

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

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ANOTHER BOOK FROM DR. BARRY.

It is announced that the Rev. Dr. Barry is engaged upon a historical work, dealing with the Papacy as a world power, from Gregory the Great to Boniface VIII. We are very glad of it, for we believe that his splendid abilities should not be frittered away in the writing of novels which have to our mind a very doubtful value. A literary artist to his finger tips, a scholar of acknowledged brilliancy and versatility, he should give us a readable and enduring volume.

WITHOUT A TITLE.

William Waldorf Astor is not likely to get a title this year, unless it be that of Grand Commander of the Order of the Cad. The money spent in the buying of castles, in entertaining, in social frivolities, has not purchased him an abiding place within the sacred precincts of the aristocratic circles. And now he has been cut by the Prince of Wales—and has been forced to go to Germany for a bath, owing to the fact that the said royal personage, who has, according to Mr. Dooley, a big pull at the City Hall, had the water cut off in London.

MEXICO.

Our readers will remember that the Methodist Bishop McLaren published some time ago an account of a jaunt to Mexico. He certainly endeavored to avoid the methods of the ordinary clerical tourist, and his article, we must say, whilst not entitled to unqualified approval, was unmarred by the crass stupidity and anti Catholic hostility of the ordinary Protestant production. He had, of course, something to say about the superstitions of the Mexicans, and was surprised at some things which he could not understand, just as a Mexican would be he to hear the sighing and groaning, the whining and howling of the revival or camp meeting. But is it not strange that a gentleman of culture presumably should venture to write of questions of which he is as ignorant as that immortal individual of Chicago who told a wondering public that Cardinal Satollvi wore a tonsure on his shoulder and a thurifer on his head.

Writing from Mexico Dr. Estragues assures the Bishop that there are in England and the United States three times more absurd superstitions than in Mexico. We think the Bishop will, after a little observation, admit that statement. In the United States and in our own fair land any loquacious fakir can be depended upon to make a decent living. As a clairvoyant or telepathist or expounder of inanities he can always find some gullible and interested auditors. The Latin races may be deficient in material resources, but they are, in some things, at least, not such picturesque lunatics as their Anglo Saxon brethren.

IRELAND vs. SCOTLAND.

Some one wants to know why Ireland has not been so prosperous as Scotland. Material prosperity arguments! Now, our brethren would ascribe Scotland's material advance to the "open Bible" and Ireland's poverty to the fact that it has been a priest-ridden country, and to various other things that do duty on second-rate lecture platforms. The right answer, however, can be found by reading the history of the two countries.

Scotland lost nothing by becoming a portion of the British Empire. It was not overrun by lawless soldiery, nor were the lands fished from their lawful owners. With her own laws to guide her and with every encouragement given to education and commerce, it is not difficult to assign the cause of her progress. She was handicapped for a time by John Knox and his pillaging ruffians, who, as Wesley said, did the devil's work, but they happily were not immortal.

With respect to Ireland one is surprised that she is on the map of the world. Beginning with the last stand made by the Irish for that unspeakable Stuart, Ireland's history is but a record of blood and oppression. True,

they were guaranteed immunity from persecution both in worship and property by the Treaty of Limerick, but every reader knows that the Treaty was shamefully violated and that the Episcopal Bishop of Meath, Dr. Dopping, declared that no faith should be kept with Catholics. And this was duly carried out. They were worried and oppressed; they were plundered systematically and effectually. They were forbidden by the Penal Laws to practice their religion or to have their children educated, and when they did these things the shadows of the felon's doom were round about them. Legal enactments excluded Irish cattle and wool from the English markets. Every diabolic scheme that could be invented by tyrants was fostered upon Ireland in order to degrade and to pauperize her. And yet she is living. She has still her faith, that has been her solace and source of courage in days of storm and stress. She glories in the purity of her daughters and in the strength and valor of her sons who are now giving their blood freely and with a sublime magnanimity for the cause of England.

CHINESE MISSIONARIES.

Our valued contemporary, the Christian Guardian, deprecates the recent pronouncement of Lord Salisbury about foreign missionaries, and intimates that the lord is in woeful ignorance of the real facts of the case. Perhaps his strictures may have arisen from an excessive fear of further imbrigoles, and perhaps not. The casual reader may, however, discount some of the Guardian's statements when he reads that the Methodist Bishop Joyce, a returned missionary from China, advocates a wholesale destruction of Chinese for the safeguarding of the commercial and religious interests of the United States. This is a pity that our brethren don't ask Mr. Maxim to put the Bible in a nice little steel case, with some of the Maxim noxious gases. This would of course prevent them from having "an open Bible," but this slight drawback would be more than compensated by the many obvious advantages. They could then deliver their message at a range of seven to eight miles and keep on while ammunition lasted. The Chinese might not be able to get all the necessary paper for fire crackers, but we think that the safety of the missionaries must be considered before such sordid interests.

This Bishop is what the late G. M. Stevens would call a highly electric Anglo-Saxon. The Guardian goes on to say it believes that the Roman Catholic Church has done much to intensify the hatred of foreigners. In searching for the cause we find that the Roman Catholic Bishop, with a corps of subordinates and distinctive dress, calculated to overawe the simple natives, have a great effect on the minds of the Chinese who are so jealous of their own institutions.

So it is merely a matter of clothes. But why don't your friends, dear Mr. Editor, buy a proper outfit and impress the Mongolians with a sense of their greatness and authority? Get a job lot of Ritualistic toggery and start instanter. "Wear no slouched hat," said John Wesley, but we don't think that article of apparel is *de rigueur* in China. Your article will excite a commotion in military circles and revolutionize ecclesiastical tailoring. We are afraid that under the spell of this new idea that has invaded your cerebellum you will be publishing cuts of clerical costumes adapted to foreign needs and converting the staid and solemn pages of your valued paper into a dizzy and multi-colored fashion sheet.

One thing to consider is that despite money and governmental assistance you have done very little. Now it must strike you that the Mongol does not want Protestant missionaries. He is not a downright imbecile and is apt to look askance at the salvation that is preached to him in a hundred contradictory ways. The Catholic Church has succeeded and will succeed in China, because she is quickened by the breath of God's spirit and because her creed is God-made. There will be no martyrs, but there will be no hubbub about it. We are used to that. Just as she converted the hordes

of Gauls and Saxons in times past, so today she can do the same in China without money or the bayonet.

A NEW BOOK.

Studies in Poetry, Critical, Analytical, Interpretative. By Thomas O'Hagan, M. A., Ph. D. Boston: Marlier, Callanan & Co. Cloth, 50 cents.

This latest contribution of Dr. O'Hagan to literature will doubtless receive a generous welcome from the reading public. It will serve as an admirable text book and as such should receive the immediate attention of our convents and colleges. There is nothing amateurish about the present volume: and we believe that its deftness of touch and scholarship will not be derided by even the mutual admiration society of Canadian authors. The studies are short and comprehensive and cannot fail to lead an intelligent student to an appreciation of the great writers—and this is a goodly boon. We take up a book into which a man has written his life; that holds, as Milton says, the precious life-blood of a master spirit and it may have no meaning for us. But after reading and rereading it the message of the author sinks into our soul, and we realize, imperfectly mayhap, but surely, why he has an abiding place in the intellectual temple of the world. A taste for good writing is not gained in a day. It entails discipline of mind and heart and persistent labor. But when acquired, it enlarges our horizon, strengthens our mental sight and weans us from admiration of the common and emasculated. "The primary and chief purpose," says Dr. O'Hagan, "in the study of poetry is not discipline and instruction, but exaltation and inspiration—the liberation of the imagination and enrichment of the spirit. When the complete beauty and charm of a poem have impressed themselves, it is time to seek for the meaning of the poem—to probe its depth and get at its secret."

We trust the doctor's book may have a large circulation so that he may not be able to agree with the following words of Zangwill:

"If you are blessed with some talent, a great deal of industry and an amount of conceit might enable you to disorganize the superior, equals and critics, as well as the fancied demands of the public, it is possible, without friends or introductions, or bothering celebrities to read your manuscripts or cultivating the camp of log rollers by dint of slaving day and night for years, during the lower of your youth to attain to fame infinitely less widespread than a prize-fighter, and a pecuniary position which you might with far less trouble have been born to."

TRIBUTE OF A SECULAR PAPER TO A JESUIT MISSIONARY.

The St. Paul Globe pays this tribute to Father Joseph, the Jesuit missionary who has just passed away: "Father Joseph Joeset went to his work before Minnesota was on the map, before two-thirds of the people of the United States were born. He never held a public office, never made a political speech, never shot off a gun, or sunk a ship. He went among a people whose business was war, and whose hands, red with the blood of neighbors, and churches, and hold the plow. His weapons were the Book and the Word, the Golden Rule, an earnest heart, and an honest purpose."

He was not known outside the little world in which he lived for nearly two generations as time is measured in the life of man. He sat by the bed of the sick and dying and spoke words of comfort. No night was too dark, no road too wild and rough and long to prevent his attending every call. He baptized the babies, performed the marriage rite for the youth, and buried the old. The people venerated him, and when they stood by his grave there was genuine sorrow in every heart and every lip said a prayer for his soul.

He was an upright man, and conquered a people by peaceful means; he did not destroy, as the average hero does. He found them savages and living by the chase. When he died they lived from the products of farm life, and many of them had bank accounts. This man was Father Joseph Joeset, a Jesuit priest among the Coeur d'Alene Indians of northern Idaho. He was one of the unknown heroes, and the story of his privations and dangers may never be told and his name will not live in books with heroes of daring but chance incidents, trifling in their results; but he was a hero whose heroism covered a time extending far beyond the average period of human life.

The first church he preached in, and it is in plain view from the train on the Coeur d'Alene branch of the Northern Pacific railway, was put up by the Indians forty years ago under his supervision, and it stands to-day a substantial structure, in which not a nail or a piece of iron was used. The

church under which he was buried at New Mission was built twelve years ago at a cost of over \$20,000. For him its Angelus bells will no longer ring, but his followers will continue to bow at their sound, as they have for many years.

Peace to the name and memory of Father Joeset. His name is written alongside that of Abou Ben Adhem. He well earned the plaudit, "Well done."

A CONVERT'S REASONS.

Interesting Statement by the Rev. Mr. Chase, Who Recently Left the Church of England.

Rev. Mr. Chase, who until his recent conversion was a prominent Church of England divine, has issued from Hardwick Villa, Bishop's Stortford, a statement of his reason for embracing the Catholic faith. The following is the full text:

"So many kind friends have written to me about the step I have taken in submitting to the Church in Communion with the Holy See, that I have felt constrained to draw up this short statement of my reason for doing so."

"I have for long held and taught that the Pope was to the universal Church what the Archbishop of Canterbury is to the Church of England. That is that he has a primacy of order. And I supposed that primacy to have been given to him by the Council of Chalcedon. Though I was puzzled as to expressions used by Fathers of the Church before that time: indeed the very expressions used by the same Fathers of Chalcedon immediately they heard the Tome of St. Leo the Great, 'Peter has spoken by Leo, pointed to their recognition of St. Leo as St. Peter's successor. And if we go back to the Ecumenical Council held before Chalcedon, over which St. Cyril presided, we find from his letters to Rome in regard to the heresy of Nestorius and from the Pope's letters to him that he presided as delegate of the Holy See. Indeed, Pope Celestine himself condemned Nestorius independently of and before the Council of Ephesus had assembled, as indeed Pope Leo condemned Eutyches, and as long before St. Innocent the First had condemned Pelagius. St. Cornelius condemned Novatian in 254 and Pope Zapherinus Montanus in 215, all without any Ecumenical Council at all. The Council of Ephesus in condemning Nestorius declared that it did so 'per sacros canones et epistolam S. S. Patris Nostri Celestini Romae Ecclesiae Episcopi, and the Council of Chalcedon in condemning Dioscurus, says of him, 'Contra ipsum, cui vineas extendit a Domino commissa est, extendit in saniam' that is against the Pope—see Hætelé French edition, vol. III, p. 190. And remember these were Fathers of the Eastern Church who were speaking. But I ran away long before said, 'Ad hanc enim ecclesiam properat potentior principalem necessitas est omnem convenire ecclesiam.'"

"Speaking of the Roman Church, each of the four great Latin doctors, says some strong things in support of the Papal claims. St. Augustine, not indeed using the exact words attributed to him, 'Roma locuta est causa finita est.' St. Ambrose wrote, 'Ubi Petrus ibi ecclesia.' St. Jerome, writing from Palestine to Pope St. Damasus, says, 'He who eateth the Lamb out of thy house is profane.' St. Gregory the Great, the apostle of the English, because he sent St. Augustine of Canterbury to convert our Saxon forefathers, says, 'Mens honor est honor universali ecclesiae. Mens honor est fratrum in eorum solidus vigor. Tunc ego vere honoratus sum, cum singulis quibusque honor debitus non negatur: and yet he is often quoted against the claims of Rome because of his teaching concerning the claim of the Patriarch of Constantinople, John the Faster, to call himself universal Bishop."

But the Pope had been called Bishop of Bishops long before by Tertullian in the third century. St. Cyprian again, who is so often quoted, in consequence of his erroneous opinion concerning heretical baptism, as against the universal jurisdiction of the Holy See, says: 'Dus unus est et Christus unus, et una Ecclesia et Cathædra una super petram, Domini voce, fundata.' St. Cyp. de unitate Eccles., c. 4. This does not look like a mere primacy of order; it can only refer to a primacy de jure Divino, essential to the unity of the Church. For why did St. Cyprian teach there was 'Cathædra una super petram in Ecclesia una?' He tells us in another place, Ep. 40, ad plebem n. 5, writing on Our Lord's words, 'Thou art Peter,' etc., 'Ego dico tibi, inquit, quia tu es Petrus—super illum unum ædificat Ecclesiam suam, et illi pascenda omnia, post resurrectionem apostolorum, post resurrectionem autem patrum potestatem tribuimus ut unitatem manifestaret, unam cathedram constituit.'"

"And is it not true to day that outside communion with the See of Peter no unity is to be found? 'I have prayed for thee that thy faith fall not.' He said this: 'Whose prayer is heard in that He feared.' Has that prayer been heard if the words which follow, 'Strengthen thy brethren,' do not apply to St. Peter and St. Peter's successors? Just as Our Lord's words to

all the Apostles, 'He that heareth you heareth Me,' apply to the successors of the Apostles. How often as an Anglican have I taught this, but what successor of the Apostles did I hear speaking to me as if it were the voice of Christ? I used to assert that these words applied to all the Bishops speaking together, but have the Bishops of the Catholic Church ever spoken so as to be heard by the Church as Christ's voice speaking except when united to the See of Peter? And is it possible, however much an Anglican may appeal to the Universal Church and may say that he is willing to do so, for him to hear her voice as the voice of Christ when she speaks? Can such an imaginary Church speak at all? 'If he hear not the Church let him be as a heathen man and a publican,' but how harsh the words of Our Lord sound, indeed how unmeaning if there be no living Church whose voice we can hear. But it may be said by some I hear the voice of Christ speaking to me by my own Bishop. Does a clergyman hear the voice of Christ, when his Bishop tells him to do or not to do what he is in the exercise of his private judgment believes to be contrary to the teaching of this imaginary Church which cannot speak? Does he hear Christ speaking by the voice of the Archbishops of Canterbury and York? If they are successors of the Apostles having a primacy over the dioceses of England, Christ speaks to him by them. To say this seems like talking nonsense. Why? Because outside the communion of St. Peter's successors all is confusion. Nor is it to the point to say that Bishops have been heretics before. When they were so the Church repudiated them. Nay, when Nestorius preached his heresy that Mary was not the Mother of God, a layman denounced him in the very Church itself as a heretic."

"Surely the great Patristic texts must have some meaning. How terribly in the past one has slurred over them. In each of them 'Thou art Peter, I will give thee the keys of the kingdom of heaven.' 'Whatsoever thou shalt bind,' 'Whatsoever thou shalt loose,' etc., 'Strengthen thy brethren,' 'Feed My sheep,' 'Feed My lambs.' St. Peter is given an office distinct from the other Apostles. Hear St. Eucherius of Lyons, a fifth century father on the 'Feed My lambs, tend and feed My sheep.' 'Prius agnos delinde ovem comisit ei; quia non solum pastorem sed pastorem ovem eum constituit. Pascit igitur Petrus agnos pascit oves; pascit filios, pascit et matres, regit et subditos et prelatos.' St. Leo Serm. IV. gives the same interpretation, so does St. Ambrose, and Bossuet, Gallican though he was, says much the same."

"What I feel about myself is that in the past I put on one side and passed lightly by passages from the fathers, and I fear also texts of Scripture which refer to St. Peter and the See of Rome. How constantly I and for how long have I prayed for the unity of Christendom. But how shocking it is to think that the Church of Christ can be broken up into three or any number of parts. If the Church be not one, then Christ's prayer, 'That they all may be one as Thou, Father, art in Me, and I in Thee,' they also may be one in Us, has not been heard. Surely the Church of England is not one with the Church of Rome—as Father and Son are one. 'I and My Father are one.' How then can there be one Church but in communion with one Head on earth, the Vicar of Christ, the Supreme Pontiff? How otherwise, in what other theory of the Church but in the teaching of the one Church, Catholic and Roman is one religion taught."

"To me it was a strange sensation as well as a great joy which I went to see my Bishop, after I became a Catholic, to know that I was of the same religion as my own Bishop. It was a condition of things I had never experienced before. Yet the unity of the Church was to be, as Our Lord prayed, the very mark of His Divine mission, 'That the world may know that Thou hast sent me.'"

ANTI-CATHOLIC BOOKS AND PERIODICALS.

Books and periodicals which are calculated to weaken or pervert Catholic faith are to be avoided. This is a duty which springs from the natural law, and is quite antecedent to any prohibition on the part of the Church. The Catholic should, therefore, refrain from reading anti-Catholic or anti-religious books. The arguments of such books may be, and probably have been, abundantly refuted. But the refutation is not always at hand, and it is not every reader who knows how to answer. There are in existence, unfortunately, at the present moment, many books of undoubted literary ability and interest which attack, generally in an indirect way, the existence of God, the divinity of our Lord, the Church and man's moral responsibility. When the Catholic layman reads these productions, as he does far too freely, he is astonished and disturbed to find so strong a case made out against his faith. But why is he astonished and puzzled? It is generally because he knows so very little about his own religion. He has learnt his catechism, perhaps, as a child, and has heard a sermon now and then;

but the evidences, the explanations and exposition of Christian doctrine have had little or no interest for him; and hence he is more or less at the mercy of the heretic and the sophist. It is evident that men and women of so little instruction have no right to expose themselves to the arguments of the enemy. And when they do come across such arguments, in their newspapers or general reading, they should know that it is chiefly their own ignorance that makes the difficulties seem so formidable. The Church, if she had her own way, would keep such writings out of the hands of her children. No book which is known to be prohibited should be read by any Catholic, at least without proper advice.—Sacerdos, in American Herald.

A UNIQUE PANEGYRIST OF MOTHER'S LOVE.

The individual woman sometimes has a sense of the wrong doing, but the woman in convention assembled absolutely lacks that saving grace. Otherwise, the biennial convention of the Federation of Women's Clubs, recently held in Chicago, had never invented nor accepted an address on "The Devotion of a Mother's Love" from Mrs. Charlotte Perkins Stetson. Mrs. Stetson, who, by the way, became legally, a few weeks ago, Mrs. Gilman, is a woman of decided literary ability, author of an uncanny novel and of more or less original, melodious, but oftentimes anarchistic verse. She is even more original, however, in her ethical ideas than in her literary work, as will be seen by this brief history by "one who knew her well"—quoted in the "Women's Club" department of the Boston Herald:

"I think it was apparent to their friends, long before the separation took place, that the husband and wife were not suited to each other, and Mrs. Stetson undoubtedly felt within her this great power which the burden of family cares, that had to be met with a limited income, did not permit her to use or exercise. So she brought her wonderful mind to bear upon the subject, and finally determined that her dearest and most intimate friend, Miss Grace Ellery Channing, of Boston—who, by the way, is a grand daughter of William Ellery Channing, the famous Unitarian preacher—would make a far better mother to the little daughter than she herself could ever dream of being."

"To think was to act. She invited Miss Channing to visit her at Pasadena. She did everything possible to promote friendship between Miss Channing and her husband, and Mr. Stetson was not slow to discover that she was a very lovely and lovable girl. Then the matter was calmly talked over between husband and wife; a separation was agreed upon, a divorce quietly procured, and after a suitable lapse of time Mr. Stetson married Miss Channing."

"But this was not the strangest part of it all. Charlotte Perkins Stetson would probably be wedding, and accompanied the newly-married pair on the wedding journey as far as New York, whence they sailed for Europe, while she commenced in earnest and unhampered her brilliant literary career. The queerly assorted party stopped a few days in New York, where Mrs. Stetson No. 1 purchased clothes for her little daughter, whom she then turned over completely to the new wife, who has had charge of her ever since. And now Charlotte Perkins Stetson goes once a year to Pasadena and visits her one time husband and his wife, who is still her dearest friend."

The humor of the above is of a sort which Mephistopheles alone could properly appreciate; recalling, as it does, Shelley's invitation to his divorced wife, when the world was going ill with her, to come and stay with him and her successor.

Of course the "Women's Club" editor and contributor quote this as a warning of what may befall on a larger scale, if this "so-called advancement" of women continues.

At this same Federative gathering, as readers of the Pilot will remember, there was a race prejudice among the delegates strong enough to exclude the educated and virtuous woman who came as a representative of an organization of colored women. Yet they shrank not from the society of a woman who had deliberately provided her husband with an incentive to break the marriage-bond, and who had deserted the child of her womb, that she might be free to develop her literary gift, and address women's clubs on mother's love!—Boston Pilot.

NATIVE FEROCITY.

The inhuman cruelty peculiar to all pagan peoples is particularly characteristic of the inhabitants of China. In the acts of the martyrdom of Blessed John Gabriel Perboyre, we read that whilst lodged in a loathsome prison he was loaded with heavy chains and subjected to every species of indignity from the soldiers who guarded the prisoners.

During the course of his trial, he was frequently suspended by the hair for hours at a time, branded on the face with sharp iron points, made to kneel on iron chains, bound to a high chair with heavy weights attached to his feet, beaten on the face with a heavy ferrule of leather until his countenance became a bruised and battered mass of flesh, racked, and the pants until he was scourged with the pants until his flesh hung in shreds about him, finally tied to a cross and slowly strangled in order that "the propagator of an abominable sect" might be made to drink to the dregs of the cup of suffering.

The blood of the martyrs in China as elsewhere has become the seed of a vigorous and flourishing Church.