

The Catholic Record.

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

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SONS OF OUR PIONEERS.

It is a pity that some of the Irish men who were pioneers in this section of the country did not bequeath their virility as well as their fortunes to their families. What they did for Ontario is an old story. Suffice it to say that they marched not only through the wilderness, but through antipathies and prejudices to positions of repute in the country. At a time when the Church loomed large to the eyes of the ignorant as an enemy of Canada they faltered not in their allegiance to it, and never gave thought to bribe that was the price of the title of renegade. Always uncompromising Catholics, never shirking a fight when principle demanded it; docile to the voice of authority, they went their way, and in time not without respect from those without the fold. But it is a far cry from them to some of their descendants who are characterized by feebleness of grip. What things their forbears gained they are in a fair way to lose if they have not lost them already. The places made by unflagging industry which they inherited are falling into the possession of others. Names to conjure with a few years ago are without meaning to this generation. The faith that shone so resplendently is becoming obscured and the old fighting spirit is being doctored to death by expediency and fashion. Mixed marriages, secular education, and drink play the spendthrift with the prestige and honor of the pioneers.

CONTENT AND DISCONTENT.

The man who is dominated by the thought of eternity is the contented man. That thought bars the door against cynicism. He has always a boy's heart because the hope of heaven sweetens his life. When friends fall off, and the clouds of sorrow and care gather round about him, he is never at a loss for the comfort that solaces and endures. All this, we know, is trite, but it is necessary now more than ever to give expression to it. For round about us are heard the cries of discontent. Men worry themselves over life's riddle. Why are the thousands hand and hand with Poverty while the few make parade of wealth? Why is a man with a bank-account amassed by sharp dealing more in honor than he who has none? Why, etc.? We are not yet on a level with these citizens, but they belonged to Utopia who eat and drink out of vessels of earth or glass while they make their stools of gold and silver and look upon a display of wealth as fit occupation for a fool. Wealth with its power and ostentation are held up as the things to labor for. When it eludes our grasp we are prone, if guided by the world's maxims, to become bitter and discontented, and here let it be noted that, despite all the platitudes of those who teach us how to get on, many a man dowered with health and a modicum of talent fails to achieve success. The way to preferment is crowded, and the men who have room for their elbows are few. The most of us plod along, and if we are bereft of the supernatural our lot will seem to us both toilsome and unjust, and the world is trying to banish all thought of eternity from the minds of men. Hence it is training an army of discontented who are kept in order by the policeman. It goes into Catholic households and talks dress and position to the inmates. We blame, and rightly, godless education for much of the prevailing discontent, but Catholic parents are also reprehensible on this score. By their neglect of the religious education of the family, and by their fostering the belief by example that the supernatural is no factor in the art of getting on, they have added, and add daily, to the world's discontent.

THE HIGHEST PHILOSOPHY.

The man who resolves to make his way by any means may believe in Christianity, but it is a Christianity shorn of hell and a judge, a mixture compounded of ignorance and presumption. Even then he is a prey to despair. But he whose faith is vigorous, who has been burned into him at an early age that the little catechism embodies the highest philosophy, and the world beyond the grave is a grim reality, will get on in a manner befitting a Christian. But the fact is that a great many homes take little notice of this. The result is—and we have it on the authority of our pastors—that not a few young men

and women are not ignorant only, but make no effort to dispel that ignorance. Social gew-gaws, the nox of the world, the squandering of time aimlessly and frivolously push Christ and the Church from the mind. They wish of course to save their souls but without mortification interior and exterior. Life is a jest but not a warfare. The doctrine of penance is fast disappearing. But holiness is, according to the Lord, the hall-mark of the believer, and is gained only on conditions laid down to the Lord.

AN INSPIRING SERMON.

By Rev. Wm. O'Brien, P. S. J.
At a meeting recently held in Philadelphia to promote the movement of Catholic federation Rev. Wm. O'Brien P. S. J. delivered the following beautiful sermon:
I take as the text of my sermon this morning the words of St. Paul in the first epistle of Corinthians, 13th chapter, 11th verse: "When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man I put away the things of a child."
St. Paul in his great human mind, in his great powers of thought, realized very fully that there is quite a difference between the child and the man; that whereas many things might be excused in the child—might be even beautiful—these things when found in the child now become a man would be repulsive. It is very nice to see the child amuse itself with toys and rattles, but if a man does that he is insane. Some things, therefore, we must leave behind us as we cross the bridge that separates childhood from manhood. Some things that you would allow or justify in the infant would be altogether abhorrent in manhood. As in individuals, so in societies, organizations and nations.
The child who does not realize his responsibilities when he becomes a man is a failure—not only a failure, but a traitor.
Now, the great trouble about the child—whether considered as a man or as not broad. He does not consider the various blessings of the universe; he has not yet reached out to the things beyond—has not stretched out and developed his powers. The Lord says that to every one he has given charge of his neighbor; that the neighbor—those around us—have a claim upon us. I say to you, members of the Federation, that I am gratified to think that you are going to make a very important page in the Catholic history of the United States; that we have now entered upon a great page of Catholicity. That this has not been hitherto accomplished is our own fault. We have crossed the bridge, physically, that separates the child of the Church from the man and yet we are still living as a child in our speech, our thought and our action. In other words, we are not true and loyal. I do not mean loyal to the Church—you may have been in a certain way—but remember that the Church has a duty to perform to the world. The Church is not for itself; it is for the world; it is to bring the truth into the hearts of those round about us. Have we done that? What has been the trouble? Childish speech, childish thought and childish action. How much of it there is round about us!

"LIBERTY OF THOUGHT" AND "THE DOOM OF DOGMA."
Thus we hear the expression "liberty of thought"; we hear it said that we are the great American people; we hear it said that Catholics do not believe in liberty of thought; that the Pope is always enchainning liberty of thought; that such a condition may be impel that for a nation like this, of high ideals and hopes, this chaining of thought is behind the age—and we have not opened our lips. What should we have said? The answer is plain; you and I know that it is not so, and we should not hesitate to brand such statements as foolish talk. No matter who you are, if you do not pronounce such things as untrue you have not passed out of your childhood.
Liberty of thought! There is no such thing as liberty of thought. Who has the greatest liberty of thought? The untutored savage in the forest. He is here to-day and departs to-morrow. He may think that the stars are only pinholes in the blue paper of heaven, but that is our fault if he does. By and by science comes to the savage of the forest and says to him, "You are not civilized; the stars in the heavens are not pinholes, they are worlds larger than our, mightier worlds." And the savage says, "Don't tell me that. I want to believe as I always believed. You are narrowing down my liberty of thought." And so it is. What is the savage but a baby in the woods? But the nonsense of all this talk about the Catholic Church diminishing freedom of thought when science is doing it every day.
You and I know what is right. We are to blame for a good deal of the talk because we have stood by and not refuted it when people were prating nonsense about us—we merely kept quiet. I know we once had to keep quiet in this land of liberty. Liberty of thought was not for the Catholics.
Now as a man I protest against that. I want the nation to live up to its principles. There is nothing I hate as hypocrisy. I do not blame the nation; I blame ourselves, as Catholics babies in speech.
If we were only teaching theories I should not waste five minutes of my time talking about them. Talk about

the teachings of geology and make the age of the world fifteen hundred million years, I know nothing about it. Talk about the various other matters, the age of man—I know nothing about them. But when you come to the teachings of our Lord, then by God's grace we know the truth. We know that Jesus Christ was true God and true man, the true scientific man, a man in his human intelligence and understanding of the workings and powers of human nature; but our scientific men, Herbert Spencer or any of those like him, who are so miserably ignorant in nine-tenths of their own reasonings, what have they accomplished that work for the benefit of the world in its widest sense?

Our Blessed Saviour said, "I am here with a mission. I am not here to profess theories. I come here with a message from God. Whatever I tell to you I tell to the world to be handed down from generation to generation." Have you ever grasped that Catholic men and women—the woman who develops her brains. No woman have ever developed their brains as the Catholic women when they had a message from God. The professors in the colleges and universities were women. Why, you seem to think that everything we have learned has been stumbled upon by accident. But, dear brethren, such is not the case. You who have read know that the knowledge we now have of the Catholic Church, and this we should always bear in mind and so when to-morrow or the day after you meet a man in the trolley car, in trade or in the counting house, and perchance he says that the Pope is making an effort to enchain your thoughts in the matter of religion, you say to him, "Let us talk as men, not as babies."
"Freedom of thought" and "the doom of dogma," these are the favorite words and expressions, and many people calling themselves intellectual are swallowing them down without chewing them. Why, we American people should be the last to talk of dogma, for dogma has made us the nation we are today. To the nation that would have kept us in chain forever, our forbears said: "We will allow no taxation without representation. Give that answer to the King." Why that looks like dogma! But that was our answer, and what was the result of that dogma. The people are always raving at dogma and dogma. Catholic men and women have sat by and have not been brave enough to oppose the intellectual bullets that do much more harm than the bullets of the battlefield.

CATHOLICS IN SINGLE FILE.
No more baby action? What do I mean by that? I mean simply this, that in the Federation, that we Catholics have been going through life as if we were the sole descendants of the savages who wound their way around the trees and branches in single file. We Catholics have hitherto been counting ourselves as units. Units? We are not units; we are a body welded together for the power of the world. We are not welded together simply because it happens to be born on the north or south of a mountain, on the east or west of a river; we are welded together because the Lord has called us into the fold; we are one of His bone and flesh of His flesh, and we have been united at the holy table.

After all, we have to thank ourselves for what we have received from the country that is, the want of recognition. We can do much by united endeavor, powerful can we become by becoming solidified. Suppose the little grains of power that we put into those tremendous guns that are knocking people up and down all over the world, suppose one little grain in the powder, would it impel that tremendous bullet? Would the little grain put its shoulder to the grain next to it, and if that again puts its shoulder against the other grain, and so on, then they can launch forth the mighty projectile and demolish the fortification of the enemy. That is the principle that we are putting shoulder power in the grain—putting shoulder to shoulder. We have forgotten the principle that ten times one are ten; that not simply the power that each possesses, but what the united force of all of us working together can accomplish. It is only when the grains of powder are compressed down to a solid mass that the projectile is hurled against the enemy's camps and ships, and what is true of the grains of powder is also true of men working together for a common cause.

Dear brethren, we do not flatter ourselves—not at all—but we are saying that we have the truth; that where as they are going about and professing the world and about our own immortal souls. I say that we do know, because the Lord has told us, and it is our duty to communicate that knowledge to others.

You will notice that as the country leaves its babyhood of one hundred years and has entered the second century it is beginning to face new dangers. When the country comprised a handful of people it did not face the difficulties it now does. I believe we number about eighty-one or eighty-two millions of people. We have all seen the change as compared with our ancestors. Then the appeal was to honor, uprightness and integrity, but now there is an appreciable lessening of those qualities. Expediency is the main consideration. We are facing all sorts of evils to-day.

A few words as to divorce, of which we are hearing so much just now. I am happy to say that as Catholics we are the only people that have consistently upheld the sanctity of the mar-

riage vows, and that we stand for purity in the home; that we have put before the country the grand principles that we alone are upholding. The others are foundering in a sea of immorality. Formerly they looked down upon us; now they have asked the Bishops and Archbishops of our Church to "talk it over."

"REGULATE DIVORCE? YOU CANNOT."
Talk it over and come to some understanding about the matter of divorce. There is only one agreement about the matter of divorce. Regulate divorce? You cannot. Stamp it out? Yes. You cannot go about the matter halfheartedly; that is the Catholic teaching, and we have these principles in our souls and keep them in the background. The responsibility rests upon the Catholic Church of the United States to-day, because it has grown from its age of childhood and babyhood and has entered its manhood.

Then, also, you must remember the deep principles of the Catholic Church. Mere organization will not do the work. How shall we teach whose life is given up to darkness and immorality? Use less is it for a man to speak of the evils of divorce if his own life as husband or father be not what it ought to be. If your talk is all Catholic and your life all pagan you are a hypocrite. "The beauty of the King's daughter is within," and every man should be true to the teachings of the Church.

The work is very interesting; it has magnificent possibilities; it offers great results for us and finds its echo in our own hearts. We must give to them what we have received and we should not be satisfied until we have forced it upon them. Of course, we cannot force them into the Church, but you can show them the beauties of the teachings of our Church; you can show them by precept and example what we stand for. How to begin our reform? If every man of the multitude of the Catholic mass in this country were to set himself to the task, the result would not long be in doubt. And then think of what that would mean!

Let every good Catholic be true, and let every one live up to the teachings of the Church, and then the Catholic Federation will sweep the land, and the people will say, "Look at those people and the lives they lead," and we shall then be as a guide to those now struggling in darkness and night. No doubt there will be slips and scandals, but they must not be numerous; mistakes will be made, but they must not be numerous.

CATHOLICS THE TRUE AMERICANS.
As I have remarked on another occasion, we Catholics are the true Americans. Why? Because we are fighting for the true American principles. Remember we are the descendants of those who poured out their blood like water, those who have never been afraid to die for their country, but on the contrary have been glad to do so. No man can cast aspersions upon us. I will go further and say that we alone are sustaining the principles of our flag to-day. We have it on our school houses now as an object lesson. That is a Catholic principle, and the people of this twentieth century are just discovering the fact. All around you in this church are object lessons.

The flag's white stripes represent purity and integrity. Let us keep them white. The red stripes show that we would give our lives blood for our country, but not to besmear the white stripes. The flag should always represent purity and integrity, and no man should be asked to die for a lie. And the blue? There are Americans, so-called, who would blot out the stars, the belief in heaven and in God; but we know that a man to be true to his country must be true to his God. In these days Protestants as well as Catholics say that if you want to have a man true to the country he must be true to God first of all. There is nothing better to live for. Remember that we are God's children. We, as Catholics, ask that the God that is mentioned in the Declaration of Independence—that the God we swear by—will always be with us; we ask that the thought of another world will always be what it ought to be. If we have not received the recognition that is justly our due and heritage, on the contrary, do not the proceedings of these assemblies and the acts and expressions of the men who composed them clearly show that Protestantism is purely a human institution?

Creed revision is a denial of a definite revelation from God. It is a confession that Christ's mission was a failure because He left to mankind the heritage of mortality. It is an admission that Christ taught contradiction of doctrine and it has become the duty of man to correct the mistakes. It is a proclamation that Christ failed in His promise to send the Spirit of Truth to abide forever with His Church. Granted, however, that elimination and formulation rest in formal agreement, will it make for Protestant unity? There is no good reason to think so. What is there to cement the union against the disintegrating prerogative of private interpretation? What certainty is there that the very next convention, regarding itself wiser than its predecessor, will not bury the agreement under? What assurance have its followers that the makers of the common creed have not blundered? How are the creed makers to instill belief in the Bible as the Word of God after being in error about it for nine hundred years? Hence the absurdity of the movement. Our separated brethren will never obtain unity until they find the Church founded by Christ. Here alone dwell authority to teach, certainty of doctrine and perfect unity.

Their First Communion.

How sweet is the sight of a band of children who have just received their first holy Communion! Innocence shines in their eyes, joy lights up their countenance, divine grace renders their look placid, and the presence of Jesus Christ in their hearts makes them a magnet for affection.
Would that they might retain, all through life, the celestial goodness of that happy day!—Catholic Canadian.

Canada and the Indians.

"In Catholic Canada," says the Catholic Telegraph, "her Indian wards unquestionably treated with more consideration and justice than are those of the United States. As a consequence it is not surprising to learn that the Indians of that northern country are actually increasing in number and not falling off as is the case this side of the border."

ST. VINCENT DE PAUL SOCIETY.

July 19 will be the Feast of St. Vincent de Paul and it will be celebrated throughout the world by the St. Vincent de Paul Society. Perhaps, no time would be more opportune to call the attention of Catholic laymen to the organization. That there is necessity for such action is best shown by the limited knowledge prevailing concerning the Society. In the first place, many imagine that it is some sort of a fraternal society with large dues and exclusive membership. Nothing could be further from the mark. It is simply a society of Catholic laymen banded together to visit the poor, dispensing material help and bestowing religious consolation. It is that organization in the Catholic Church which exemplifies in sublimest manner the enabling virtue of Christian charity. Really, this is its purpose and its work. There is no initiation fee nor set dues. Each member contributes secretly at the meetings whatever sum he feels able to give. That is the money obligation and the only one attached to membership.

It is not our purpose to elaborate upon its work in selected words or high-sounding phrases. The Catholic layman who has not already heard these, is, indeed, a strange member of the Church. The good it accomplishes is known to every form of worship and its power in that direction is thoroughly appreciated. Yet we are met with the fact, difficult to understand, that its membership is far below what it ought to be.

There are thousands of good laymen who hold aloof for what special reason even they can give no reason. This, too, despite the fact that affiliation with it means untold benefits to them and their families. Even zealous pastors are indifferent to its establishment in their parishes notwithstanding the fact that it is their greatest aid, and strongest support. As a parish organization no society in the Church surpasses it. Those who doubt the fact should recall the wish not long ago expressed by the matchless Pontiff Leo, XIII. that all Catholic laymen join its ranks.

In St. Louis there is additional reason that the membership should be much larger than fourteen hundred. It was here that the first conference in this country was established almost fifty-eight years ago. That fact alone should keep its roster swelled beyond any other. But there are many other reasons, clearly disclosed to whom the blame attaches. How the obstacle is to be overcome still remains an unsolved question.—Church Progress.

CREED REVISION AND UNITY.

Within the past few weeks many of the Protestant denominations have met to discuss problems pertaining to their respective creeds. Thinking persons who keep in touch with some of the cardinal contentions must have found many things to excite their astonishment. Not a few of the followers must feel themselves sailing the sea of uncertainty. For the discussions led to plain contradictions and evident absurdities; at times to conclusions bordering on blasphemy.

Among the topics treated were Creed Revision and Church Unity. Summarizing the opinions expressed, the two may be regarded as correlative subjects. And this for the reason that through revision Protestantism seems to be hoping for unity. Protestant dissension of belief is to be boiled down. From each of its various forms something is to be eliminated. The ultimate purpose being to formulate a basis of doctrine upon which all can agree. To the man of thought, to him who is honestly seeking the truth, these efforts should appeal most potently to demonstrate that Protestantism does not contain the doctrines of Christ. That it holds no authority from Him to propagate His gospel. On the contrary, do not the proceedings of these assemblies and the acts and expressions of the men who composed them clearly show that Protestantism is purely a human institution?

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CATHOLIC NOTES.

The Most Rev. Diomed Falconio, Apostolic Delegate to the United States left New York for Rome on Tuesday last.

Sir Henry Moore Jackson, the New English governor of Trinidad, is a Catholic, although his father was an Anglican Bishop.

A London priest, Rev. Sebastian Gates, is one of this year's exhibitors at Royal Academy of painting. Father Gates is both an artist and a sculptor.

A female branch of the Society of St. Vincent de Paul has been established in Newry, Ireland, a number of leading Catholic ladies forming it.

The recent census of India officially makes it known that 75 per cent. of the Christian natives of that country are Catholics.

There are so many French Catholics now resident in Edinburgh that it was lately thought necessary to give them a mission in their own language.—Antigonish Casket.

Burns and Oates, the English Catholic publishers, now announce six-penny editions of Cardinal Wiseman's "Fabiola" and Cardinal Newman's "Callista."

Rev. Richard Baxter, S. J., who died recently in Montreal, Canada, aged 83, was a missionary in the North-West, devoting himself to the conversion and welfare of the Indians.

Miss Stella Collins, for twelve years a member of the Episcopal Sisterhood at Peekskill, N. Y., was received into the Church at Albany, N. Y., on May 24, by Rev. Ferdinand Pinard.

The Little Sisters of the Poor have recently arrived at Shanghai, where they will begin their noble work of caring for the aged. This is their first Chinese foundation.

Miss Franz, a prominent young lady of Des Moines, Ia., was received into the Catholic Church recently. She had been a pupil for six years at St. Joseph's Academy there.

At one of the Italian ports recently, Emperor William received on board the "Hohenzollern" some Little Sisters of the Poor and gave each of them a contribution of twenty-five dollars.

A young Filipino from the island of Luzon took the first prize at the thirty-third annual commencement of the Law Department of Georgetown University, last week. His name is Roman Jose Laason y de Paula.

The new Order of Nuns recently founded by His Grace the Archbishop of St. Boniface, with a view to teaching and training teachers, is receiving applications for admission from eastern Canada, Massachusetts and some Western States.—North-West Review.

The Rev. George M. Searle, the priest-astronomer, has been elected Superior-general of the Paulist Fathers. Father Searle is a convert, a direct descendant of Governor Dudley and of Anne Hutchinson, of Colonial fame, and an able man in every way.

The Rev. Martin Callaghan, pastor of St. Patrick's Church, Montreal, Can., baptized sixty-two Chinese, May 22. He has now 140 baptized Chinese attending his Church regularly, and twice as many more under instruction. A Chinese priest had been applied for, from China.

It is stated that the Russian Catholic authorities have proposed and the Vatican has assented to the sending of seven-hundred nuns to the seat of war to act as nurses, that the Red Cross Society nurses have proved insufficient, and that nuns who will go are for the most part those expelled from France.

The Rev. H. G. S. Bowden, superior of the Oratorian Fathers, London, was formerly a soldier and an officer of the Guards. He is the author of a "Guide to the Oratory," a study of Dante, and a work on "The Religion of Shakespeare," in which the evidence for the poet's membership in the Catholic Church is fully stated.

A member of St. Patrick's parish, Toledo, O., who wishes to remain nunc, offered to pay into the Church treasury \$2 for every dollar collected during Easter Sunday. The collection taken up at the three Masses on that day amounted to \$1,600, and the generous parishioner has turned over to the pastor \$3,200. How many there are who could act likewise if they only had a little more sterling Catholicity in their make up!

During his visit to St. Louis several weeks ago, Archbishop Ryan enjoyed the happy privilege of administering the sacrament of baptism to an old friend and distinguished convert in the person of Hon. Seth W. Cobb, former president of the Merchants' Exchange, St. Louis. Mr. Cobb has always been identified prominently with the business and social life of his home city. His wife and daughter are devout Catholics. The latter, Miss Josephine Cobb, graduated some years ago with distinguished honor at the Visitation Academy, Georgetown D. C.

A young Philadelphia Catholic artist John J. Boyle, only eighteen years old, has been elected a member of the National Society of Fine Arts of Paris through his painting, "The Return of the Fisher Folk," exhibited in the Paris Salon. Until he was twelve years old, Boyle worked as a breaker boy in the anthracite regions. He contracted spinal trouble, and, having a talent for drawing, was assisted by citizens of Scotland to attend the Philadelphia Academy of Fine Arts, where he graduated. Several of his pictures were awarded prizes, thus enabling him to go to Paris to study.