The Catholic Record

LONDON, SATURDAY, SEPT. 14, 1907.

BELIEF AND JOY.

Epochs of belief are fruit'ul, hero'c and joyous: epochs of unbelief ineffective, languid, cowardly, filled with sadness. Carlyle but echoed the verdict of history. The writers of the school of putrescence are always sad. Without hope and without a life-giving idea they prowl about the world grinning the result of a trip abroad. whenever they happen upon garbage that can give them a new sensation, but they rever laugh. They talk and veil corruption with pretty phrases, but the human beast is ever sad. And in the writings of many of those who retain some belief in Christianity one can lng, J. H. Huysmans, the distinguished detect the tone of melancholy. Even when they are optimistic and intent

upon proving that "God is in his heaven, all's right with the world," there is heard, faint, it is true, the note born of the uselessness of heir labors. liant mind upheld and comforted by For the earth is crammed with lives without reverence, and pursuing shadows: men and women who know not that from the cradle to the black box with the gilded nails is but a step. And they have no time to laugh. They must move on, and when they tread upon the face of a neighbor who falls they are not disposed to laugh. They do not weep for the "hindmost;" the man who goes down in the surging waters of competition is but a victim of the law that the strong survives. They are sad even when they sit on moneybags and mumble platitudes that are acclaimed as heavenly wisdom by those

to be joyous.

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Mr. Stead, of the Review of Reviews, is a gentleman who takes him. self too seriously. With due respect for his attainments and services we are not so absolutely certain of his wisdom as to be glad for any word of direction he may vouchsafe to give us. Mayhap he would explode if he did not give vent to the thoughts which agitate his gray matter. But to let loose a torrent of words upon the world : to exhort, to anathematise, to shout portentous noth. ings, and to do it with such imperturbable self-complacency-all this gives him a right to a place among the comedians of the world. Since his departure the land rests. His opinion anent the Church and the peace of the world is of little moment. Let us hope that when the Hague banquets are but a that success in life is the thing to aim ing hammers play the symphony of the battleship, that Mr. Stead will begin to think and realize that much utterance is responsible for verbal indiscretions which are not meet on the lips of a prominent journalist.

COOK'S TOURISTS.

The chink of the coin of the tourist must be sweet music in the ears of the Spaniard and Italian. But who can compute the amount of amusement given them by the visitors from the "strong nations." There are, of course, tourists and tourists. Lord Byron, no stranger to Italy, did not see the things which provoke the ire of some saunterers. On the contrary, he said much that instructed and edified him; and of this we have no better proof than his prayer that his daughter " should be a Roman Catholie, which I look upon as the best relig-

Carroll D. Wright, looking at an ignorant worshipper before an image, however crude, sees in this, evidence of a divine aspiration. And echoing Ruskin's words he goes on to say that it has been through the innumerable representations of the Madonna, as brought out in the most common forms as well as in the masterpieces of crea tive art, that religion has received in many lands its most stimulating in.

But the tourists whose credulity is equal to any story of a facetious guide; who dwell in towns which keep the Sabbath well and gloomily; who have an idea that the Catholics whom they are pleased to visit never saw a Bible, and who, in a word, judge all things by a home-made standard, must be a wellspring of merriment to the Latin peoples. They are indoien troivs out

the worship of the Golden Calf never sists in the spirit of a gentleman and the spirit of religion they should have something better than fairy tales as

THE PASSING OF HUYSMANS.

While Clemenceau was weaving phrases for the glorification of irreligion and France's millions slumberearth. The papers which allude to sensible remark " are reticent as to his last moments. The passing of a brilreligion may not be "news," but to a normal woman or man it is more suggestive than the doings of Clemenceau and his satellites. Huysmans fronting death with serenity and resignation showed how a Christian can die: these others teach nothing save that they are blind to the facts of history and to the fact, also, that God, despite their laws and epigrams, is not dead.

If Huysman had had died like Rouswould have told the story of his life bead-roll of historic names. But he died a Catholic, and as the world knows who regard the dollar as the sign and but its own, there was little said about part in the writing of history can afford since my conversion it has been close

faith. Like Coppee, Verlaine, Brunewhich the things of earth did not give.

DEADLY INDIFFERENCE.

One reason why some Catholics are so ignorant of the principles of their faith is the indifference of parents. We do not refer to those who lead sinful lives but to the respectable fathers and mothers who attach little importance to the catechism. They insist, of course, upon the children studying it, but in such a perfunctory way as to cause the boy or girl to have a suspicion that it is a mere matter of form. But by word or example they teach memory, and the worthy sons of the var- at. Not that they mean to do this: ious nations are at home, and the clang- but the very atmosthere of the home, the prattle anent position and wealth and the value put upon secular studies hinder the spiritual growth of the children. We may be wrong, but why are so many indifferent to the Church and its interests? Why are they so prone to allow calumny to pass unchallenged, and so mute when a word in explanation of their principles might be for some a ray of light. But they resent attacks on their political tenets; they support the man who champions their cause. Their tongues are not idle when their interests are imperilled and betimes they protest against the sins of other lands, forgetful of the

shame and iniquity at their own doors. Is this due to worldliness that gets into our blood and gives the things of the world the first place in our souls? But this fact must have a cause. And the cause, we opine, is that parents neglected to train their children, to mould their characters in time. Hence, men and women do not know enough about their religion to care for it. They read little or nothing about the things of eternity. They never lose sight of the principle, that the things which are worth while are the things which pay, because their parents never dwelt much upon the things that are

out of sight. The child, however, who is taught to look to eternity may not be power in this world ; but he will be a good Catholic, docile and obedient, and untroubled by the pride that infests the hearts of the worldly.

WHAT'S THE REASON?

One wonders betimes why boys of The powers that seemed to need but the developing touch of time for their blossoming and fruitage wax insignificant.

erence and strictness of ideal which should characterize the Catholic, and to the acquisition of the corruption which characterizes the blackguard.

ONE VIEW-POINT.

The other day we read an address to a band of students. The speaker ex horted the boys to be brave and honor-French writer, was bidding farewell to able, industrious and patient, but he failed to point out why they should Viviani's blasphemy as "a not very have these qualities. These students, we happened to know, were energetic, talented for the most part and determiled to make their way. What they from the unclean post card to the vile thought of the address was not disclosed to us: possibly they looked upon it as a few commonplaces which are usually doled out to graduates. If they succeed they will probably be brave and patient. But suppose they fail, what then? If they achieve but a menial position will patience silence the ery of discontent? If we have no God, or but a shadowy religion, why should we be patient under poverty and sufferseau or Berthelot the correspondent ing, why eke out a miserable existence, while others, men like ourselves, are and made ready a place for him on the filled to the brim with the good things of earth? What a puzzle life must be to those who will not look over the rim of this world! Grinding poverty and him. When his friends marvelled at the bread line for the millions; insenhowever, who can look over the rim of his faith he said: "I have no merit for sate luxury and ostentation for the few the world and knows that God has His believing in the supernatural - ever who keep the divorce courts busy and leave a trail of infamy over three continents. Platitudes will not allay the At one time he was a contributor to indignation of the poor. Mr. Carnegie, "LOVES TO HEAR HIMSELF the literature of the morgue and of a gentleman of Homestead and Pinkerdirt, but he made reparation when his ton fame, is as futile with his maundereyes were opened to the beauty of the ings as is the gentle-faced Duking whose love of the Bible and of his neightiere, he found in the teachings of the boris well known. The policemans' club Church the peace and inspiration keep the poor in order. But if they wax strong enough to smash the club! True indeed, that many, who though Christian, live like pagans and regard their fellows as aliens unworthy cf either help or sympathy; look upon the plan of the Socialist as impracticable or as stuff out of which dreams are made. But it is not wise to ridicule men who are flayed by injustice and toil, as they may never reach the goal of financial security. It is easy to shut our eyes to the signs of discontent and wretchedness, but we do not thereby render ourselves less recreant to our duty. The apathy of the Christian will not stay the progress of the enthusiastic socialist. If we do nothing to bring about the reign of justice and charge that Christianity has no vital

> Fortune may elude them and then comes the opportunity to test the quality of their honor and patience.

> power. And so while listening to the

educator's address we wondered what

his hearers would think of it ten years

THE DUTY OF CATHOLICS.

"It is for Catholics to take the in itiative in all true social progress, to show themselves the steadfast defenders and enlightened counsellors of the weak and disinherited, to be the champions of the eternal principles of justice and Christian civilization." Leo XIII. to Cardinal Langenieux, 1896. In an article "Some Ways and Means of Social Study," reproduced by The Catholic Mind, the writer tells us in reference to observation and experiment, that we must see for ourselves the effects of social disorganization on men and women of like nature to our own: we must endeavor to realize as far as possible by actual contact what manner of lives are led by the "other half." And there is no such thorough corrective of windy theorizings for or against our fellow-men as the devotion of ourselves to their personal service. If social studies be not begun and continued in a spirit of humility and constant willingness to learn they are worse than useless and only lead to the production of those most exasperating of human beings, the doctrinaire, the cynic and the "superior person.'

It boots little to waste any time on the superior person. Leave him or her promise become listless and stupid. to the little tin god-snobbery. But we may remark that many of the poor are better Christians and of finer fibre than the kid gloved dawdlers who ask a spinster far from ner native heath For this, medical authorities assign a them impertinent questions. They can point," was suggested, "i isn't this himself on the greatest of all doctors who has won over recent and land where the sweat-shop is, and cause, namely, vice. Parents cannot not, of course, give what they have whole tendency in the business world healed men's bodies as well as their From the Messenger.

the worship of the Golden Calf never ceases. It has been noted that the children from the attacks of the evil programme, no desire but to flaunt their children from the accessary spaniards are of opinion that the Eng lish cannot help working; for if they did not, they would all have to hang themselves, so dull is their country. The boy as a child they can cherish the section of the moral laws. In the creation of the great Ambrose and inspire a lax observance of the conscience and inspire a lax observ they expose him to the loss of that rev- juster and more merciful. For instance, he can watch the police courts when Catholic children are dealt with. They can take an interest in the Catholies who drift into our towns and cities. If we do not, the non Catholic will provide for them. The Salvation Army workers are not unknown in this line of activity. We may talk about our love and faith, but the miserable and wretched are impressed only when they see this faith and love in action. The people who frequent the churches are secure enough, but what of the many who do not—the urchins who roam the streets, the girls beset by temptations, from the unclean post card to the vile seducer, the men and women harried jected to the temptations of wealth, the seducer and the lowly, "was the reply. "They who are not subjected to the temptations of wealth, the seducer are reply to the seducer." to death by sweat shops and owned now and then by gentlemen who sit in front pews and talk-God help them - about

CARDINAL ON "TAINTED MONEY."

SEES IN THE CRAZE FOR WEALTH A DANGER TO THE COUNTRY.

Cardinal Gibbons, who is spending the summer at Southampton, Long Island, believes that the increase in wealth in America is far surpassing the spread of religion. The thoughtful spread of religion.

man is invited to carry the theory to

the logical conclusion for himself. His its logical conclusion for himself. Eminence, a Prince of the Church, as well as of the realm of thought, will go

With his far seeing eyes looking into the future, he said to an interviewer last week: "The man of wealth no longer seeks the kingdom of God. He finds his kingdom and the joys thereof

on this earth."
"Wealth, then, is spreading faster
than the religion of Christ?" was

"I fear that is so," was the reply. "With what result, do you venture "Verily, a rich man shall not enter the kingdom of heaven," answered the

Cardinal. "Do you mean that that is literally

"I am afraid so," said the Cardinal. I do not mean that it is impossible.
know some rich men who are pious nd devout ; but of the great majority different as to their spiritual welfarethey prefer the things of the earth, of which they have an abundance. In the luxury of our civilization they heed not the hereafter. They are blinded

to the truth.' It is to the poor and the lowly, Cardinal Gibbons went on to say, that the Church looks for the maintenance of the true spirit of religion. But he of the true spirit of religion. But he stews:

stopped there, and would not be led to say whither the trend of religious into the reign of justice and human brotherhood we invite the the true spirit of religious in that each of us comes into the world with a certain sum of vital energy, on the value and use which depend health the conversation had turned upon ethical our cal tendencies—the spirit of commercial life, the ideals upon which the great, swollen fortunes of the country have been founded. The Cardinal proounced the tendencies all wrong. severely arranged the builders of the reat financial and industrial corporations, as laboring upon an immoral foundation — rearing their mighty structures upon the ruins of competi-

> from them by the methods of the mam "Just now," it was suggested, " the

tion and fair play, and driving to des-

pair and desperation the young men whose means of honest toil are stripped

tendency seems to be away from relig-"Why do you say that?" he asked. Briefly a recent interview with Mr. Rockefeller was recounted. The cir-cumstances of the conviction of Standard Oil of rebating, the imposition of the \$29,000,000 fine, and the defense of Mr. Rockefeller and the other fficials of the oil trust which was silent as to the moral guilt of the corporation, and took refuge in the statement that the Standard had only

done what others have done.

The Cardinal smiled. "A suggestion," said he, "that they go after the tion," said he, "th other fellows also."

"But not denying their moral guilt," was suggested. "Of course, I see the point," he remarked. "It opens a fine question of ethics. I don't know any of the particulars of the case, but it seems to me that if the Standard Oil Company was guilty of the offence charged, the fine levied against it was none too large. And there is reason and justice in the law going after the big ones first. These big fishes are engaged in eating the little fishes up, and the just principle seems to be to strike at the most prominent and formidable first as an example to all others. I believe, however, that adequate and proportionate punishment should be meted out to all alike. For instance, the railroad corporations have no right to discriminate in the prices they charge one man and an-other man. The whole system is bad, however looked at."

ligion?"
"Unquestionably," was the reply. honestly in his chosen field, competi-tion is killed and the young man is without the means of putting his tal-ents and abilities to the uses for which

they are adapted."
"You do not see in the growth of great corporations and consequently of great fortunes, an unmixed blessing

for the country? replied the Cardinal. His wonderfully expressive face took on an expression of deep concern as he sat and pondered over the question. "Wealth," he continued, "may become a curse when it takes on exagger. ated importance in the mind of "Who, then, does the Church look

lowly in spirit, contrite and penitent, and without the arrogance which is at present the accompaniment of wealth."

The Cardinal spoke these words in a solemn tone, but with his face illumined with that rare smile which told of his hope for the future. He had risen and was nervously pacing the floor of the parlor of the rectory, his hands clasped behind him, his head bowed, the far-away look in his glowing eyes.

"The poor we have with us always," he murmured. "They are the promise and the hope-and they are legion."-

A BISHOP ON THE DOCTOR'S ART.

Mgr. Sebastian Herscher, Bishop of Laugree, is of the opinion that an age which can produce medical doctors who still believe that a patient's faith who still believe that a patient is later in God is the best assurance of a rapid cure, cannot be considered to be altogether without hope of redemption. So pleased is the Bishop with the work of Doctor Burlureaux, recently published in France and entitled "The Struggle for Health," that he contributes a paper to Le Correspondant (Paris), in which he signalizes the existence of doctors who are "at once scientists and active Christians."

In this twentieth century of ours declares Monsignor Herscher, often see science divorcing itself from oiten see science divorcing itself from religion, that a Bishop may gladly take up his pen to write of the advent of a work in which it is declared that science is not only the ally of faith, but is also in a large measure helpless without its aid. The author of the work is a declare of many many care. work is a doctor of many years experience, is no mere theorist views to express and uphold, but has lived through every experience of which he writes and to such an extent that his work may be described as a professional autobiography. A great student, he has also been a great observer and a practitioner on a large scale. Here are briefly stated some of his views:
The doctor starts out with the idea

and longovity. This he can but "biological capital," a capital which must be properly invested and so defended against "morbigenous causes" as to be always realizable at its real value. There are morbigenous causvalue. There are mornigatous causes which menace our life capital at various stages of life, namely, the ill ness of youth, of maturity and of old age. According to the doctor, says Monsignor Herscher, every illness in dicates a general disorder, even though the trouble appears local, and the great promoter of sickness is emo-tional weakness, or absence of self-control. In ninety cases out of a hun dred, a doctor looks for the origin of any malady in the nervous system. A consequence of this is that "there are no illness, but only ill people," and the doctor who is nost anxious to get at the truth and do most service to his patient, will first attempt to diagnose the state of his mind. The influence of the moral upon the physical side of human nature is incalculable, and the mind and body of a person who pos-sesses faith, have in his experience sesses faith, have in his experience always proved more susceptible to quick and successful treatment than in the

In his chapter "Psychotheraphy," he In his chapter "Psychotheraphy," ne declares that in many cases the surest method of curing a patient of an illuess, is to begin by curing his soul. What he asks, is a doctor to do in the case of a patient who is divided between the few remnants of being left to him, and the incredulity which is so common now a days? Though is so common now a days? is so common now a days? Though he does not expect to die, he is afraid of death and is tortured by the thought whether death means the annihilation of his body, or whether a part of him wil live on. In such a case, answers the physician, the fact is never to be lost sight of that a sick person will clutch at whatever brings him hope of life. Cold theories of philosophy will not assist him : nor is any philosophy available, except that which is expressed in the doctrine of Him who said : 'Come to me all you who suffer and I

will comfort you."

Thus, says the Bishop, here we have a doctor who looks upon medicine as some-thing more than art. It may be an apost-"Looked at from the ethical stand- ulate. The true doctor is he who models

deadening to the spread of true re- souls. For such a physician there is more than mere matter to be dealt

CATHOLIC NOTES.

The death, last week, of the Rev. Francis Bouchu, of San Antonio, Texas, removed another of the old French ploneer priests of the Southwest. He died at Santa Rosa Infirmary, Aug. 19, being attended in his last illness by his only relative in this country a niece who is a Sister of the Incarnate Word.

The lord mayor of Dublin on Sunday last unveiled the monument erected to commemorate the bravery of the Irish brigade in the battle of Fontenoy, in 1745. Three hundred Irish visitors, the local authorities and the clergy were present. The monument was presented to the town by various Irish societies.

On August 23 a ceremony of great On August 23 a ceremony of great historical interest took place in Nor-ridgewock, Me., commemorating the martyrdom of the saintly Father Rasle, the successful Jesuit missionary to the Indians. Webster's Biographical Dictionary gives the year 1658 as the date of his birth and 1724 as the date of his martyrdom by the English. Other writers claim he was born in 1657.

The will of James P. Rock, a real estate man of Baltimore, has been filed for probate. About half the estate, which is worth in the neighborhood of \$125,000, is left to various charities. Cardinal Gibbons is left \$6,000.

The body of St. Francis Xavier, the Apostle of the Indies, kept in a magificent shrine at Goa, India, is after 300 years, whole and entire, without the least sign of corruption or decay. The saint appears to be in a sweet, peaceful slumber.

Miss Beresford, daughter of Lord Charles Beresford, the English admira so well known to America, has re-ceived her father's permission to embrace the Catholic faith. Miss Beres-ford is a charming and talented girl and is finishing her education at Roe-hampton Convent, near London.

A report that Very. Rev. Rudolph J. Meyer, S. J., has been appointed provincial of the St. Louis province of the Society of Jesus, which now includes the Jesuit foundations in this dicese, is confirmed. Father Meyer will assume the office September I, succeeding Very Rev. Henry Moeller, who has resigned because of ill health.

Cardinal Emilio Taliani died of paralysis last Saturday at Monte Carlo, near Ascoli, in which diocese he was born. He was 69 years old.

A writer in l'Univers of Paris gives an interesting account of the recep-tion into the Dominican order, on last St. Dominic's Day, of His Most Serene Highness, the Prince of Loewenstein, now simple Brother Raymond, Dominican novice. At the age of seventythree years he has followed the example of his sister Adelaide, widow of King at St. Cecilia's convent of Solesmes.

The consecration of the Right, Rev. D. F. Feehan, D. D., as Bishop of the diocese of Fall River, Mass, will take place in St. Mary's pro Cathedral in Fall River on Thursday, Sept. 19th. No details of the ceremony have been arranged as yet, but it is known that a very large number of priests and prelates from various parts of the United States will be present.

Mary Anderson has given a sum of money to a convent in the Omnemara district, Ireland, to erect a building which will be used as a school. The pupils will be young girls desirous of learning the rudiments of housework as an equipment should they be onlying the leave home and seek a liveobliged to leave home and seek a livelihood in foreign lands.

The biggest swinging bell in the world hangs in the Church of St. Francis de Sales, in the outskirts of Cincinnati. It takes six men to ring it, and they are compelled to do so with their ears swathed in heavy cloth, by reason of the terrible volume of sound that proceeds from the monster. Only on grand occasions, as Easter, Christmas, July 4, Michaelmas and Memorial Day; are people privileged to hear the bell

"From the Devil to God."

Such is the title of a book written by a poet named Rette, who seems to have must have been more than respectable, for he was a triend of Coppee. Rette had been baptized a Catholic, but brought up a Protestant, and soon became an atheist, a Socialist and a frenzied hater of everything Catholic. One evening at a conference in which he railed at religion with more than usual fury, some friends who applauded his eloquence asked him afterwards to explain the beginning of the world. Rette was dumbfounded. He could not apply the could not the cou reply, and asked for time to study. He soon discovered that the scientific theories on which he had been build-ing were all nonsense. He was on the point of committing suicide, when Coppee advised him to see a priest. It ended in his complete conversion, and adds one more name to the long list of literary men whom the Church has won over recently in France.