Catholic Record.

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

VOLUME XXIII.

LONDON, ONTARIO, SATURDAY, OCTOBER 19, 1901.

The Catholic Record. London, Saturday October 19, 1901.

RESPECT FOR AUTHORITY.

Just now there is a deal of talk among our brethren over the border anent the advisability of forbidding any contemptuous allusion to authority. The scheme we may say is advocated mainly by some sore-head journals and individuals who are dominated more by their feelings than by their judgment. There may be a few—those who deplore the unsightly cartoon and irreverent and meaningless gibe and insult too often seem in great dailies, but they, we are sure, are not so sanguine as to its feasi-

Force indeed may bridle the tongue, but not the heart. And that is the thing to be regulated and governed. thing to hear the unlovely words of Force may hamper for the moment but its source—the heart that recks sibility of such a dread catastrophe we to its vileness until when under pressure of temptation or external goad it ful of principles philosophical and literbetrays itself by the use of the pistol ary. and dagger. The respect for authority that is born of caprice or sentiment or public opinion is as unsubstantial as an idle dream. It is as unstable as a house built on the sand, and may even possess the being of an anarchist after a good dinner. But the respect for authority that means anything -namely, that based on eternal law, can be rooted only in the hearts of those who believe that authority is from God and who see, howsoever their ideas may conflict with those of the policy in vogue, the nimbusof divine majesty upon the brow of the rightful ruler. That doctrine is inculcated in our schools and colleges and we believe that the exigencies of the times will constrain our opponents to admit that the Catholic system of education that trains the whole man is the well-spring of national vitality and the sheets that cater to the literary tastes surest guarantee of its stability.

A QUESTION.

sympathy for the anarchist. Some ions in courteous diction; to beware of people do that kind of thing for the epithets that are not employed by poor, poor victims of the Spanish Ingentlemen, and above all to keep its quisition. As every one knows, those columns free from the reek of childish victims were conspirators against law bigotry. It seems to us that, despite and order and deadly traitors its "hifalutin" pretences, the extract to the State, and the authori- gives indubitable evidence of a very

withal of your scholarly tastes. But enough to admit that the intolerant were the Professor to hearken to you blasphemy can no longer be invested he would be obliged to publish many with any appearance of useful life. books—and for that you are very nig-But the Mail and Empire thinks gardly in encouragement.

otherwise. It gloats over the 'It seems to us that sighting such big non-success of the petition, and says and leaves to the reader the task of discovering their underlying ideas. And this is a legitimate method of criticism. We don't quarrel with Mr. Birrell, for example, because his delightful chatter about books is not burdened with the principles so dear to the heart of the Globe reviewer. We do not judge him

The champions of the girls say that the majority of the Catholic young men have no ambition in them to rise

To take their course.

It may be that our disposition as well bequeathed \$15,000 to the New Paulist bequeathed \$15,000 to the New York list bequeathed \$15,000 to the New York list bequeathed \$15,000 to the New Paulist bequeathed \$15,000 to the New Paulist bequeathed \$15,000 to the New York list bequeathed \$15,000 to the New Paulist bequeathed \$15,000 to the New York Catholic Missionary Society, known as Catholic Missionary Society, known as the Dominican Fathers, \$15,000 to the New York Catholic Missionary Society, known as Catholic Missionary Society, known as the Dominican Fathers, \$15,000 to the New York Catholic Missionary Society, known as Catholic Missionary Soc

gives you, and you may discern that in spiritual leaders. this instance Dr. O'Hagan's comments are really essays, and critical, too, after

It boots little to be hypercitical, and, furthermore, a reviewer with a penchant against things Catholic is not conducive to the circulation of a great daily. The critic is not manifestly hostile to Catholicity, but when her only comment in three essays is that they are a contribution to the glorification of the Church to which the author belongs we suspect she has something up her sleeve.

We trow not. It would be a fearsome bigotry from the gentle and cultured lawless utterance and deed, lady of the Globe, and to avert the pos-God — may add continually are willing to go to any lengths—nay even to the writing a few essays brim-

YELLOW JOURNALISM.

altered, nor is it likely to be for some time to come. The proposal caused a burst of indignant feeling throughout England, which surprised almost every-one, and caused one Roman Catholic paper to remark that 'perhaps it was unwise the question was mooted.' I attach little value to the Coronation Oath, per se, but the object of its opments is plain—to open the way to ssible Romanist succession. No cotestant oath can possibly satisfy folowers of the Church of Rome; so why attempt the avowedly impossible? The oath is a protest, and was a most important one, and one not likely to be abrogated at the kind of dictation re-

of our Orange brethren, but we were astonished to find it in the columns of a newspaper that poses as an advocate of scrupulous journalism. We do not want and the absolute But if such a scheme were adopted the Mail and Empire to extolus unduly. we for one should not grow maudlin in We merely desire it to state its opin- Mind is nothing. ties naturally deemed that the yellow streak in the composition of its best specimens of that kind of traitor editor, and indicates that his hostility should be dead ones. They believed to things Catholic is liable at any mothey were empowered to see that the ment to get the better of his commergovernment sustained no injury and if cial prudence. But there is much to be their efforts towards this laudable obto their religious tenets. And suppose an individual of the present day who prates about the right of free-talk were to begin a propaganda against the prevailing order of things political, and prevailing order of things political, and be given in consequence a dose of durance vile, if nothing worse; would our friends call it persecution, or merely a salutary and unavoidable mode or repression?

A WORD TO THE BOOK-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-REVIEW-RE say of Dr. O'Hagan's Canadian Essays.

The writer was evidently in wrathy mood when he pounced upon the little to ignore the most elementary rules of mood when he pounced upon the little book and made a valiant attempt to etiquette. To return the petitions living Mind that is thinking and demood when he pounced upon the little to ignore the most elementary rules of bludgeon it into obscurity. But the against the maintenance of the Royal estimate is so decidedly unfair and uncharacteristic of the writer that we voted to British institutions, and their should fain credit it to the desire to get only object in so doing was to remove even with the Professor at any cost, from the statute book a gross insult to rather than to make a dispassionate myriads of the King's loyal subjects. criticism of his work. The reviewer And the contention of Catholics assures us that no principle, philosophi- was supported by individuals of all cal or literary, appears to have guided creeds. The Dominion Parliament the pen of Dr. O'Hagan. Rather big joined in the chorus of protest; and words, my dear lady, and indicative journals that love us not, were liberal

modern English critics. Take what he pend on ourselves and be guided by our

The Mail and Empire may preen itself on its fair mindedness, but it is well the manner of the Birrel-Arnold school. to view it with prudent suspicion. It may be genuine and then again it may be one of the ways that are dark that find favour with certain editors.

CHRISTIAN SCIENCE.

McCracken. " The use of the word Mind ' in Christian Science deserves special notice. Spelled with a capital M it is synonymous with Spirit. Thus God is spoken of as Mind or Spirit. Spelled with a small letter, mind is used to designate that human mind s in rebellion against the which rises in rebellion against the Divine Mind—that mortal mind which attempts to counterfeit the Immortal Mind. This mortal Mind is the 'carnal mind,' spoken of by Paul, and is the fruitful source of all sin and sickness. It is-not to put too fine a point upon it—the lying serpent, the devil, which tries to separate man from his Creator.'

Comment. This method of distinguishing the Divine Mind from the human mind, the uncreated from the "The Coronation Oath has not been overly if nothing else. The adjectives on the series of the series to qualify mind seem all-sufficient for ordinary minds in the interchange of thoughts concerning the Creator and the creature, the uncreated and the created mind. But as there is no disputing about tastes, we do not object to your new use of capitals so long as they afford a key to get at your mean-

You have told us in your first paragraph that man is an expression of the One Spirit or Mind. You have not explained what you mean by the word "expression;" but as you use it where the Christian world would use the word "creation," you leave us to infer that you purposely avoided the use of abrogated at the kind of dictation recently attempted."

Word "creation," you leave us to inter that you purposely avoided the use of the latter term, and that you mean that man is not a being separate and that man is not a being separate and distinct from God—as the word creation distinct from God—as the word creation to Mail and Empire of Sept. 28th. We have seen somewhat like that before in

> you say of the human mind "that Mortal Mind which attempts to counterfeit the humantal Mind. This Mortal Mind How go is—not to put too fine a point upon it— the lying serpent, the devil."

an mind, alias Mortal Mind, signing; when he thinks he is sick it is the Divine Mind that is sick, for aside from it there is nothing, and nothing cannot be sick.

To this the Christian Scientist may reply that sickness is a mere delusion of the human mind. But a delusion is something, else why do they try to remove it? It is at least a mode for the e being of the deluded mind, and the Mind, deluded, or otherwise, is but an idea or mode of the Divine Mind. The delusion, therefore, exists in that Mind. detusion, therefore, exists in that Mind.
We do not see how the Christian Scientist can avoid these conclusions, after claiming that all there is, is Divine Mind.—N. Y. Freeman's Journal.

OUR YOUNG MEN AND WOMEN.

The writers who in the discussion of guns in this little gift to our national literature is merely an exhibition of vanity or at best a loss of time. Dr. O'Hagan's criticism of Canadian poets is of the surface. He gives

by a standard at which he did not aim, coed and deceived by political pro- in the social scale; that they do not nor should you, dear critic, give rein to your ire because an author falls short of your exalted ideals and dictate him rules not heeded by some of the best modern English critics. Take what he ployments and in subordinate positions; that they frequent saloons and low theatres; that instead of having a bank account, however small, as the nucleus of a fund for a business of their own, for a home and for a competence in destiny closy and all that for a home and for a competence in destiny, glory and all that. their old age, they fritter away their surplus cash on idle amusements or ignoble gratifications, and never save cent; that they are poor Catholics, who have to be driven to their Easter duty, have to be driven to their Easter day;
who do not observe the fasts of Lent or
Ember Days, who have no seat rented
in church, who couldn't be paid to read
"The Faith of Our Fathers" or "The Internal Mission of the Holy Ghost, or Brownson's Essays, or Azarias 'Phases of Thought and Criticism. These are the charges against a large number of our young men, and not that "unless they acquire a fair share of the vanities of this world, they are not fit to marry the convent-bred Catho

That more of our girls are highly educated than of our boys, is patent from the fact that we have 700 academies for the former to 100 colleges for the latter, and that the proportion is even worse than seven to one, for every year in the graduating classes there are three young women for every one

devout is proved by the membership of the sodalities, and the Communion rail.
What can be done for our boys and our young men to lift them up morally, mentally and socially above the plan -Catholic Standard and Times.

GUARDIAN ANGELS.

How sweet the thought that we are distinct from God—as the word creation implies—but an expression or a mode of the Divine Mind. This inference from your use of "expression" is confirmed by another Christian Science writer, who says: "Christian Science teaches the eternal reality of One Divine Mind and the absolute nothingness of everything else," and Mrs. Eddy somewhere says that all is Mind, and what is not Mind is nothing.

and bring us back safe to our home with God in Heaven. "He has given his Angels charge over thee" westage of a kind Providence to every child of man. This same guardianship extends to families, to cities, to churches, and to nations. How the Angel of Ephesus has care of that city and threatens its ruin if goodness does not prevail! What a beautiful thought in exception. And is nothing.

In your fifth paragraph, above quoted,

In your fifth paragraph, above quoted, gers who worship at the great White

How good God is to His creatures! Ever at our side, our Guardian Angel prays for us, inspires us to goodness, warns us from evil, consoles us in afflic the lying serpent, the devil.

Now, putting your two statements toNow, putting your two statements together, the logical conclusion is, that
gether, the logical conclusion is, that
gether, the logical conclusion is, that for us : in our virtues he rejoices : in alias the lying spirit, alias the devil, is an expression or mode of the Divine Mind. It cannot be anything separate and distinct from the Divine Mind, since according to the writer above quoted, whatever is not that Mind or a mode of it is absolute nothingness. A further groundspirm is that since side. a mode of it is absolute nothingness.

A further conclusion is, that sin, sickness, the spirit of rebellion and country that the spirit of rebellion and country that the spirit of rebellion and country that the spirit of repetitions that the spirit of repetitions that the spirit of repetitions are spirit of repetitions.

DRESS.

Bishop Spalding is the most trenchant and direct of our essayists. His phrases have the illumination of Emer-son's and a solidity that makes the New son's and a solidity that makes the New England seer seem rather vague and unreal. Bishop Spalding is eagerly listened to. He carries a message that has a meaning for all. He understands modern conditions of life. He has fed deeply and profitably upon the great thinkers of the past. But his expressions of the past. thinkers of the past. But his expression is of the present. It is arranged for modern ears. In his most recent ad-dress to laboring men he touches the questions of the day in no uncertain or

After mentioning certain great and widespread evils, such as political corruption, diminished sense of the sacredness of property and the loosening of the marriage tie, he said: The ability to react against abuses is grow-ing weaker. The social organism is so ast and complex that it seems hopeless to interfere, and so we permit things to take their course.

Multitudes get their political and economic ideas not from the learned and the wise, but from the superficial, the passionate, and the designing.

The proof of this is to be seen in our political instability and the readiness of

With all our boasting of popular edu-eation this instability, this propensity to accept unwise leadership is more prevalent than it was forty years ago, and the prospect of effective reaction against evils, social and political, is at present by no means encouraging.

Bishop Spalding indicated one of the ill effects of ignorant and unwise leadership upon great numbers of people when he said: The notion that those who work with the hands are the sole producers of wealth is a fallacy which should deceive no one. The vast increase of wealth in the modern world is the result to a far greater degree of ability than of labor. But this fallacy which should deceive

one does in fact decive multitudes. It deceives great numbers who permit themselves to be taught by leaders who are incapable of appreciating economic propositions and of seeing things per-taining to the social organism in their

Because this fallacy is so widely received the joint product of ability and labor is lost or squandered to the value of millions of dollars every year. The tendency of the contests which arise out of the spread of this fallacy is not only to greatly impair the efficiency of the contests which arise out of the spread of this fallacy is not only to greatly impair the efficiency of the product of the spread of this fallacy is not only to greatly impair the efficiency of the spread of the sp Because this fallacy is so widely reflame passions and embiters relations which ought to be cordial.

are carried to much greater extremes. Hickey took first el

THE PERSEVERANCE OF THE on English literature ARCHBISHOP.

From the Catholic Universe, London. The quality of perseverance is amply

John O'Rielly, now Archbishop of South Australia. For the following details we are indebted to an Australian "My dear friend, the Right Rev. John

O'Rielly, Archbishop of South Austra-lia two (we are both of the same age, and were almost boys together), was a simple priest in Freemantle for the first twelve years of my sojourn in the colony, and we were most intimate. He was promoted to be a rear admiral in April, 1894. Since his retirement he has lived in Washington. He is sixty-six years of age and in religion is a Catholic. During the war with Spain his services were utilized by the Navy Department in many important expecition although ous worker, and became perfect in every-hing he undertook. Naturally I may ay, Dr. O'Rielly was not a brilliant coning the good not gross the details genius; he could not grasp the details of a subject at a glance, as it were, and elaborate it then and there—as, for instance, some provide contracts. and elaborate it then and there—as, for instance, some people can, on hearing a certain air in music, sit down to a piano and play it off by ear, without understanding a note of music. Now this illustration is most appropriate in explaining the secret of Dr. O'Rielly's in explaining the secret of Dr. O'Rielly's success, for while he was quite incapable of playing by ear on any musical instrument, he was the most wonderful reader of music I ever knew. He could sing off any piece in any key you gave him at sight, just as any one else would be able to read ordinary writing. Moreover, he was a past master in harmony, and could detect any error in the score.

I remember his telling me that the first piece of music he learned to read took piece of music he learned to read took merely mock their divine appetite; and too often scepticism is the result.

is wonderful.

I must mention one more of Dr. O'Rielly's accomplishments. He is a splendid business man and accountant. His Lordship's first appointment was to the See of Port Augusta, South Australia. It was then heavily in debt, and ordinary individuals could not possibly see how the diocese was to be cleared of this incubus. In Dr. O'Rielly they got a man of untiring energy and ability—in few short years the debt was swept away. Of Archbishop O'Rielly as a theologian, of course, I am not competent to make any remarks. As a zealous, pious priest he is most exemplary, charitable and kind. His aged mother is still living in Ireland, and I understand that all Australian priests who pay a visit to Ireland from South who pay a visit to Ireland from South stand that all Australian priests who pay a visit to Ireland from South Australia the Archbishop delights in sending to see his dear old mother."

bequeathed \$15,000 to the New Paulist Into the world—home into the hearts of into the world—home into the hearts of

A Floating Church.

NO. 1,200.

The Catholics of Holme, in Huntingdonshire, England, live in a scattered parish extending over a wide area. To enable them to attend divine worship a floating church is towed along the extensive canal system of the district, stopping at a different station, each Sunday. It is flat bottomed lighter, the interior being 30 feet long and the height only 7 feet, owing to the lowness of the canal bridges.

Another Convert.

The ranks of the Church of England elergy in Sheffield have furnished an-other convert in the person of the Rev. Hugh Nanney Smith of Walkley. Mr. Smith has been received into the Church at St. Gregory's Lengten, Staffordshire.
Mr. Smith held his first curacy at Mr. Smith held his first curacy at Caverswall, near Longton, where he was stationed from 1892 to 1894. Ho then went to Walkley as curate to his father, the late Rev. Thomas Smith,

To the great number of converts to the Catholic Church from the ranks of literary men and women of Great Brit-ain and Ireland must be added that of an Irish poet, in the person of Miss Emily Hickey. Miss Hickey, who has been a prominent figure in literary circles in London for a number of years,

out of the spread of this land only to greatly impair the efficiency of both ability and labor, but also to inflame passions and embiters relations "Michael Villiers, Idealist, and Other" The results may be most deplorable if these conflicts between brawn and brain decided by the second of the second

Admiral Ramsa

Rear Admiral Fran y has been selected

Admiral Ramsay is one of the best known and most highly esteemed officers in the naval service. He is a native of the District of Columbia, although he was appointed to the naval academy from Pennsylvania. He was promoted in many important capacities, although these were advisory and not active. He is a man of flue intellectual attain-ments, with with a character proverbial for integrity, and the news of his appointment was received with general

The Missionary.

The Topics of the Missionary, a paper read by Rev. Waiter Elliot at a recent meeting of non-Catholic missionaries, is printed in the October number of the

over, he was a past master in harmony, for the truths that Catholicity alone

zine.

BISHOP SPALDING'S RECENT AD

Is wonderful.

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is wonderful.

is won tiles.',

Spiritual Activity.

A great mistake is frequently made by well-meaning persons who fail to see that the true Christian is a soldier—a member of the Church militant—though humility also is the inevitable handhumility also be maid of piety, command ting place and station in the advocation and a the right to a proper and ition and a the right to a proper and ition and a the right to a proper and the right to a proper and the right to a proper and the right and a true Christian fully a proper and the right and the r the right to a proper of the right to a proper of the prop God, but he finds no rest in the light for virtue. He proclaims his faith and portrays its beauty. He lives to show by his words and his acts—his life— the truth, the beauty and the benefi-The late Patrick O'Mullin, the well-The late Patrick O'Mullin, the well-known Halifax bank president who died a few days ago, left a worthy example for wealthy Catholics to follow. He begins that \$15,000 to the New Parket.

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