

# The Catholic Record.

"Christianus nihil 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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### WE SHOULD BE ALWAYS READY.

The terrible disaster at Galveston must make the average man think how narrow is the border-line between life and death. The fact that thousands of human beings have been summoned before the Throne—from the land which they knew and loved and which engrossed, perchance, their every thought and energy—to the country of eternity, should convince us that our ties with the land of the living may also be severed suddenly.

It is the highest wisdom to be always ready.

### THE WAR.

The story of the conquering progress of the allied forces in China is a sickening narrative of hideous brutality. Some of the accounts describing it as a saturnalia of vice and cruelty are of a nature as to be almost incredible. If the reports are true the "soldiers of the cross" have adopted a strange method of impressing the Chinese with a sense of the ennobling and civilizing power of Christianity.

War is of course not a picnic, but it should be preserved from the additional horrors of nameless atrocities, especially when it is waged for the cause of liberty and religion. But who believes in the blatant declamations of the European powers? Their fine talk does not work out into action. The religion they have faith in is the one perfected by Krupp and Maxim, and that religion will cause the Mongols to have for decades to come a distrust for all white men.

### TWO OPINIONS.

Some time ago our respected friend the Guardian ascribed the Chinese trouble to the untoward conduct of the Catholic missionaries. With charity to all and apology to none, and despite the heat, it seemed it a duty to enlighten its readers as to the true cause of the crisis. And whilst he was engaged in fashioning public opinion, many of its friends in the field were, so as to avoid international complications, betaking themselves to regions untenant by the Celestial. Strange, however, that a Methodist Bishop does not hold the same opinion as the Guardian. Bishop Henry C. Morrison, of the Methodist Church South, thanked God at the laying of the Fourth Avenue Methodist Church corner stone at Louisville, that all the Methodists were to blame. "It is the itinerancy of Methodism." Possibly the reverend gentleman has not the ways and means of obtaining the information which has warranted the perfrivole sequence of our contemporary.

### WHERE IS THE "KINDNESS"?

Admiral Watson's statement that he hoped that the leniency shown by the United States towards the Filipinos would result well, but kindness toward Asiatics was generally regarded by these people as an exhibition of weakness, is of an idyllic freshness and illustrative of the up-to-date ethics of benevolent assimilation.

But when did the United States show any kindness to the Filipinos? Since they have been beguiled by the siren of imperialism from the path trodden by its founders it has made a record of which its sincerest friends are ashamed, and which will be read with disgust by all Americans when their minds are cleansed of the drivel that have been poured into them by a jingo press and designing politicians. Does anyone imagine that it is kindness to empty the contents of a rifle into a dusky form because he dares to make a stand for his own land? And the looting of churches, the profanation of all held dear by the natives, the establishment of the rum-saloon, the output of calumny—is all this indicative of the leniency of the United States? The admiral is, however, doubtful as to whether this extraordinary generosity will be productive of good. What his ideas of severity are would be worthy of perusal. He can probably give Genghis Khan or Tamerlane points and beat them. But the pitiable thing is that a gentleman, who is presumably a Christian believes that the only method of dealing with Asiatics is to coerce

them into silence and subjection. Our neighbors are certainly in need of a ruler who will convince them that, as Schlegel says, the great object of a wise and truly civilized state is to preserve men from becoming wild and from degenerating into a savage state. There is always a propensity in his nature to become wild and savage, and it is the great object of all wise government to guard against this by all means possible.

### LABOR vs. CAPITAL.

A great mining strike may begin very soon in Pennsylvania. The men claim they are unjustly treated and offer very good reasons for their contention. They seem to be absolutely at the mercy of the coal magnates. They can obtain no protection from the law. They are simply slaves. They must delve for the merest pittance—or starve. Even when they work they starve. Most of them live in hovels. The idea of giving them a wage that can support them in reasonable and frugal comfort is never entertained by the speculators. Were it to filter through their gold-encrusted craniums they would look upon it as an attack of the nerves and consult forthwith their family physician. For them man is a mass of bone and muscle that can be utilized for the making of money. When worn out he is thrown aside as any other useless piece of machinery. His soul does not count, because it has no influence on dividends.

It has been said time and again that the workmen are themselves to blame for their many miseries. They are improvident and are in a chronic state of grumbling and discontent, etc. But when they are paid starvation wages, and when these wages are eagerly consumed by supplies which must be purchased at the Company's stores and at the Company's exorbitant rates, how can they save anything? As to grumbling, the fact of a joyless life and of every soul-right trampled upon, may surely be advanced as an extenuating circumstance. There will never be any adjustment of the differences between Labor and Capital, until the capitalist recognizes the spiritual and mental interests of those who make his dollars.

Pope Leo XIII. has stated that the wage earner is entitled to remuneration that may enable him to live in reasonable and frugal comfort: "If through necessity or fear of a worse evil the workman accepts harder conditions because an employer or contractor will give him no better, he is the victim of force and injustice." And this is of daily and so common an occurrence as to excite but little comment. We recoil in horror from the mere narration of the Chinese atrocities, but the fact that many toilers are doomed to a fate far worse than that which confronted the inmates of the various legations, that they are broken yearly on the wheel of industrial slavery, arouses no effective indignation. True, there is complaint and protest, but so long as the employer takes no notice of God in his business transactions, conditions will remain as they are. The toiler will continue to have his mind "stuffed and body worn out," and the capitalist will add to his store of this world's goods. He holds thousands in as absolute a slavery as those who cowered under the lash of brutal overseers. He can muzzle legislatures and stifle competition. He owns the market and the people who contribute to its wares. And, despite all this, this century receives him as its most beloved offspring. Back even in pagan times the man who had nothing but money to recommend him received but scant respect, but in this age we must, cap in hand, do obeisance to Wealth that is oftentimes the result of corners and legalized robbery. Religion alone can destroy the evil at its root, and all men must be persuaded that the primary thing needful is to return to real Christianity, in the absence of which all the plans and devices of the wisest will be of little avail.

CONVERTS IN ENGLAND.—The Rev. O. R. Vassall, C. S. S. R., lately received into the Church the Rev. A. Hentley, grandson of the late Dr. Hentley, of St. Mark's, Yarrow; the Rev. T. Gorman, curate of St. Clement's, City Road, London, and Mr. Malcolm Dunlop, late chairman of the Bishops' Branch of the English Church Union.

### THE EUCHARISTIC EDUCATION OF CHILDREN.

We quote some remarks from an address given during the Eucharist Congress of Lourdes at a reunion of Catholic ladies, by Rev. Pere Durand, of the Congregation of the Blessed Sacrament.

The Eucharistic education of the child may and should be begun in the home by the Christian mother or the pious nurse. I shall explain, however, in a few words what is meant by the Eucharistic education of the child. It certainly does not mean that the little ones should be tied down to a regular course of pious instruction, nor that the mother should try to bewilder the little brain by expounding the deep and mysterious dogmas of faith. I mean simply that the Christian mother should profit by every chance to fix the wandering attention of the little ones and captivate their hearts by the sweet and beautiful attraction of the Real Presence of our Lord on the altar. Let me give you an example of the method of instruction.

At the sight of a crucifix or picture representing the death of Christ, teach your children how the dear Lord who suffered on the cross rose again in glory and that He is in Heaven sitting upon a glorious throne surrounded by the angels and saints. But that is not all. You must apply the lesson by telling the child also how this glorious Lord is also invisibly present upon earth. The child will ask, "Where is He?" You will answer, "In the church."

When you take your child out for a walk say to the little one who toddles along beside you or is carried in your arms: "See, dear, this is God's house; here it is that Jesus lives, the dear Jesus who loves you so much and who said 'Let the little children come unto Me, and forbid them not.'"

The child will want to go into the church and will gladly accompany you. While there you can explain to him that the dear Jesus is not in every church, but only where the little lamp is burning before the tabernacle. "Some time," you can tell him, "when Holy Communion is given or Benediction is going on, you will show him Jesus in the Sacred Host."

And when this opportunity comes do fear to explain the matter to him a little. Say, "See, my boy, the little white wafer in the beautiful ostensorium or in the hands of the priest. Look at it well. It is the Sacred Host. It is the Blessed Sacrament. It is the good Jesus."

The child will listen to you with that simple trusting faith that ignores the "why" and "how." How easily you can make of him a little angel of adoration and prayer!

How many charming incidents I could relate in illustration of this early intercourse with Jesus and the innocent little children to whom He will come some day in Holy Communion!

I knew one sweet little girl who, the moment she came to a church, would pull her mother's dress and beg with tears to be taken in to make her little visit to Jesus.

I have known of children of five and six years of age who already eighed to make their First Communion and for whom the time of this pious event had to be advanced.

This Eucharistic education of the child would be incomplete did one not develop at the same time the spirit of sacrifice.

Let us not forget that there is no true piety without mortification and that it is impossible to truly love the Eucharist, which is the fruit of the Sacrifice of the Cross, renewed every morning upon our altars, without loving also the Cross of Jesus. This is the reason why we must fill children with the early love of sacrifice if we would make of them men of character, solid Christians and saints of God.

O, too, tender mothers, who fear to witness the tears of your children and think only of satisfying their every caprice, what mistakes you are making! I grieve to say, you are spoiling them! What tears you will weep later for having neglected to correct their dawning defects of character, for not having made them try to conquer their rising passions and taught them the salutary lesson of mortification.

But at what age should one give them these hard lessons of penance? The earlier the better; as soon as they have a dim perception of reason and conscience, as soon as they know what it is to please papa and mamma and the little Jesus. For many, as early as three or four years of age, according to a most profound writer, Joseph Le Maistre, the future character of the child is already being formed. It is then that the character is easily molded and inclined in the direction which future events will strengthen and develop. You see how important it is to give your children early habits of piety.

Do not tell me, mothers, that this is taking things too seriously, that it is contrary to the instincts of the child to impress upon it so early these grave thoughts; that at this age and even at six or eight years and later these dear little creatures think only of amusing themselves and running about and having a good time. It is very true, they do think of this the greater part of their time, and I cannot blame them.

I do not doubt that you and I did the same thing at their age. Besides, it is not a question of interfering with their amusement or forbidding them to enjoy themselves, but of teaching them how to mingle some little element of sacrifice with their pleasure. And this they are very quick to understand.

But it is above all on the subject of the First Communion and as a remote preparation for this great act of the Christian life that it is wise and good to stimulate the ardor of these valiant little soldiers of Christ. When one begins early to make them appreciate the greatness, the loveliness, the delights of a good First Communion, they arm themselves with new courage and fight, cost what it may, to improve their characters and sanctify their lives.

Happy mothers, happy teachers, who understand these things, and, according to the advice of a holy Bishop, Mgr. de la Bouillerie, "who make of the First Communion the central point of the education of their children!"

Permit me, just here, to call to your attention the first and greatest advantage of the Eucharistic education. This manner of educating children prepares them first of all, to make a good First Communion, and disposes them in the future to the practice of frequent and fervent Communion. The effects of such training are incalculable. You do not need to be reminded that a good First Communion is a fundamental importance in the life of a Christian and is almost an assured pledge of eternal salvation, even though between the first and last Communion there should be many a sad fall from grace. I will pass over this to consider the fruits of frequent Communion after the First Communion.

Well made and frequent Communion from childhood is the preservation of its innocence and a safeguard against grave faults. It is a school of sacrifice and manliness. It is the germ of the most beautiful vocations to the priesthood or the religious life.

If, thanks to the Eucharistic education of children, frequent Communion should become general among a Christian people, we would soon see renewed the heroic virtues that were the glory of the primitive Church, where the faithful were one in heart and soul, and conquered their enemies by the might of their sublime virtue, or if necessary, by the victorious strength of the martyrs. Social peace would be mirrored in its beauty in this poor earth of ours with the establishment of the kingdom of Christ. How easy would it be to attract to the Holy Table and to frequent Communion such little angels as you have prepared by your early pious teaching!

They would have at this very age all the dispositions necessary for receiving frequently the Lord of angels, purity of heart and the spirit of sacrifice. And they would persevere in the breaking of the Eucharistic Bread, like the first Christians, because they would have acquired the taste and the attraction for it in their earliest infancy, and it would develop in them day by day its beneficial effects. Let us conclude by quoting once more the words of Mgr. de la Bouillerie, who has so aptly been called "the singer of the Eucharist," speaking to his priests of their apostolate among children:

"The soul of the child is a ready soil where all that is Divine readily takes root and blooms in perfection. If later you would gather a bountiful harvest, cultivate these young flowers. And if one day you would see a whole pious and fervent, gathering around the Holy Table, bring thither first of all these little angelic souls, attract them to the Tabernacle, to Him who said to His disciples, so long ago: 'Let the little ones come unto Me.'"

### A CONVERT'S STORY.

How Mrs. Storer Became a Catholic

Writing from Paris Rev. D. S. Phelan tells the Western Watchman: "I took dinner last evening in company with Archbishops Ireland and Keen at the handsome Paris residence of Mr. and Mrs. Ballany Storer. The readers of the Watchman are aware that these two distinguished Americans are converts. Mr. Storer served three terms in Congress; was Minister to Brussels and is now Minister to Madrid. They are most accomplished and polished people, and as simple and affable as they are accomplished.

"At dinner Mrs. Storer told us that she had an audience with the Holy Father recently and was presented as a distinguished American convert. The Pope asked her how she had become a convert. She told him with the simplicity and candor of a child. She said that she had been an Episcopalian all her life; but that her religion ceased to afford her any comfort. She was living in Washington; her husband being a Congressman. Some friend invited her to go out to the Catholic University to hear Archbishop Keane who was then rector of that institution. She went and listened to a discourse of an hour and a half on Leo XIII. and the Labor Question. She was very much impressed and came again and again to hear the eloquent expounder of the social teachings of the Sovereign Pontiff. She asked for

books; began to read and in a few months asked for baptism.

"Herself, her husband, her daughter since married to a French nobleman, and her son now attending a Catholic college, are all devout Catholics—all owing to the teaching of Leo XIII. as propounded by Archbishop Keane.

"She said the Holy Father was very much pleased and seemed much affected by the incident."

### CATHOLIC CONTROVERSIAL LITERATURE.

A Savannah correspondent writes: Editor Catholic Standard and Times.

"I am a constant reader of your paper, and I derive instruction and edification from every issue as I never have from any other Catholic weekly. A week or two ago your columns contained an article (whether copied or original I do not remember) referring to the fact that while non-Catholics are always anxious to 'discuss religion,' Catholics seldom are, and assigning a reason for same, with which the commentator differed, and concluding that the Catholic 'diffidence' was due to 'ignorance' of his religion.

Allowing the correctness of this conclusion, can you not, for my benefit, as well as for the general Catholic good, compile and publish in your columns a limited list of text or elementary books, whose study would fit Catholics, somewhat, to define and prove the faith that is in them?"

INTERESTED.  
(Name and address enclosed, but not for publication.)

The article to which the writer refers was copied from the Providence Visitor and the source prominently acknowledged. It is our experience that the majority of non-Catholics who touch upon matters of religious controversy in their conversation with Catholics avoid the subject of religion proper, but prefer to introduce historical matter connected with it and insinuate old-fashioned charges about Catholic superstition, sneers at purgatory, indulgences, scapulars and other things which they do not understand. Such controversialists never fail to make the Catholic aware that he is "priest-ridden," nor to hint that he can commit as much sin as he likes, and as often as he likes, so long as he goes to confession, gets absolution, and "squares it" with the priest for permission to commit more sin by the formula of an indulgence. Now, we say that the Catholic who is not able to repel this sort of attack must be either very witless or very ignorant indeed.

If he preserve any recollection of his catechism he should be able to dispose of the sneers about confession, absolution and "indulgences for sin," charges of being "priest-ridden," and similar topics are outside the legitimate bounds of controversy, being merely matters of opinion or prejudice. On questions of Catholic doctrine every Catholic ought to be able to stand up for the faith that is in him. But if there be Catholics who have forgotten the precepts of the early literature, they should begin anew; and begin at the beginning. They should take up the catechism again, ponder over its simple teachings and commit them to memory.

For more advanced stages of discussion we cannot do better than recommend Cardinal Gibbons' admirable treatise, "Faith of Our Fathers," as a model of clear-cut statement of the Catholic case. Father Searles' handbook, "Plain Facts for Fair Minds," may also be heartily recommended as especially adapted to the American temperament and present conditions. Simplicity of proposition and lucidity of answer are the leading characteristics of this good book. Written by a convert from Protestantism and indicating all the difficulties which have to be surmounted by every ordinary intellect in quest of the light, the defender of Catholic principles cannot well find reader or more serviceable equipment. The first named work is to be had of any Catholic book seller for 50 cents; Father Searles' from the office of the "Catholic World," New York, for 25 cents, or in batches at a much smaller rate.

A splendid work in the same line, a classic and likely to hold its own though written a long time ago, is Dr. Milner's "End of Controversy." Although treated in a different style and having more of a scholastic flavor than either of the works above named, this is none the less clear in its logic nor convincing in its conclusions. Its author ranks among the illustrious expounders of the Church in the days when its condition was truly described by the word "militant"—the days of English penal persecution. The book is sold for 75 cents.

To those who are capable of still higher levels of receptivity we would commend the study of Cardinal Newman's works, especially his "Apologia pro Vita Sua." This work can be had for about \$1. For purposes of doctrinal defence the quartette of books named would in themselves be almost sufficient armory for any mind; but there are many others still more easily accessible and of infinite value as auxiliary reading. Chief amongst these are the publications of the Catholic Truth Society, which may be had for a few cents each for the most part. The Catholic World, New York, has

undertaken the duty of supplying these in the United States at the lowest possible charge. They form a complete, most invaluable library in themselves. A list of them will be gladly supplied, we believe, by the publishers of the Catholic World, the Paulist Fathers.

But there is also a Catholic Truth Society in San Francisco which, under the initiative of Rev. P. C. Yorke, has done yeoman service in the cause of truth diffusion. A full list of the pamphlets published by it would be unsuitable to our space. But we may quote a few of the more prominent ones. "The Practice of Confession in the Catholic Church," by Rev. R. F. Clarke, S. J.; "The Catholic Church and the Bible," "The Sabbath or Sunday," "The Infallibility of the Pope," by Rev. P. C. Yorke; "Why I Am a Catholic," by Rev. Charles A. Ramm; "Confessio Vistoris," by C. Kegan Paul. The foregoing are all serviceable works, and they are to be had for about five cents a copy from the Catholic Truth Society, Room 37, Flood Building, San Francisco, Cal. Taken in bulk for distribution, the cost per copy is almost fractional.

We trust we have said sufficient to show our esteemed subscriber and all others in like difficulty that the Catholic who wants information about all things affecting his religion needs only to make his desire known in order to have it fulfilled. The Catholic Truth Societies of England and the United States are now doing splendid service in the dispelling of error and falsehood and the rectification of old-established historical apocrypha concerning the Church in its relation to temporal things.

When the polemical stage has been mastered we would heartily recommend the Catholic student who can afford the time to read and the money to spend to take a course of reading in Cardinal Wiseman's diversified library. The amount of delightful and varied literature contained in those wonderful treatises on religion, art, science, history, taste, is incomparable. The publisher who shall undertake the issue of a popular series of this great literary treasure will deserve the gratitude of the whole Catholic world.—Philadelphia Catholic Standard and Times.

### DESCRIPTION THAT TOUCHES THE SUBLIME.

The description given by the daily papers of the religious ceremonies on the occasion of Lord Russell's funeral were, from a Catholic point of view, remarkably unobjectionable, so much so that some of the Protestant "religious" papers have shown displeasure. We give a portion of the Daily Telegraph's description, which really touched the sublime.

"They kept strange vigils with Catholic fidelity to the dead who watched all night beside the coffin of the Lord Chief Justice while the four high tapers round the catafalque flickered upon the ghostly shadows of the vast nave, and the silent mystery of the altar was touched with sanctuary gleams. Until those obscure hours when all prayers are sighs were penetrated by the dawn the great Oratory was the solemn vestibule of eternity. This was the prelude to the Requiem for Lord Russell of Killowen yesterday. To the Catholic Church her departed are but the higher presences of the unseen congregation. They underwent the ceremony of death to enter upon the parallel life of the imperishable spirit. In all her thought of them they remain of the human community, and the Requiem Mass is always more than a mourning and an intercession for the peace of the individual soul. It is the dirge of all the earth, the cry of mortality, the appeal of weary generations against the difficult trouble of the world, in which joys are phantasmal or fugitive, while pain abides; it is the expression of all the secular craving of the tired heart for the infinite compensation—for eternal consciousness in immortal rest. The 'Dies Irae,' greatest of all hymns since first gave utterance to the inmost soul of that most spiritual and mystically imaginative of all centuries—the thirteenth—has been chanted in the same accents for the many generations of mankind springing and harvested, in their succession, like the gathered corn. The service at the Oratory yesterday was a comparatively brief and simple form of a ritual which, in its full grandeur, can be the most sublime and mournful in the world; but it had, nevertheless, the essential emotions, the pathos, the poignancy, inseparable from the Mass for the Dead. The Requiem of retrospect for one is the Requiem of anticipation for all, and implores that perfect peace to which returns forever the desire of the unquiet sons of men."—Catholic Universe, London.

God has made many gracious promises to men; and to encourage sinners to repent assures them of pardon; but He nowhere promises time. That He reserves to Himself and His own disposal.—Facilius Baker.

Never be scandalized at what you see or hear. If you lived among the angels and gave heed to what was going on, many things would seem to you not to be good because you do not understand them.

Pain is necessary to holiness. Suffering is essential to the killing of self-love.—Father Faber.