swing oftentimes their "Nunc Domitius" from fagots enkindled by the infuriated savage.

The tribute of the Duke to Canadian loyalty is also noteworthy, and may be read with profit by the peanut politician and the others who have loose ideas about the reverence for law and authority as taught by the Catholic Church.

He said: "Abundant proof of the success of your efforts has been afforded by the loyalty with which the French Canadians have sprung to arms and shed their blood, not only in times long gone by, but also in the present day, on be-

half of their King and his empire. If the Crown has faithfully and honorably fulfilled its engagement to protect and respect your faith, the Catholic Church has amply fulfilled its obligations not only to teach reverence for law and order, but to instill a sentiment of loyalty and devotion into the minds of those to whom it ministers."

We appreciate the kindly words of the Duke, but it does seem strange that while he extols the Church his royal father has already stigmatized its chief doctrines as superstitious and idolatrous. He has reviewed the South African veterans who gave of their best for him and his; he has seen and spoken to some broken by the toil and exposure on the veldt, and in his innermost soul he must abhor the lying and malignant insult to them that he law places on the lips of the monarch. And that oath that would disgrace any statue book in the world is not only an insult to Catholics, but to every Englishman irrespective of creed. It may have pleased departed bigots and perchance be not looked at askance by some of their descendants; but it must grate harshly on the ears of those who have been broadened by time and experience and who know that it embodies a despicable calumny.

## CHRISTIAN SCIENCE.

N. Y. Freeman's Journal.

Though we have concluded our comments on Mr. McCracken's article, there yet remains a point for the consideration of the Christian Scientist, to which we call his attention:

(1) They teach that the material human body, such as that eaten by cancer or tortured by pain, has no real existence outside the mind, and that existing in the mind it is a delusion, a phantom lie told by the mortal mind to itself.

(2) They teach that the testimony of the five senses, which bears witness to the reality of our material bodies and the material universe about us, is not good testimony, for it has to be constantly corrected.

(3) They at the same time claim—in proof of their cures.

Now these three positions make it necessary for the Christian Scientists to answer the following questions: How can their claim to have healed diseases be proved? How can they get their evidence present to our mind, except before the court of the senses? And if we cannot rely on the testimony of our senses how do we know that the cures they claim to have effected are real cures and not delusions? In discarding the senses they must rely on to prove their claims; what is a claim without proof? A short dialogue will illustrate the situation:

Christian Scientist—We have cured many diseases.

Christian—Give us a case in proof.

Christian Scientist—Well, there is the case of John Doe, who had a cancer on his cheek. You see, it is now entirely healed. Nothing but a scar remains.

Christian—It would seem so, and I would be inclined to believe it, were it not that you have told me that my senses are not to be trusted. My senses are the only means by which I can know that the cure they claim to have effected are real cures and not delusions. I cannot admit any of your claimed cures.

Christian Scientist—But I can bring many other cases.

Christian—But the same difficulty remains as in the cancer case. Before your cures can be proved to me you must admit that my senses are reliable witnesses, and if they are reliable enough to prove your cures they tell me that the cancer was a real one and that the body it was a real material body.

Leo Extolls the Orders.

A letter of unusual interest has recently been published by the Holy Father relating to the consecration of the Church of the Holy Rosary at Lourdes, and in that of certain heresies of the Albigenses.

He says: "This heresy, though changed in name, survives among us in the work of impious sectaries, contaminating Christian nations, and bringing them to peril and ruin." His Holiness adds: "We have further to see, and we deeply deplore, the very violent storm which deplores, at the present time, especially in France, against the religious orders, which have deserved so well by the works of charity and benevolence which they carry out for the Church and people."

## PRESBYTERIAN M NISTER JOINS THE CHURCH.

The announcement that the Rev. John Charleson has left the Church of Scotland and resigned the pastorate of the Thornliebank parish church, Paisley, in order to become a Catholic, has caused quite a sensation in Scotland. The reverend gentleman addressed his congregation for the last time on Sunday, when there was a large attendance. It was, he said, his duty to say the most painful word that could ever fall to his lot to say to them, his people, who were dearer to him than life itself—the word farewell. After long and deliberate study and prayer and struggle, a vision of God had come to him, and he could not but obey the Heavenly call. Perhaps he did do wrong in confessing how hard had been the conflict of his soul before he could resolve to leave the Church which had been built and raised, as it were, out of his heart's life; but that was a smaller matter compared with the lovingly farewell to those who had lovingly devotedly assisted him and joined with him in that house in worshipping the Eternal Father. How dear and helpful and comforting they had all been to each other, or rather they had been to him, especially during the last few years, words could not express. That pulpit was not a proper place for his withdrawal from the Church, and, no doubt, they would have an opportunity of learning them later on. His prayers would never cease to be offered up for them, that they might be led into the way of truth. After this statement Mr. Charleson completely broke down, and wept for a minute or two afterwards Mr. Charleson stood engaged in silent prayer. The congregation retained their seats until he had entered the vestry, and the silence was most impressive.

## LEAGUE OF THE SACRED HEART.

Christian Mercy.

GENERAL INTENTION FOR NOVEMBER, 1900.

American Messenger of the Sacred Heart.

We all remember the parable of Our Lord about the merciless servant who had his fellow prisoner thrown into prison for a debt of an hundred pence, just after his master had forgiven him a debt of ten thousand talents. It depicts so very exactly our own lack of mercy to our fellow-men, much as we glory in the mercy of God.

It is not enough to give the material or spiritual relief the needy may require; to be truly merciful one must feel their need as if it were one's own. "When thou shalt see one naked, cover him; and despite not thine own flesh," is the advice of the Gospels, and begin to lament tears over the dead, and begin to lament as if thou hadst suffered some great harm. We are bidden in Ecclesiastes to "make us feel our own liability to the same penalty. Perhaps this is the book is asserted without question in the book of Proverbs: "A ready man is merciful; but an unmerciful man is not al-ways true; nay, the parable about the merciless servant is too often verified in the dealings of sinner with sinner, when in misery of any kind with his fellow in the same condition.

How comes it that we seem to appreciate the mercy of God to ourselves, and pray for it, and rejoice in it, and yet deny that in spite of our praise and thanksgiving to God, we do not appreciate as we should? We are too familiar with the blasphemy of our own pronouncements God severe and even unjust because He punishes sin, and even because He lets us suffer the evil consequences of the sin of our first parents and our own even after they have been forgiven. We may not repeat of ourselves, but it is a moment in our hearts, but it may, nevertheless, be the real nature of all, lose sight of the real nature of God's mercy. Now without a clear and firm conception of God's mercy, we shall never have some idea of the greatness of His kind mercies, as they are termed so often in Holy Scripture, their multitude, their eternity, their pre-eminence above all His other works, we shall not know how to defend His justice, or understand why He requires in us a spirit of mercy towards our fellow men.

"Be ye merciful as your heavenly Father is merciful" is the special lesson to which the counsel "Be ye person to which the counsel "Blessed are the merciful for they shall obtain mercy" is the promise held out to the merciful. Forgive those who trespass against us" is the measure in which we are taught to pray for mercy. "Come, ye who have my Father" is all for those of mercy, performed corporal works, giving drink to the thirsty, harboring the homeless, clothing the naked, visiting the sick, even to one of His least brethren. The way of the world is by no means merciful. Men crowd one another to the wall, and take more complacency in

the shrewdness or dishonesty by which they out-wit or defraud their fellow-men than in the pity or sympathy they show to the needy or afflicted. The cruel phrases "survival of the fittest," "enlightened selfishness," "every man for himself," are adopted as maxims, rather as pretexts for the heartless treatment of men and women whose condition or circumstances compel them to submit to every form of oppression, and "man's inhumanity to man" is a byword as well among those who persecute as among those who suffer.

It is true that certain forms of pity and philanthropy are well practised and advertised in our day, and we boast of them as if the world had never known them before. But pity and philanthropy are not mercy; nay, as we know them, they are but too commonly a subterfuge from the practice of mercy. It is not mercy that builds poorhouses and hospitals just because it is painful to have the poor with us always and annoying to meet their importunities, or to witness the sufferings of the sick and run the risk of contagion from their presence. It is very enjoining to see the number of asylums for the poor, the aged, the infirm, the weak, the outcast, multiplied and improved in every way for the comfort of those who must seek refuge in them, and it is well to remember that, whatever the motive be which inspires such charity, it is the result of the Christian civilization which supplanted a paganism in which any system of relief for those in misery was unknown. Far from depreciating, therefore, the merit of modern philanthropy we should bless God for what is good in it, and try by our example as well as by our prayers to infuse anew into it the Christian spirit of mercy from which it took its origin; but we should not be content with it as a substitute for this spirit.

There is a true spirit of mercy in the world, and it is admirably described in the chapters of "Disowned" printed in this number of the Messenger. The poor are housed and fed, the aged and infirm are tenderly cared for, the sick are visited and nursed back to health, the dead are mourned and buried with Christian rites. There is no form of bodily suffering for which this mercy fails to provide, with a sympathy which shows that those who relieve the suffering often feel it more keenly than those who are afflicted. The very excess to which this spirit of mercy prompts its possessors is just now provoking in some countries, in France, Spain and Italy, manifestations of man's inhumanity to man, which would rather throw the countless thousands of human beings on the cold charity of salaried attendants than permit communities founded for the exclusive purpose of exercising the work of mercy to relieve the suffering of the love of God. The religious, it is true, multiply and build vast asylums for every form of human misery, and succeed so well in succeeding it that they excite the jealousy of men who would traffic in it. And yet they can be merciful even toward those who persecute them and see in them an unjust judge more pitiable objects of mercy, souls bereft of a sense of right and wrong, than they behold daily with their eyes in the poor creatures whom they serve and comfort. For mercy is much more concerned about spiritual than corporal misery, and is truly Christian only when it pities and pardons and strives to redeem the sinner whom Christ came to save.

We need this spirit sadly. We need to learn not to judge so that we may not be judged, not to despise the poor that we may be kept from want; not to be impatient with the sinner, lest we commit more evil than he. We need the mercy for the living and mercy for the dead, and what time it has now when the hardships of the winter season begin to increase the miseries of poverty, in purgatory makes us more attentive to their cry: Have pity on me, have pity on me, at least ye O my friends!

## CATHOLIC CITIZENS AND FEDERATION.

T. B. Minahan in November Donahoe's.

As a result of the preparatory meetings held in New York City and at Long Branch, National Federation of the Catholic societies of the country may now be taken as a fact. The question now before the Federation has during the past two or three years awakened general interest. It has been widely discussed. The only real objection ever raised—danger in a political way—has been fully and satisfactorily answered. The trend of opinion among Catholic citizens is now strongly in favor of responding to the call for a National Convention. From every section of the country reports already promise a very full and representative gathering on the 10th of December at Cincinnati. There is nothing surprising in the success of this effort towards a National Union of the various societies of Catholic laymen. With the urgent necessity for such action on the part of Catholic citizens, with the inviting results possible to be realized thereby, the wonder is that such a Federation has been so long delayed after those already formed by citizens of all other denominations. Separated, even though blessed of societies of Catholic citizens remained a cypher in national life; united, these same societies will necessarily become a power to be reckoned with. The anticipated results of Federation are quite fully and thoughtfully summarized in the circular letter sent out by the temporary organization recently effected at Long Branch.