

The Catholic Record.

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

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The Catholic Record.

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"ROMISH" INTOLERANCE.

Some time ago the Christian Guardian conveyed to its readers the pleasing intelligence that Bibles were being distributed amongst Uncle Sam's soldiers, and insinuated that its maxims were the guiding rule of camp life. It appears, however, that a Methodist chaplain did not get one, or otherwise he could not have forgotten the Golden Rule of charity. This zealous gentleman wanted every soldier in his regiment to attend the Methodist services. The Catholics could not see their way clear to accept the invitation. Then the Colonel came down like a cyclone upon the parson, and here and there through Camp Merritt are mutterings of indignation against "Romish" intolerance.

THE ALLIANCE.

The Anglo American alliance is the one absorbing topic amongst a certain section of politicians. When the United States commences to arrange its affairs after the present war it will have plenty to do.

Outside a few gentlemen of leisure who have a taste for after dinner speechifying, there is little serious attention given to the question. It would be a magnificent spectacle indeed to see the two nations joining hands. They would walk through the world the bearers of freedom, the refuge of the oppressed, the upholders of true civilization. Their principles would stand for the progress of humanity. If by progress we mean material wealth and the resources of commerce, we make no denial, but if by progress we mean faith and purity and trust in God, we say emphatically that neither the United States nor England can make any just claim to be the foremost factors in our civilization.

It is the worship of the material that blinds the present century. Sooner or later Providence will take the scales from our eyes. Spain's infidelity and her faithlessness to her glorious past has made her seemingly unworthy of her high mission. We have hope, however, that before we die we may see men and women appreciating things at their just value. When we hear this talk about succoring the oppressed we cannot help thinking about the humane treatment accorded to Southern negroes, to East Indians and Irish peasants. But let the past be. We enjoy freedom such as never dreamed of by our American cousins. We respect the flag that guards our homes, and it need not be said—for we have proved it sufficiently—that we are ready to die for it.

A PARENT'S INFLUENCE.

We sometimes wonder why some people assume such a listless manner whilst in church. Perhaps it is through fashion or thoughtlessness or through ignorance, but we never see it without indignation. The church is the home of God and gate of Heaven, and they who enter it should do so with the utmost reverence. They are in presence of their King—the mighty Intercessor who pleads daily for His people—and it seems to us that this knowledge should guard us against irreverence. Moreover, everything connected with our churches has a meaning. There is not a prayer that is not hallowed by the tradition of centuries, and there is not a ceremony and not a genuflection which has not upon it the stamp of Apostolic times or of venerable tradition. There are books which explain them, but they are not found; betimes in the family library. If only parents would recognize their responsibility they would during the winter nights read to their children the explanation of the beautiful ceremonies of the Mass, and the after years would bring them a rich harvest of benediction. The children will remember it long after the parents have closed their eyes in death. Nay, more, this family reading will not only make them better Catholics, but their memory will keep them steadfast to duty. Cardinal Manning said, whilst preaching the funeral sermon of a Bishop, that his success was owing to the fact that he had had a good mother.

Who amongst us cannot bring this home to ourselves? The vision of the sweet face of her to whom we give the

blessed name of Mother comes between us and many a wayward fancy. Her words of admonition are sounding in our ears urging us to be more true to ourselves and to God. The memory of her love abides with us, and to be worthy of it, to never cause the tear to bedew the eyes that looked with fond affection upon our infancy and early manhood, has perchance been the stimulating power of our life. But a mother can have a powerful influence upon her children, upon one condition, namely, that her life portray the virtues she wishes to inculcate upon her children. She will teach them lessons of self-restraint and not the lessons of show and vanity that breeds indifferent and listless Catholics. She will teach them to work nobly, not simply to attain a position in life, but because work is duty, and that beyond the care and weariness of life is the never ending peace, the only worthy recompense of an immortal soul. The model of a truly Catholic life will impress itself indelibly on the susceptible hearts of the children, and when years have brought them maturity they will rise up and call the mother "blessed."

The parents may not be able to give them in words a true notion of the grandeur and beauty of their holy faith, but a good book will help them to accomplish this duty. The idea that children are averse to what is termed "dry reading" springs from gross ignorance. The life of Jesus and of the saints will prove as interesting to the average boy and girl as the tales about impossible heroes and heroines. Give the children an opportunity. Read some instructive book aloud and you will find that it will have a fascination for the young. There are four books which should be in every family, the "New Testament," the "Imitation of Christ," the "Lives of the Saints" and the "Introduction to the Devout Life," by St. Francis of Sales.

Various interpretations have been given to the above passage. Some ecclesiastical teachers use this text to prove the small number of the elect, but others, giving it a more acceptable interpretation, say that many are called to a good life, but few are chosen to the high walks of the counsels. Like the young man of the Gospel who had kept the Commandments from his youth up, inasmuch he was of the "many who are called," but our Lord told him if he would be perfect, to go sell all he had and give to the poor, and follow Him. In this category he became one of the few who are chosen.

ANOTHER BLOW TO THE BIGOTS.

The A. P. A. conspiracy received another blow in the solar plexus last week out in the West, when a jury brought in a verdict in favor of the House of the Good Shepherd, St. Paul, Minn., in a celebrated case which has attracted national attention. Over a year ago, when Apatism was flourishing all over the land, the local organization in St. Paul induced an unfortunate woman who had been committed to the House of the Good Shepherd for reformation to bring suit against the institution for false imprisonment. The damages were fixed at twenty thousand dollars. A leading A. P. A. attorney took the case and an appeal was made to the members of the fraternity throughout the country for funds with which to prosecute the trial. Evidently the appeal brought in substantial contributions, for the attorneys fought with determination and persistence through four separate trials.

Thrice the juries disagreed. Religious bigotry was stirred up to an unwonted extent, and the juries could not be brought to deal with the questions involved except on sentimental lines. Men who were known to have been members of A. P. A. and Orange lodges were upon every panel, and a determined effort was made on each occasion to exclude Catholics from the jury box. After each disagreement preparations for a new trial were promptly made by the local bigots, who were receiving plenty of money from all the cellar gangs all over the country. At last a jury was secured whose members possessed intelligence enough and patriotism enough to declare on their oaths that the prosecution of the case against the Sisters was the result of a conspiracy, and that the miserable woman who was the instrument of the A. P. A. gang was never illegally deprived of her liberty.

The four trials cost the country, according to the estimate of the Irish Standard, about \$6000. But the verdict is worth every cent of it. It settles a much disputed point, and it drives the bigots and bats once more into their holes. We congratulate the good Sisters upon their vindication.

"QUESTION BOX"

The Missionary.
Do you think the Catholic Church is going to make a greater effort in the future to let those who are not members find out what the real doctrine of the Church is? Why does it nearly always confine its preaching to its own members?

Evidently in the mind of the questioner the Catholic Church is a huge secret society, with a creed of doctrines and a code of morality that she endeavors to keep from the people. Such is not the case. The Catholic Church has been a city set upon a mountain, in the full gaze of the public eye, for the last nineteen centuries. She has no doctrines that she does not preach on

the house tops. There is not one of her laws that may not be known by every one.

It is true that in this country, during the past generation, she has had all she could do to instruct and care for her own children; and, guided by the good sense that has always characterized her ministrations, she has been careful to set her own household in order, and now that she has her own people pretty well in hand she will seek to obey the command of her Master to preach the Gospel to every creature.

If the Church has all power, that what it binds on earth shall be bound in Heaven, why, in the name of God, does it not destroy the saloons? It can do it.

I do not think that there is any organized power in this country that has done so much towards counteracting the baneful effects of the saloon, and weakening its power for evil, as the Catholic Church. In solemn council, in 1865, it condemned the vicious saloon. It warned the people that it was the enemy of the Church, of the home, and of the country. Since that time it has exerted all the tremendous influence of a far-reaching and powerful organization, to cripple the evil producing influences of the saloon. In the great cities of this country the Catholic Church has been the strongest ethical influence among the masses of the people, and that the saloon is a regulated power today is largely due to the influence of the Catholic Church.

Please interpret the following: "Many are called, but few are chosen."

Various interpretations have been given to the above passage. Some ecclesiastical teachers use this text to prove the small number of the elect, but others, giving it a more acceptable interpretation, say that many are called to a good life, but few are chosen to the high walks of the counsels. Like the young man of the Gospel who had kept the Commandments from his youth up, inasmuch he was of the "many who are called," but our Lord told him if he would be perfect, to go sell all he had and give to the poor, and follow Him. In this category he became one of the few who are chosen.

Why is the Bible put up in such a manner that it can be interpreted in so many different ways?

We do not think that our Lord had any idea of throwing the Bible among the people to be interpreted as each one pleases. As when the Constitution of the American Republic was written there was organized a Supreme Court to interpret it, so our Lord constituted the Church to be the Supreme Court that would define what is meant by various passages in Scripture.

Do you know of any searching mind, not dominated by the obedient reason of the Catholic, which by religious loyalty is not permitted to question the Church's doctrine, that believes that she alone possesses and teaches the truth of God, and that she alone is the Church of the infallibly benevolent Christ when in full mental view of the development of modern liberty by English and Americans, almost wholly apart from Catholicism, or the comparative condition of those Christian peoples upon whom Catholicism has had full sway and least away, and of American liberty's present danger from ring rule by municipal bosses, chiefly Catholic, using the power of slum-voters, almost wholly Catholic?

We gather from this rather involved question a statement that the civilization that is born of Protestantism is much higher than that born of Catholicism. I would recommend to the questioner a book called Catholic and Protestant Countries Compared in Civilization, Popular Happiness, General Intelligence, and Morality, by Alfred Young, Paulist (120 West 60th street, New York). He will find in it conclusive arguments to show that Catholic civilization is not what he thinks it is. In regard to "liberty's present danger from ring rule by municipal bosses, chiefly Catholic," and "the power of slum voters, almost wholly Catholic," that matters are not infinitely worse than what they are, the credit is due almost entirely to the influence of the Catholic Church restraining, civilizing, and uplifting the masses of people.

THE TWOFOLD LIFE.

Sacred Heart Review.

The great feast of the Scapular, known as the feast of our Lady of Mt. Carmel, which is a special festival of the month of July, has a peculiar bearing upon the times through which we are now passing. These are days of great excitement, of wars and the rumors of wars. Men's minds are centered on action, on the visible and external, on human glory, prowess and victory, on the conflicts of the nations, and the diplomatic outcome of sanguinary strifes. Meanwhile, in the midst of all this, the voice of our mother the Church calls us to the consideration of a life of prayer and contemplation, a spiritual life, a seeing of the invisible, which is very wonderful and very real.

A type of it may be found in the reflection of the lives that many of us are now leading in peaceful seaside villages, in country hamlets, or far up among the mountains and hills, where we seek for rest and relaxation in the summer from our usual toil. We read the daily papers; tidings of battle and bloodshed come to us; and as we read of them, we think of what we ourselves were doing while all that wild excitement was taking place. Men were

falling dead in those fierce struggles; the cannon were volleying, the roar and din of deadly combat rent the air. But we saw above us only the fair blue sky undimmed by smoke of battle; saw round us the green, fair fields, lying peaceful in the sunlight; saw before us the waters rippling and dancing, with no death dealing navies blackening their beautiful surface. We heard the birds' clear singing and the waves' soft beating on the strand. When we have read the news of the battle, we turn to look upon the landscape or the sea view, thanking God, perhaps, if we think to do it, that we are far from the tumult and the strife.

In the great biography of Monsieur Olier, by Edward Healy Thompson, there is mention of a certain Marie de Valernot, Dame d'Herculeais, whose life is said to have been a miracle of prayer. We are told that she rose at three, and gave four or five hours to prayer; then heard Mass, made her spiritual reading, and continued her devotions till dinner-time. A quarter of an hour later she again went to her oratory, where she stayed till supper, and then returned for several hours to her communings with Almighty God. In fact, she sometimes spent the entire night in this holy occupation. She took but little food or sleep, and she died at the age of thirty-five, so that we see that she carried on this method of existence while she was still quite young, and before old age and decrepitude had taken from her the charms and blandishments of earthly life. Moreover, she was a married woman, living in the world and not in a cloister or a hermitage, and evidently of a position and rank that would have allowed of gaiety and diversion, of social entertainments and many worldly pleasures.

But, Monsieur Olier only met Madame d'Herculeais towards the close of his own life of wonderful prayer and labor, another soul had influence over his that still more forcibly attracts attention. This was Marie de Gournay, wife and widow of one of the twenty five licensed victuallers of Paris, who had been born a poor country girl, and by choice always preferred to live a hard and obscure life, studying only to imitate the Blessed Virgin and to copy the interior disposition of that holiest of women. When her husband died, she chose for herself, so we are carefully told, one of the most uncomfortable rooms in the noisy house, never free from noise and bustle, which to her were the cause of much suffering. Yet there "she made a solitude for herself in which to commune alone with God, Who was the one Object of all her thoughts and affections." Sometimes she spent entire days with no other food than the Blessed Eucharist. For twenty five years she waited on the guests at the noisy inn, in such an ordinary manner that nothing gave evidence of the remarkable holiness under her very ordinary exterior. Yet time went on; and there came, to seek counsel at her lips, "souls the most advanced in the ways of God." Monsieur Olier says of this poor woman that they could have deemed they saw in her the "Virgin most prudent" directing the Church of her Divine Son and guiding His apostles after His ascension into heaven.

Another character exerting great influence over his fellow men at that very epoch, was Claude Leglay, an artisan, a married man with a family. He, too, desired to serve God only in lowliness and obscurity, yet his knowledge of divine things was marvelous, and "such as could only have been imparted to him by the immediate teaching of the holy Spirit." It was he who on the 16th of July, two hundred and fifty six years ago that very day, the feast of our Lady of Mt. Carmel, heard Monsieur Olier say Mass in the church of Carmelites, and while as yet knowing nothing of that great founder's vocation, was led, nevertheless, by a particular movement of the Holy Spirit, to pray all through that Mass for two things: first, that the priest then offering the Holy Sacrifice might attain to a perfect union with God; secondly, that he might become a great captain in the army of Christ, to marshal soldiers in His service.

Now, if we ourselves can lead lives of pleasure and relaxation, while conflict and sorrow are going on in the world among our brothers,—if we are all dimly conscious of two lives that any one of us may lead at times,—why do we not all understand, at least in slight degree, that there are men and women lifted up to a calm, spiritual atmosphere above all things of time and sense; and why do we not also see that they are in no wise selfish, for their cares and loves and prayers are for God and for immortal souls?

The widow's cake, and the widow's mite, and the cup of cold water, and the spices that were bought but never needed, for Jesus was already risen; and every kind word, and gentle tone, and loving watchfulness in little things, by which the humblest and most homely life is turned to gold, and transfigured in secret before God and the guardian angels—these are the daily miracles of the Sanctifier, secret as the ministries which ripen the corn and make the wild flowers perfect in form and line, even where no eye of man shall ever see them.—Cardinal Manning.

THE PROPAGATION OF THE FAITH.

Antigonish Casket.

The May number of the Annals of the Propagation of the Faith contains a detailed statement of the receipts of this world wide Association for the past year (1897). It is not a little gratifying to find that the gross receipts reached a sum considerably in excess of that of the preceding year. In 1897 the total receipts were 6,332,686.87 francs, or about \$1,266,537.32 francs, or about \$1,354,575.90—an increase of 888,038.54. It may be remarked, however, that there was a shortage of about \$40,000 in the contributions for 1896 as compared with those of the previous year.

The following table shows the diocesan contributions by countries:

EUROPE.	Francs.
Dioceses of France	4,177,694.86
Spain	1,499.00
Alsace and Lorraine	311,789.48
Germany	42,260.28
Switzerland	42,260.92
Austria	68,903.54
Hungary	3,617.05
Belgium	358,209.12
Holland	158,835.45
British Isles	15,328.30
Spain	195,872.02
Portugal	25,199.51
Italy	335,341.35
The Levant	24,308.85
Russia and Poland	4,821.00
From different dioceses of the North	842.15
ASIA.	Francs.
Dioceses of Asia	6,606.75c.
AFRICA.	Francs.
Dioceses of Africa	30,167.45c.
AMERICA.	Francs.
Dioceses of North America	207,100.70c.
Central America	11,134.95
South America	186,710.85
OCEANIA.	Francs.
Dioceses of Oceania	10,145f. 50c.
Total	6,772,894.82c.

It will be seen that Catholic France, true to her glorious traditions as the foremost in missionary work among all the nations of the world, gives alone nearly two thirds of the whole amount. The single diocese of Lyons, where are the headquarters of the work, contributes 467,317 francs, nearly a twelfth of the whole; Paris 224,724, and Cambrai 196,907. The next highest on the list is the diocese of Nantez, with 189,758 francs, after which is Metz with 169,647. There are thirteen dioceses in all which give upwards of 100,000 francs each of which seven are in France, two in Alsace Lorraine, two in Germany, one in Holland, and one in South America. The largest contribution from any one diocese in the British Empire is 35,047 francs from Dublin, next to which comes Westminster with 17,104. There is a slight increase in the contributions from the dioceses of the United States—171,136 francs last year as compared with 165,280 francs before. On the other hand, the contributions from the dioceses of Mexico have fallen from 122,531 francs in 1896 to 26,925 in 1897. But South America more than offsets this deficit, having increased its contributions by 153,126 francs; so that the total receipts from America for 1897 exceed those of the previous year by 62,816 francs. Deserving of special mention is the contribution of 3,602 franc from the Vicariate Apostolic of the Sandwich Islands.

Our own Canada, sad to say, instead of generously enlarging its contributions, as it ought to have done, has fallen pitifully behind. It is nothing short of a scandal that a handful of poor Catholics in far Hawaii should contribute more than one third as much to the Propagation of the Faith as the two millions of Canadian Catholics. The receipts from Canadian dioceses decreased from 15,603 francs in 1896 to 9,038 in 1897. We honestly believe, none the less, that in charity and zeal the Catholics of Canada are second to those of no other country in the world, and that there is need only of proper organization and of pressing upon them the paramount claims of this great work to get them to contribute generously according to their means. Our own diocese, far behind some of the other Canadian dioceses though it is in wealth and numbers, actually contributes alone more than all the rest of them put together! Here are the figures:

Diocese of Antigonish	Francs.
Montreal	4,655f. 60c.
Quebec	2,274.30
St. Boniface	905.20
St. Albert	734.30
New Westminster	624.00
Prefecture Apostolic of St. Pierre	794.35
	400.00
Total	9,688.75

We will quote in conclusion some words on this subject from the last number of The Missionary, organ of the Catholic Missionary Union, presided over by the Paulist Fathers, of New York. The broad Catholic spirit which pervades these words is highly commendable, and augurs well for the success of the special missionary work which is now being carried on in the United States under Paulist auspices: It is pleasing to see that the Association for the Propagation of the Faith has taken on a new life under the administration of St. Gratian of St. Mary's Seminary, Baltimore. The Propagation of the Faith has collected millions of francs, and not a little of it has been expended on missionary work in this country. Many struggling churches during the last generation owed their very existence to this support. But more than monetary support, the interest developed in missionary work was of paramount importance. We are proud that half a million of money yearly could be raised in America for Catholic foreign missions. We are also intimately persuaded that the conversion of our country is itself conditioned upon Amer-

ican Catholics doing more every way for the conversion of the heathen. This should be done first of all by prayer; second, by contributing to the Propagation of the Faith; third, by our religious communities sending missionaries to pagan nations, followed (perhaps preceded) by members of the diocesan clergy.

THE GLORIES OF PETER.

Sermon by Dr. Luke Rivington.

London, Eng., Catholic News.

Continuing his course of sermons at the Spanish Church, St. James' place, on Sunday, the Rev. Dr. Luke Rivington preached on the text—"I will pray for thee that thy faith may not fail thee, and do thou in thy turn confirm thy brethren." When, he said, anyone passes from any Christian sect into the Catholic Church nothing strikes them so much as the general sense of stability in the Church. They had been tossing about before, they knew not whether, but now they have found rest and peace, that is to say, they have gained that merciful provision which has been made for them by the Sacred Heart of Our Divine Redeemer. He would deliberately diverge for a moment from the main subject to briefly treat on Catholic worship to the Sacred Heart. We are not to think of the worship simply as a symbol of Divine love.

IT IS MORE THAN THIS.

We worship the Sacred Heart of Our Divine Redeemer in itself, not by itself, because it is a part of the integrity of the Divine Person of Our Lord Jesus Christ. But why then worship one particular part or organ of the Sacred Humanity? Simply because the Holy Ghost has inspired the Church to develop special devotion towards that organ of the Sacred Humanity. We could also see the reason of it, because of the role played by that particular organ of our human nature in life. It is through the heart love comes, and so in the case of Our Divine Redeemer His Heart was the indicator, if he might so speak, of His love towards us—every act whereby He loved us had its expression in His Sacred Heart. And He opened out His Sacred Heart and poured forth His blood for us. So

WHEN WE WORSHIP OUR LORD'S SACRED HUMANITY.

We worship especially that Sacred Heart, which expressed the act of love whereby He gave Himself to the world. Continuing his subject, the rev. preacher said one of the greatest desires of Our Blessed Lord was the unity of His people in the future. He prayed for stability, for rest, and for peace for them. "I will pray," said He, "that thy faith fail not; do thou in thy turn confirm thy brethren." This shows that Satan had desired that he might take the Church of the future. It is a mystery to us, but a truth, that Satan cannot tempt us except by the permission of Almighty God. From this we know that we cannot be tempted above our strength. It was because Our Lord knew that temptations would come that He prayed that the faith of Peter may not fail him. It was the faith of Peter which was not to fail; that is, the assent of his mind to the Revelation of God would never fail. Our Lord then sketches for us

THE FUTURE ORGANIZATION OF HIS CHURCH.

There is to be the principle of mediation, the principle of government, the principle of authority, and the principle of obedience. One is confirmed and others are to be confirmed by him, and his confirming power is to be through Christ Himself. Speaking of the Kingdom of His Church Our Lord says "He that is leader amongst you let him be as him that serveth." Looking over the history of the Catholic Church during the last eighteen hundred years nothing strikes the real student of the history of the Church as the fact of the humility which characterises all the Popes, without exception; and in examining the lives of the successors of St. Peter we would see how wonderfully the prayer of Our Lord that their faith may never fail has been answered; The Church alone has never changed; because

SHE IS THE TREASURY AND DEPOSIT OF DIVINE FAITH.

and for this reason the special characteristic of the Catholic Church is its dogmatic character. A dogma is not the self sufficient and overbearing assertion of an over confident mind. It is the precise enunciation of a Divine truth, so far as God wills to reveal it, adequately expressed; and unless a Church has infallible authority what right has it to teach as if it possessed this Divine authority? It is simply the blind leading the blind, and in the end they are sure to fall into the ditch. The Catholic Church teaches on Divine authority, and only within it is there Divine certainty.

DIFFICULT? IMPOSSIBLE!

Mr. Pinkerton, M. P., asked the Attorney General for Ireland (who had been saying that the Belfast riots were caused by a street rabble, and not by Orangemen) how he would differentiate as between Orangemen and rabble. The Attorney General meekly replied that it was "very difficult to define an Orangeman."