

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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POVERTY vs. MONOPOLY.

Mr. Bryan is just now very busy in supplying adjectives to qualify the "Trusts." When he has a few leisure moments he should go and hear Messrs. Rockefeller and Carnegie lecturing on the blessings of poverty. He might be persuaded that the aforesaid gentlemen are merely in business to prevent men from tasting the privations of the rich and that they are not the commercial Molochs we are wont to believe them. The fact that Mr. Carnegie has given largely of his means to found public libraries—to fill large rooms with books for people who have no time to read them, might appease the redoubtable Democrat. But talk as he will, the Trusts hold the trump card—the mighty dollar. It stands for everything this generation holds in esteem. We may and do betimes indulge in musings over it, as being dross and perishable, but that in the rush for preferment and power does not prevent it from winning easily.

Religion, of course, has a remedy for the existing evil, but religion has no place in the stock-book of the ordinary capitalist. That the workman is a man and a Christian—that it is shameful and inhuman to treat men like chattels to make money by; that employers are bound to see that they have time for the duties of piety, are truths that never trouble the money-kings.

Now if Mr. Rockefeller, instead of discouraging plattitudinously on Poverty, would use his wealth and influence to abolish the sweat-shops that drive so many children into premature graves, he would be doing something.

THE UNITED IRISH LEAGUE.

The Most Rev. Patrick O'Donnell is, as our readers are aware, an enthusiastic supporter of the United Irish League. He has for some time been a prominent figure in Irish national affairs and none who has watched him will deny that his efforts have been for the good of the old land. He has never lost heart in the cause: and, even when it was surrounded by the dark and lowering clouds of disunion, he saw, or professed to see, beyond them the blue sky of unity and amity.

The League, aiming as it does to stem emigration, to make the farmers the true owners of the land, to cultivate and to return a solid parliamentary representation at the general election, should be acclaimed with the unanimous voice of every Irishman.

It is about time to give the individuals who have been attending to personal affairs rather than to Ireland's an opportunity to retire into private life. We do not forget their work in the past: but the clamor and wrangling and pitiful conduct during the last few years has undone it and shorted them in the minds of many of any claim not only to consideration but even to respectability.

Now that they have a common platform, they should be forced, and they will be forced to do something more than bandying insults and firing off rhetorical pop-guns. "It remains," says the Bishop, "for the United Irish League to give practical effect to the voice of the people at the general election. In this diocese, so far as I can ascertain, the electors will support those who have supported the League, and no others."

ANGLICANISM A FAILURE.

We came upon an article recently in one of the current magazines entitled "The Episcopal Church in New York," which cannot fail to amuse anybody who reads it. Here and there it seemed that the writer intended to be taken seriously, but the tone and the statements and description of some of the clergymen more than half convinced us that he was indulging in a little pleasantry at the expense of New York divines.

He refers to Dr. Newton's "iridescent and extravagant," and tells us that probably no Episcopal body outside of New York would have had strength enough, breadth enough, wisdom enough to retain him in its ministry. What a wonderful man the doctor must be if he can so tax the resources of Anglicanism! But the writer we

think is unfair to Episcopal bodies outside the metropolis. Everywhere he will find the same flexibility of creed—no bottom of course—and breadth enough to support anything from Ritualism to Evangelicalism and to give ample space to "the hundred sects battling within one Church." If the writer should look up the records of some of the liberal-minded preachers, he would be more guarded in his words of appreciation. It is a noted fact that the most insidious attacks against the Divinity of Christ have come from the churchmen with flexible creeds. Dissenters, excepting Socialists and Unitarians, have never tried to despoil Christ of His Divinity, or to make Him out but one of the world's philosophers, or to indulge in doctrinal rhapsodies that are the chief stock-in-trade of some Anglican divines.

Any scientific or doctrinal rag can be patched on the piebald costume of Anglicanism; and any divinity with sufficient audacity can preach anything he pleases without being adjudged heterodox, because, as has been well said, one cannot be doctrinally outside the Church of England. It takes in everything from St. Mary the Virgin, with its incense, vestments and bogus priesthood, to the other churches that hold fast to the old tradition that sacerdotalism is "idolatrous and superstitious." And still they are all united!

The divines never wrangle about creeds because they are too urbane and gentlemanly. Each one is his own theological tailor. Dr. Newton's doctrinal garments would not fit the rector of Trinity, and Dr. Rainsford might not without a previous rehearsal "be able to rest himself and go through the ritual of the Mass according to the use of St. Mary the Virgin."

New Yorkers cannot certainly complain of dull uniformity. What more pleasant than St. Mary's, resplendent with lights and rich robes of the gentlemen who trace their religious reign back to primitive times. It certainly has a very soothing effect on the nerves, and whilst strengthening us against the wiles of the wicked world cultivates a taste for color. If you want something novel, an up-to-date sermon, for instance, you can betake yourself to St. George's. The one thing to bear in mind is that this ecclesiastical hotch-potch labelled the Anglican Church, is very wealthy, thoroughly conversant with the best forms of spiritual good breeding, and anxious to please everybody.

You may abominate Sacerdotalism or regard it as something to be tricked out in lace and gold, to be respected sentimentally at least: you may or may not believe in the necessity, and you still remain an Anglican within the limits of the essential truths of Christianity. What the essential truths are you must discover for yourself. At all events, you cannot, whatever creed you may adopt, get outside the immeasurable and eminently flexible Anglican body.

The reason given by the author for the beautiful harmony prevailing among Episcopal divines is they believe with the gentleman who had his university training at Tarsus that courtesy is a part of true religion. Now, that is simply a splendid and satisfactory reason. That kind of courtesy, however, has another and very ugly name—but it does not matter.

St. Paul was doubtless very courteous, but he did not put every heretical interloper on the back. He besought his brethren to mark them who caused dissensions and offences contrary to the doctrines which they had learned, and to avoid them.

If he had opened his arms to every dissension and mental aberration of the preachers of his time, he would, according to Anglican standards, have been the very plank of courtesy. But he was not an idiot. The privilege of saying that black is white and white is black at the same time, belongs to Anglicans, if we may believe the writer.

If religion is simply a matter of music and preaching—a catering to the Sunday tastes of those who prefer going to church than to stopping at home—Anglicanism leaves nothing to be desired; but if religion means faith, an acceptance of well-defined doctrines which must be accepted under pain of eternal damnation, Anglicanism is,

despite its social and oratorical machinery, an absolute failure.

BEAUTIFUL PICTURES.

In this age of new ideas, when people go about seeking new channels for superfluous energy, when societies for about every kind of improvement to humanity are organized, it is strange no one has ever turned his thoughts and influence to a guild whose work would be in the lines of the Catholic Truth Society, with the difference, that as the former's realm is literature, this should be art—in a word, the distribution of beautiful representations of Our Lord, His Blessed Mother and the Saints in our Catholic homes.

Why should not everything about the Redeemer be beautiful—and more traits of His life illustrated on our walls? Yet how many homes are there where there is not even a single sacred picture! Father Faber speaks somewhere of an old Jesuit who every time he wrote the name of Jesus took a new pen. As we linger over the thoughts suggested by the passage, we can fancy the beauty of the illuminated manuscript in which that Holy Name was transcribed. Everything surrounding it would be in keeping: parchment the finest; letters beautiful in their clear and delicate tracery, and brilliant with blue and crimson and gold. It was a labor of love wrought by one on whose heart was written that Sacred Name and in whose ears was sounding the magic sweetness of the Captain's voice.

Many of us would be rather startled if we should be called Jansenists. Yet what else do our lives illustrate? Go into the average Catholic home and what evidence have you of the faith that should burn in our hearts? We allude to the well-to-do family.

In the parlor or drawing room as the case may be we look in vain for any trace of a representative faith. Should you enter the sleeping apartments you may or may not see it; your enlightenment depends on the individual. In nine cases out of ten the rooms will have an air of repose and elegance in its furniture and decorations and in the costly objects of vertu scattered about. Occasionally your eyes rest on a picture of our Lord, but a glance tells you it has been purchased at less cost than the owner gave for a pair of gloves. The nicest taste is exercised in the choice of profane pictures—but any monstrosity of color can do duty as a pious picture. Some years ago an eloquent French preacher condemned the grotesque interpretations of religious truths, which render them ridiculous in the eyes of unbelievers and corrupt the taste of the faithful. Various attempts have been made by the authorities to mitigate the ardor of the picture makers or to direct it into rational channels, but we have so far witnessed no diminution of the plague.

In the Catholic World—Dec. 1875—Leon Gaubier narrated his experience in purchasing some pictures for a friend. "I have before me," he says, "four or five hundred pictures," (such as we use for prayer-books) which have been sold to me as "pious," but which I consider in reality among the most detestable and irreverent of any kind of merchandise. Then he proceeds to analyze some of the pictures. Firstly, "we have a ladder, which represents the way of the soul to God." This is very well, although moderately ideal—but then who is mounting this ladder? You would never guess. It is a dove. Yes, the poor bird is painfully climbing up the rounds as if she were a hen getting back to roost, and apparently forgetting that she owns a pair of wings. The hand issuing out of a cloud I recognize as the hand of my Lord God. I admit this symbol, which is ancient and truly Christian, but this divine hand which the Middle Ages could most carefully have guarded against charging with any kind of burden; this hand which represents Eternal Justice and Eternal goodness—can you imagine what it is here made to hold?—a horrible and stupid little watering-pot from the spout of which trickles a dribble of water upon the cup of a lily. Further in I see the said watering-pot is replaced by a sort of jug which the Eternal is emptying on souls in the shape of doves; and this the legend informs me is 'the

heavenly dew'—Heavenly dew trickling out of a jug."

The author pays his respects to the picture manufacturers who scatter broadcast representations of the Blessed Eucharist and Sacred Heart, "which ruin taste, sentimentalize piety and give occasion to the enemy to deride, if not to blaspheme."

We have seen just such pictures described by Leon Gaubier in possession of individuals who pride themselves on their sense of the beautiful. One reason perhaps for their vogue is their inexpensiveness. They are willing to pay a good price for an art tableau, but when it comes to purchasing religious symbols they are apt to be very economical. Again, they will have nothing but subjects from approved masters for parlor adornment; but anything from an insipid drawing to a hideous chromo is good enough for a sacred picture!

A society formed for the purpose of distributing good pictures would be, to our mind, productive of much good.

The following pathetic story was told by a priest and personal friend of the late Dr. Manning. Visiting a poor woman down about the London Docks, he saw a print of the Cardinal adorning the wall opposite the bed. The sick woman, answering his enquiring glance, said simply: "He often came to see me, and when he died and people spoke about all his cleverness, I cut his picture out of the newspaper, for I knew he loved poor folk best, and would rather I kept his picture and remembered him than all the fine things those great people said is preached about him." The old woman's story forcibly reminded me, continued Dr. Rivington, "of the last occasion upon which I broached a certain educational subject to His Eminence—a few days previous to his death. 'Do not speak to me of the rich—they have many to further their interests; I care only for the poor.'"

What a record to go echoing down the ages—"I care only for the poor!"

WOMAN'S RIGHTS WOMEN.

Cardinal Gibbons Characterizes Them as the Greatest Enemies of the Female Sex.

New York Freeman's Journal. Baltimore, Feb. 6.—The sermon delivered by His Eminence Cardinal Gibbons at the Cathedral last Sunday was not only heard by a very large congregation, but the reports of it in Monday's morning papers have been read by very many people throughout the city. As will be seen by the following abstract, the Cardinal deals some heavy blows against divorce, polygamy, the woman's rights question and leaders in "high society." The deliverance of the Cardinal throughout is, indeed, one of the most remarkable he has ever made from the Cathedral pulpit. I find that it is having wide discussion, and it is universally admitted that he uttered truths that cannot be controverted and that must have a very beneficial influence in the circles to which they are directed.

The subject upon which he discoursed was "The Christian Woman," founded largely on the Gospel of the day. He said in part: "Every impartial student of history is obliged to admit that woman is indebted to the religion of Christ for the elevated station which she enjoys in social and family life. In pagan countries, before the Christian era, the woman had no rights which the husband was bound to respect. She was in a state of perpetual bondage and tutelage. She was treated rather as the slave of man than as his equal and companion. And even to-day, in countries where Christianity does not exercise a dominant influence, she is the heavier of wood and the drawer of water." In a recent official report to our Government on "Irrigation in India," by Robert M. Wilson, we find that the work of draining and canal building in that country is chiefly relegated to women, who receive for their labor a cents a day.

"But let us look at woman in our own country, and in the light of an American civilization. What is the condition of woman among us as soon as she closes her eyes to the light of the Gospel? She is not, indeed, here, as in India, a beast of burden, but she is not too often the victim of perdition; principles and of moral degradation?"

WOMAN'S RIGHTS WOMAN THE WORST ENEMY OF THE FEMALE SEX.

"I regard woman's rights women and society leaders in the higher walks of life as the worst enemies of the female sex. They rob woman of all that is amiable and gentle, tender and attractive; they rob her of her innate grace of character, and give her

nothing in return but masculine boldness and brazen effrontery. They are habitually preaching about woman's rights and prerogatives, and have not a word to say about her duties and responsibilities. They withdraw her from those sacred obligations which properly belong to her sex, and fill her with ambition to usurp positions for which neither God nor nature ever intended her. Under the influence of such teachers, we find woman, especially in higher circles, neglecting her household duties, gadding about, never at peace unless she is in perpetual motion, never at ease unless she is in a state of morbid excitement. She never feels at home except when she is abroad. THE NEW WOMAN A MENACE TO SOCIETY.

"When she is at home the home is irksome to her. She chafes and frets under the restraint and responsibility of domestic life. Her heart is abroad. It is exulting in imagination, in some social triumph or reveling in some scene of gaiety and dissipation. Her afflicted husband comes home, to find it empty or occupied by a woman whose heart is void of affection for him. She is ill at ease; thence arise disputes, quarrels, recriminations, estrangement, and the last act in the drama is often divorce. I speak of the drama as when I allude that for the wrecks of families in our country woman has a large share of the responsibility. The remedy for this is found in the teachings of Christ.

WOMAN'S CHARTER OF LIFE IS THE GOSPEL.

"Where will woman find the charter of her rights and dignity? In the Gospel. The Catholic Church, following the teachings of the Gospel and of the Epistles of St. Paul, proclaims woman to be the peer of man. 'Ye are all,' says St. Paul, 'the children of God by faith which is in Christ Jesus. There is neither Jew nor Greek, neither slave nor freeman, there is neither male nor female.' The meaning of the Apostle is this: 'That in the distribution of His gifts, God makes no distinction between race or condition of life or sex. As man and woman are made of the same clay and have the same origin, destined for the same inheritance, so they are equal in dignity, and they should share alike the blessings and prerogatives of domestic life.

In the two instances given of heathen prayer and praise—prayer to Baal and praise to Diana—there is nothing reprehensible in the manner, in the form, in the time or in the repetition, but only in the object of the petition and praise. The form was simple and natural, such as would be used by any earnest Jew or Christian, and the perseverance with which they continued their prayer and praise would have been worthy of praise if their petitions and lauds had been directed to the true God instead of to their idols. Not one of the Fathers ever found fault with the length of the prayer and praise given to Baal and Diana, or with their repetition, but with the foolishness and blasphemy of addressing them to idols.

INDISSOLUBILITY OF MARRIAGE THE PALLADIUM OF WOMAN'S HONOR.

"But it is chiefly by vindicating the sanctity of the marriage bond that the Church has upheld the dignity of the female sex. The holiness and inviolability of marriage is the palladium of woman's honor, while polygamy and divorce would involve her in bondage and degradation. Whatever may have been the constitutional rights of Mr. Roberts, of Utah, I think that his exclusion from the House of Representatives was a most righteous act. Had he taken his seat in Congress as a legislator for our common country his presence there would be an insult to our common Christianity, an insult to every Christian woman in the land. It would be construed as a quasi-apology for or as a sanction of polygamy, and would be a fatal step towards woman's moral degradation.

UNITY AND INDISSOLUBILITY OF MARRIAGE ALWAYS MAINTAINED BY THE CHURCH.

"The Church has always maintained the unity and indissolubility of marriage. She has invariably declared that a man can have but one wife, and a woman but one husband, and that the death of one can alone permit the other to enter into second nuptials. She has upheld this law against the encroachment of temporal sovereigns and the violence of human passions. Innocent III., in the thirteenth century, compelled Philip Augustus of France to take back his lawful wife, Ingeberga, whom he had repudiated, and to dismiss Agnes, whom he had married. The Pope refused to grant Henry VIII. of England a divorce when he wished to marry Anne Boleyn, but the King easily obtained it from Cranmer, the reformed Archbishop of Canterbury. In the beginning of the present century the most powerful monarch of Europe—Napoleon—tried to force the Pope to grant a divorce to his brother Jerome, who had been married to Miss Patterson, of this city, by Archbishop Carroll.

WOMAN'S DEBT TO CHRISTIAN RELIGION.

"Mothers and wives, what an immense debt of gratitude you owe to the Christian religion of to-day! You are regarded as the equals and helpmates of your husbands, and not as their slaves, like Asiatic women. If you are

the mistresses of your household and not tenants at the will of your husbands, like the wives of pagan Greece and Rome; if you are the honored and queens of the domestic kingdom and not confronted by usurping wives, like Mormon and Mohammedan women, you are indebted for these blessings to the Sovereign Pontiff, who have upheld your right against the encroachments of monarchs and the passions of men. THE GOSPEL HAS ELEVATED AND ENNOBLED WOMAN.

"If woman has been elevated and ennobled by the Gospel, she has not been ungrateful. She deserves eternal gratitude for the blessed influence she has exerted in the family and in society. Not to speak of the grand army of consecrated virgins who devote their lives to the sacred cause of education, of charity and religion, how many thousands of homes there are from which God withhold his avenging hand on account of some righteous mother, just as Christ showed mercy to the young man led to the tomb on account of the grief and sobbing of his mother, the Widow of Naim? How many brothers buried in a life of sin have been raised to a life of grace by the intercession of a pious sister, as Lazarus was raised from the grave at the entreaties of Mary and Martha?

THE TRUE DUTIES OF WOMAN.

"Mothers and daughters, you have a sacred mission. You cannot be apostles in the strict sense of the word; you cannot preach the Word of God; for women are commanded by the Apostle to be silent in the Church; you cannot be priests, but you are chosen to offer up in the sanctuary of your homes and in the altar of your hearts the sacrifice of praise, thanksgiving and supplication to God. Christian women, let the husband and son on returning home after buffeting with the waves of the world, find there a haven of rest. Let the angel with the flaming sword protect and preside over your homes, repelling from them all unbidden thoughts. For, what is a home from which chastity has fled but a deserted temple, from which the spirit of God has departed."

THE WORSHIP OF THE SACRED HEART OF JESUS

By Cardinal Manning.

Throughout the whole world from sunrise to sunset—for in the Kingdom of Jesus the sun never goes down—the Sacred Heart is worshipped day by day. When the tapers on the altar are lighted for the Holy Mass in our morning, in other regions of the world they are being kindled for the evening Benediction. And as the sun goes around the world, in the language of men, the Holy Mass follows it, and Benediction comes in its train. Everywhere Jesus is upon the altar, in the tabernacle, under the canopy of the world-wide Church; and there are millions upon millions and myriads of millions adoring Him in perpetual worship and saying "Sanctus, Sanctus, Sanctus; Holy, Holy, Holy, Lord God of Sabbath; Heaven and earth are full of Thy glory. Hosanna in the highest."

And that worship upon earth mingles with the worship of Heaven. For before the throne there are saints and Martyrs, and Angels and Archangels, and Dominions and Principalities, and Powers and Virtues, and Thrones, and Cherubim and Seraphim; and in the splendor of the eternal glory all created things are casting their crowns of gold before the Sacred Heart of Jesus saying: "Worship and glory and thanksgiving and wisdom and praise be unto Him that sitteth upon the throne." The Sacred Heart of Jesus to all eternity will be adored in the glory of God the Father.

A MONK WHO WORKS.

Not long since, in the London Catholic Times, a writer told of a work worthy to appear from the pen of a young Dominican Father, for which a great demand may be anticipated. It treats of certain aspects of the social question, which the writer has studied under medical peculiar circumstances. In peasant garb and under an assumed name the good friar presented himself some twelve months ago for employment at one of the principal mines in the Charleroi district. He was taken on, and for a year worked in the pits as a common miner, residing the while in one of the ordinary lodging houses, and to all appearances leading the life of his fellow-workmen. Mixing freely with the miners, coming into frequent contact with the chiefs of the revolutionary party, and occasionally meeting some of the great industrialists, he has gathered a rich store of experience and has been able to collect a mass of invaluable information respecting the social problem, more especially with reference to the object for which strikes are periodically organized. Some curious and interesting revelations may be expected as to the inner workings of the Socialistic movement among the mining population of Charleroi and its environs. It is stated that the young Dominican author is soon to undergo his examination in social philosophy at Louvain, on which occasion the question of strikes is to be the object of his thesis.

Books, journals, tracts, sermons, are all good in their place; but, for the conversion of unbelievers and sinners, prayer and example are better.—Dr. Brownson.