

The Catholic Record.

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

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THE MISSING LINK.

One of the Vanderbilts has fitted out an expedition to search for the missing link. He has always taken an interest in that kind of thing, you know, and feels that some of his wealth should be devoted to the interests of science. Besides, what a delightful thing it will be to announce to an admiring world that at one of Mr. Vanderbilt's recherche entertainments each guest was presented with a little missing link. It would be away ahead of a pig, and would not exhale such a pungent odor. We feel that the gentleman has in point of novelty "got the drop on the Newport set." Its one regrettable feature is the ignoring of the home article.

THE SOUPERS AT ROME.

The Soupers are now doing business in Rome. For the benefit of our readers who may not know the meaning of the term, a souper is a dealer in spiritual soft truck and a doler out of food and raiment to all those who will renounce the teachings of the Catholic Church. The first Protestant souper was Luther, who catered to the libidinous cravings of the Landgrave of Hesse, and he has certainly left a numerous progeny. We are informed that the supporters of souperism, which is a propaganda of lies and calumnies among poverty-stricken Italians, are mainly British and Americans. Does it ever occur to these individuals that their material and spiritual aid could be much better given to the unchurched and destitute denizens of their own countries instead of being wasted on Latins who may lose their faith but not their reason?

MONARCHY OR DEMOCRACY.

The editor of the Catholic Union and Times is a relentless foe of all things pertaining to Monarchy. Now we venture to remind him that some proof for such assertions as "monarchy is the principle of might," would give him greater weight with the public.

We know that monarchy may degenerate into tyranny just as democracy may become mob-rule; but that monarchy as such is the principle of might is unmitigated nonsense. Some Catholic philosophers teach that monarchy is the best form of Government. But all discussion as to the excellence of politics is vain. What does in the United States would not thrive in Europe. A monarchy or an empire may afford ample protection to the liberties of the subject, and a republic may be, and has been as in the case of Gambetta's in France and Castelar's in Spain, a hot bed of despotism.

We should further remind him that all civil government is for the community, whether its ruler be the Queen, Lords and Commons, as in England, or the majority as in democracy. Again, the statement that the monarchial principle is government of the people by the monarchs for the monarch's benefit, is, to say the least, misleading. St. Thomas Aquinas teaches that the kingdom is not made for the king, but the king for the kingdom; for God has constituted kings to rule and govern and to secure to everyone the possession of his rights. Such is the aim of their institution; but if kings turning things to their own profit should act otherwise, they are no longer kings but tyrants.

Until we receive more information on this subject we intend to follow the Angelic Doctor in preference to our esteemed Buffalo contemporary.

PROTESTANTISM vs. CATHOLICISM.

One of our contemporaries says that Austria has become within the last year the battle-ground between Protestantism and Roman Catholicism.

We should like to know what particular brand is engaged in this conflict. We fear that our friend has been misled by the fairy tales that are concocted for home consumption by the laborers in foreign fields. He should know that Protestantism, the prolific mother of innumerable and irreconcilable opinions, has no effect upon the thinking world. Its house is filled with rangling and discord—with the clamor of creed-makers and Scriptural critics.

It has become in our days the nursery of Positivism and Agnosticism. It has no authority and no dogma. And when one considers that the conclusions deduced from the Bible by its leaders in Israel are diametrically opposed, one has not to go far afield to know why in some sections of America there is not a sound of church bell all the year around.

The war that Catholicity is engaged in has nought to do with the various caricatures of Christianity, whether they be decked in the finery of Ritualism or in the multi-colored robes of emotionalism, but against infidelity.

Protestantism, unable to save itself from organic disintegration, and melting in the presence of Rationalism like an iceberg before the sun, cannot assuredly be reckoned upon as a fighting force. Many of its adherents are beginning to see that Mallock was right when he said that "any supernatural religion that renounces its claim to absolute infallibility can profess to be a semi-revelation. It is a hybrid thing partly natural and partly supernatural, and it thus practically has all the qualities of a religion that is wholly natural. In so far as it professes to be revealed, it of course professes to be infallible, but if the revealed part be, in the first place, hard to distinguish, and in the second place hard to understand, it may mean many things and many of these things contradictory—it might just as well have been never made at all." He goes to say that, to make it a revelation to us, we need a power to interpret the testament that shall have equal authority with the testament itself. That is denied by Protestantism, and it is "at last beginning to exhibit to us the true result of the denial of infallibility to a religion that professes to be supernatural. We are at last beginning to see in it neither the purifier of a corrupted revelation, nor the corruption of a pure revelation, but the practical denier of all revelation whatsoever."

With regard to the insinuation that the vitality of Austrian Catholicity is due to the State we venture to ask our editorial friend to take up his history and glean therefrom the information that the Catholic Church comes not of earth—that she holds not of earth—that she is no servant of man, else He who made could have destroyed her.

THE TEMPORAL POWER.

Just why some of our exchanges are declaring that the Pope can never hope to have his temporalities restored to him passes our comprehension. We do not imagine they have any affection for the tenets of Mazzini and Cavour or that they are upholders of sacrilegious robbery. But it looks perilously like it. We suppose, in order to be as charitable as possible, that their assertions are due to their belief in the dogma, common to all the sects, that anything concerning Rome must needs be reprehensible. Still we should like to ask: If the Pope has a just title to Rome why should it not be restored to him. Let them look at his history with unprejudiced eyes and they will see that the Pope is Rome's King by a juster title than any existing dynasty can boast. He was placed there not by craft or intrigue or ambition, but by Providence. And a glance at the struggles and triumphs of the past warrants us in saying that the infidel horde that has defiled and impoverished Italy will see a repetition of history.

It must be borne in mind that the temporal sovereignty was a fact long before Pepin recognized it as a right. Every reader knows that the Popes became, soon after the successors of Constantine ceased to make Rome the imperial capital, the sole protectors of the Italians. Oppressed and pillaged by the Grecian emperors, deserted by them in their hour of need, exposed to the fury of the barbaric hordes of Alaric, Genseric and Totila, Rome might have, in the words of Gibbon, been erased from the earth if the city had not been animated by a vital principle which again restored her to honor and dominion. And despite this the Roman Pontiffs always exhorted the people to be loyal and to preserve intact the tie that bound them to the weak and faithless rulers who could and would not protect them.

When the Lombards menaced Rome in the eighth century Pope Stephen sought succor from Constantine Capronymus, but his appeal was unheeded. At this juncture the valiant monarch of the French, at the request of the Romans, crossed the Alps, defeated the Lombards and gave the territory wrested from them to the Roman Pontiff. To the ambassadors of the Greek Emperor who entreated him to restore the conquered provinces to the Empire he made the historic answer: That it was for no earthly consideration that he exposed his life so often in battle, but solely for the love of the blessed Peter and for the remission of his sins; and that not for all this world's riches would he take back that of which he had made an offering to the prince of the Apostles.

The rights of the Pope, confirmed as they are by every principle of social justice and morality, were never called into question until the riff raff of Europe, aided and abetted by frenzied anti-Catholics, made a road through the walls of Rome. And it is certainly a thing passing strange that their action should have the approval of pious gentlemen who edit religious journals.

Referring to the benefits of the Papacy Southey says that "If it had not been adapted to the conditions of Europe, it could not have subsisted. It was the remedy for some of the greatest evils. We have to look to the Abyssinians and Oriental Christians to see what Europe would have become without the Papacy. It was, morally and intellectually, the conservative power of Christendom. Politically it was the saviour of Europe. And Leibnitz says that if all would become Catholics there would not be required any other umpire than that of the Vicar of Jesus Christ. If the Popes resumed the authority which they had in the time of Nicholas I. or Gregory VII., it would be the means of obtaining perpetual peace and conducting us back to the golden age."

A GRAND MISSION AT RENOVO.

Remarkable Success of Father Sutton's Work Among Non-Catholics.

Philadelphia Catholic Standard and Times. Reno, September 24.—This thriving town on the Susquehanna river was the next place, after Lykens, visited by Rev. Father Sutton. Fathers Justin and Gregory, of the Passionist Order, gave the mission to Catholics the week preceding the work of Father Xavier to non-Catholics.

The Catholic mission was well attended, and many who had grown cold in the practice of their religion were fervent words of the good Fathers. Those of our faith were much interested in the proposed non-Catholic mission, and Monday night, when Father Xavier opened the lectures in Kane's Theatre, the building was crowded to the doors. Two-thirds of the audience were non-Catholics.

The best people of the town were present, and several ministers were in evidence.

These lectures of Father Xavier have been so often described to your readers that I need not enlarge upon them. The deepest attention was given to the words of the lecturer, and Tuesday night the same audience assembled in the church, as the theatre was engaged. The reverend pastor, Father Gormley, has endeavored himself to Catholic and non-Catholic alike by his untiring zeal and devotion to his work. A magnificent church and parochial residence have been erected by him, and no debt numbers the parish. Over nine hundred received the sacraments during the Catholic mission. The non-Catholics are not animated by a narrow race of bigotry, and the most cordial relations exist between those of our faith and our Protestant brethren.

A STREET CONVERSION.

While strolling along the bank of the river which flows by our town, Father Xavier met a man who entered into conversation with him.

"Well, Father," he said, "I'm sorry I could not hear your lecture on purgatory. It's about the only doctrine of the Catholic Church that my wife and I cannot accept."

Father Xavier explained to him the reason why we accept it.

"Still, I cannot see it. Maybe I am skeptical."

"Suppose, my dear sir," said Father Xavier, "a child were to die suddenly after telling a deliberate lie; that would be a stain on its soul, would it not?"

"Certainly."

"Well, nothing defiled can enter heaven."

"That is true, Father," answered the gentleman.

"Then, where would it go? Would you send it to hell?"

"Oh, I see now," he exclaimed. "I'm glad, very glad, I met you. Yes, I see there must be a place to

purify such a soul," he exclaimed. How easy it is to believe if one will only seek the truth!"

THE QUESTION BOX.

Wednesday night the theatre was packed to the door to hear the lecture on the Sacrament of Penance. Many of the leading business men of Renovo were present. Thursday night again an immense audience greeted Father Sutton, all eager to hear what he had to say on the Bible. The "Question Box" is exciting wide interest. One of our local ministers dropped a bundle of questions into the box. Here are some of them:

"Why do the Roman Catholics hate Luther?"

"Why are priests opposed to their members reading the Bible?"

"Did Jesus ever pray to the Virgin Mary or did He ever teach His disciples to pray to her?"

"Where did the priests and Popes get authority to stand between the sinner and Christ?"

"If you don't worship idols, why do you bow down to images of plaster of paris and pray to the Virgin Mary instead of God?" See first and second commandments.

"Why should an American priest be subject to Rome in preference to the country in which he lives?"

"Please explain why a convert to Roman Catholicism has to renounce his mental and moral freedom and place his civil loyalty and duty at the mercy of another."

"Why does the Roman Catholic Church put a ban upon the liberty of the press, liberty of the conscience, liberty of speech?"

"How will the proposed federation of Catholic organizations for political purposes act upon the Protestant mind?"

To the last one Father Xavier answered: "We are subject to the Pope in spiritual and to the United States Government in temporal matters. The Constitution of the United States guarantees us liberty of conscience and allows us to worship God according to the dictates of our conscience." He then showed that Catholics were loyal to the Government, that they had proven it in peace and in war. As he described how the Sisters had acted as chaplains without remuneration and how the Catholic soldier had spilled his blood in defence of the flag, the enthusiasm of the audience was aroused and a wave of applause swept over the crowd.

To the seventh and eighth questions Father Xavier answered: "There is no truth in these questions. If the person who put them in will state where, in what and how the Catholic Church does these things, that is—put a ban upon the press, and so forth—I'll be able to answer these questions more specifically."

To the ninth question Father Xavier said: "The federation of Catholic societies is not to bring religion into politics, but to keep it out. Catholics never inquire what a man's religion is when he is before the public as a candidate for office, but there are many non-Catholics who will not vote for a Catholic simply because he is a Catholic. And we as Catholics have been discriminated against in many ways, and this is against the Constitution of the United States. We are citizens, and have our rights as other citizens, and the object of this federation of Catholic societies is to vindicate our Constitutional rights. If we are discriminated against by a candidate for office because of our faith we want to know it, and that individual who acts in this manner will find that we have a vote to cast and will know for whom to cast it."

The justice of Father Xavier's remarks was recognized by all, even non-Catholics expressed their satisfaction at what was said.

Sunday night was the banner night of the lectures. The opera house was taxed to its utmost capacity. Never in the history of our town has such a representative gathering of our influential people been seen as assembled this night to listen to the last lecture. Over eight hundred non-Catholics were present, with a large number of Catholics. For one hour and a half the lecturer continued to speak in strong and forcible words. A Protestant gentleman said to Father Xavier: "I was sorry when you were coming to the end; I could have sat another hour." No words can describe the good that has been done. On all sides we have heard only words of praise for the lectures and sorrow that they did not last longer.

One of the ministers was urged by the Y. M. C. A. to challenge Father Xavier to debate. But others more prudent advised the minister to keep very quiet unless he wished to meet with overwhelming defeat and mortification. Father Xavier is no ordinary man to run up against. Better let him alone!" So the challenge was never given. Father Gormley expressed his unbounded satisfaction at the grand result of the mission to non-Catholics.

Every human being is individual by a new arrangement of elements. His mind is a safe with a lock to which only certain letters are the key. His ideas follow in an order of their own.—Holmes.

LAND WITHOUT VICE.

Kind Words, and True, for Catholic Countries.

One reads in current literature so much froth and foam that slops over the already filled vessel of bigotry and narrow prejudice, when the people of Catholic countries are to be described, that it is quite refreshing now and then to run across words of praise and discernment.

South American countries are much maligned, and unjustly, but here and there people are found who have spent some time in that part of the globe and are willing to view affairs with a just eye. Hon. W. C. Scruggs, who has been in the diplomatic service of the United States in South America for about thirty years, has published recently a work,

"COLUMBIA AND VENEZUELA,"

in which he says that never has been anything in these countries like a race conflict, though the inhabitants are made up of various races and color. The color line is never drawn; the words white or black do not appear in the laws of these republics. Since 1824 all the people have equal civil and political privileges, all are admitted on an equality to public vehicles, hotels and places of amusement are open to all alike, all attend the same schools and churches.

In explanation it is said that the three primal races even before 1824, had become too closely identified to leave room for race prejudice. Mr. Scruggs admits this; "but how," he asks, "shall we explain the explanation? In other words, whence came the conditions precedent to this civic and political amalgamation?" This is his answer:

"I apprehend that, if we go back far enough, the true explanation may be found in the policy and example of the Catholic Church, which has always been and is still the dominant power in the country. The Church has always been, and is still, the only bond of union between these heterogeneous peoples dwelling side by side in the same community; and never, either by precept or example, has the Church recognized any rare distinctions. Even in the old colonial days, when the Indian and the negro were both slaves, and when class privileges were still preserved, white and colored, master and slave, were on terms of equality before the sacred altars of the Church. All mere social distinctions were left at the threshold of the chapel or the cathedral. Under such conditions race prejudice would naturally be less conspicuous than in countries where diverse forms of religion afforded no such bond of common union."

BEST WIVES IN THE WORLD.

Mary Nimmo Valentine in the August number of the Woman's Home Companion writes of South American women, and we can well imagine the disdainful toes of the head of a faddish American club-woman when she reads such words as these:

"The men in South America hold their women in highest respect. Not only do they accord them the polite distinction of outward deference, but they guard them with an earnest solicitude that protects them from every care, and they bear for them every burden that man can carry for woman. The chivalry of the olden time survives among these people, and that is doubtless one reason why the women are so contented with their lot. A charming senora assured me that the South American women make the best wives in the world, and I do not doubt it. After marriage the woman is as one lost to the world. Her sphere of influence is henceforth inclosed within the triple courts of her husband's house and consists in bringing up her children and in exercising a mild sovereignty in her domestic domain. There are no married flirts in South America, no scandals caused by unfaithful wives, no ambitious women pining in their secluded homes, so far as is known. There are no woman's rights conventions, no woman's temperance societies, no daughters', no mothers' meetings. There is not even a woman's whist club in the whole country."

ANOTHER WITNESS.

along the same lines is Major J. J. Kerby, ex Consul to Brazil and now occupying a responsible position with the Carnegie Company. He is not a Catholic, but his words are peculiarly appropriate just now when our free Republic is trying to shoot modern Christianity into the people of the Philippine Islands.

He talked to a Catholic friend, who writes of it in the Irish World. The whole conversation is so full of fine points that we wish we could give it all. Mr. Kerby said:

"Disinterested investigation will show that much of the true inwardness not to say cussedness, of recurring troubles with the so-called heathen people arise from our people, especially our zealous missionaries, attempting to force so-called superior civilization upon them, who, as they look at it, consider their own civilization as good as ours, if not better."

"My observations have been largest in tropical countries, especially in the interior of South America. * * * It is a common saying in South America that the best and the most virtuous are unknown in the interior, are only practiced on the coast; or, in

other words, vice begins on the edge of civilization, and is most rampant in the coast cities, where the missionaries are to be found most.

"One reared in a Christian community, like Pittsburg, as I have been, imbibing the prejudices of non-Catholics, may be permitted to say that I entertain no feeling of prejudice against Protestant missionaries. It must be admitted, however, that whatever advancement in civilization has been attained in South America is due to the earlier and continued efforts of the Catholic missionaries.

"These Franciscans who followed the Spanish Conquerors' swords with the cross of Christ were heroes and plucked men of the age in which they lived. They have unselfishly devoted their lives during the four hundred years to helping these people, without any earthly reward."—Catholic Columbian.

PAGAN VIEWS OF LABOR.

The miners' strike in Pennsylvania emphasizes anew the need there is of putting in practice the advice contained in the encyclical Novarum Rerum, in which Leo XIII dwelt at length on the evils resulting from treating wage workers as if they were mere pieces of machinery who are only valuable as producers of so much profit to their employers. This view of labor is not Christian. The Catholic Church teaches that man, no matter what may be the accidents of birth, face, color or condition, is the child of God and is ever to be regarded and treated as such. She has ever insisted that this high dignity of man shall be respected. For two thousand years she has tried to destroy the Pagan conception of a workingman, which was that he is, as Plato and Aristotle expressed it, a "mere instrument" or "tool."

It is this pagan conception that has produced the condition of things now existing in the coal regions of Pennsylvania. The Coal Trust, viewing the miner from the pagan standpoint, has tried to extort the uttermost penny from him regardless of the fact that in so doing they have reduced him and his family to a condition in which it is impossible for him and his family to obtain the common decencies of life. He is held, as it were, in a vise by the Coal Trust which robs him at every turn. He is robbed at the company stores by being compelled to pay 40 per cent. more for his purchases than he would have to pay in other stores. He is robbed by being compelled to pay an exorbitant rent for the house in which he lives, which is owned by the company. He is robbed by being forced to pay an enormous price for the powder which he must use in mining. He is robbed by being forced to produce a ton and a half of coal for which he is paid at the rate of one ton. Worst of all he is robbed of his children whom in his dire poverty he must send into the mines to earn a few pennies to keep the wolf from the door.

How the health of these little victims of the money greed of the Coal Trust is sacrificed is shown by the report of Dr. Herrick of Wilkesbarre, Pa., to the New York Evening Journal.

Here is a description he gives of two brothers:

"Stanley and John Crothey, brothers—Ages, eleven and fourteen, respectively. Have worked at slate picking at the Washington breaker for three years. * * * These boys are perfect types of breaker stunting. Neither of them will reach the height of five feet three. Skin is dull and colorless. Cheeks lack boyish roundness. Have the characteristic stoop-shoulders and hollow chests of their fellow."

A dozen more similar cases are reported. In every case the little victims are described as physical wrecks who probably will never attain manhood. Their lives are the price the Coal Trust extorts from them.

The men who pile up millions from all this human suffering have scornfully refused to listen to every proposition looking to arbitration. The strikers were willing to have Archbishop Ryan of Philadelphia act as arbitrator, but the trust magnates would not consent to accept him. They claim they see a chance of making the men submit tamely to being robbed, and, therefore, they contemptuously reject all overtures looking to a compromise. They are simply acting on the pagan principle that the miners are entitled to no more consideration than other pieces of machinery in the mines.—New York Freeman's Journal.

A CONVERT IN TEXAS.

General Wm. R. Hamby was recently received into the Catholic Church. General Hamby was a Confederate soldier, and has long been prominent in banking, political and social circles of Texas. His wife, who died a few months since, was a Catholic, and it was the influence of her pure and noble life that brought him into the Church.

The world might be divided into those who let things go, and to those who do not; into the forces and facts, the slaves and fancies; those who are always doing something on God's creative lines, and those that are always grumbling and striving against them.—George MacDonald.