LONDON, ONTARIO, SATURDAY, OCTOBER 18, 1902

The Catholic Record.

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RELIGIOUS VAGARIES.

Our readers will remember that we referred not long since to the welcome accorded in great cities to a visiting Brah- thus send them before you to plead min. In a short time he gathered about your cause before your Divine Judge. him a band of followers - mostly idle triflers-and those in quest of a sensation for jaded nerves. We do not know There was poverty then, but no pauperwhether they are of the same opinion now. After a few months the Brahmin departed with a goodly store of the coin of the realm and the knowledge the Apostle describes, men rich in that the gullibility of the Anglo-Saxon good works : for the Church undercan be depended upon as a source of Since his time others have come forward with various religious schemes, and have, if we attach any are rich at home in gold and silver, but credence to statistics, met with con- in the Church they are beggars. The siderable success. No matter how rich were the friends of the poor. And

Anent this, a contemporary remarks that it is strange to find persons of poor were thrust into workhouses and culture among their adherents. It may indeed occasion surprise, but one should be used to it by this time, for every generation but repeats what happened at the beginning of the race.

Education is no safeguard against error. Man who are supposed to be reasonable -and are in matters affecting commercial interests—allow themselves to become the dupes of a Dowie or a Pigott or the Good Mother of Concord, N. H. But before now it was said of men who boasted of a high grade of civilization that

"Because ye knew God, but have no glorified Him or given Him thanks, you have become vain in your hearts, and your foolish hearts are darkened. Professing yourselves to be wise you have

It is true, doubtless, of some that they are seeking in the mazes of this or that system the God Whom they have lost. But what astonishes one is the boundless self-conceit of the majority of them. Because they adopt a theory of yesterday, based on the bald assertions of some self-constituted teacher, they have an answer for every doubt and question that can trouble a human being. The Pagans in their palmiest days were not so conceited and arrogant as these gentry. One can have some regard for the old philosophers, who, despite their mental equip ment and protracted studies, admitted their inability to solve the problems of their origin and destiny and awaited light from the world beyond; but it is difficult to be patient with the men and women who prate of religious rigmaroles that are now in the Ontario market. We believe that a desire for cheap notoriety is responsible for much of it. It is very stopped their gibberish and kept away. from the newspaper and platform. And let us remember that retirement is best stone of nationality. What we need is not the woman-spouting nonsense, but the woman who is teaching herself and husband and who values his word of approbation more than the plaudits of club-women and the praise of the press.

IMMORAL BOOKS AND PLAYS.

There has been little comment on the late Emile Zola. For some time before his death the critics had ceased to take any notice of him or his work. His "J'accuse" letter reminded his compatriots of his existence, but their interest was languid and calculated to convince the novelist that his vogue had passed. Melancholy lot indeed for a man who had been the oracle of battered roues and connoisseurs of the unclean! Zola has gone to his own place, and has left nothing to warrant respect. Pity that he could not have taken his works with him! But we doubt if they are read to any extent. The people who indulge in that kind of literature might find them dull and uninteresting. Nightly, for instance, at the-

THE FRIEND OF THE POOR. In making an appeal for the orphans, Bishop Horstman of Cleveland says that is a bad will which does not make Almighty God one of the heirs. The best rule is to do good with your wealth during your life time. Make Our readers are well aware that this rule was in honor in the ages of Faith. ism. Men were esteemed for their virtue, for, says an old writer : The Church wishes to have rich men such as

stands, by a rich man, one who is rich in Christ : but as for others they should have no honor among Christians. They bizarre the schemes may be they seem it was only when men began to believe that individualism rather than collectivism was the basis of property that the poverty accounted a thing accursed. The Church has always repudiated this teaching; and this generation has more than once heard Leo XIII. declaring what was so well understood in bye-gone days: Whoever has received from the Divine bounty a large share of blessings has received them for the purpose of using them for the perfecting of his own nature, and at the same time that he may employ them as the ministers of God's providence for the bene-

He is a wise Catholic who sees to it that the suffering and the needy and "Because ye knew God, but have no the orphan shall bespeak Christ's pardon for him at the dread day.

THE NON-CATHOLIC MISSIONS.

Western Watchman. Rev. A. P. Doyle, C. S. P., of New York, editor of the Catholic World Magazine, writes us as follows regarding the necessity of a school of prepara-tion for the priests, secular and regular, for mission work among non-Catholies. New York, Sept. 29, 1902.

One of the best known Bishops in the East writes to the Catholic Missionary Union asking for the best method of organizing an apostolate to non-Catholic Missionary Union asking for the best method of organizing an apostolate to non-Catholic Missionary North Mis organizing an apostolate to non-Catholies in his diocese. For many years this good Bishop has watched the growth of this non-Catholie mission movement, and he has been impressed by the necessity of instituting an organized work which will have for its purpose the presentation of the truths of the Catholic Church to the great crowd outside her borders, who are without any definite religious belief or

His letter reflects the state of mind that both the rank and file of the priest-hood are coming to. It is frequently said nowadays that the jurisdiction of a priest in his parish and of a Bishop in his diocese is territorial; that is, it is nice to talk of love and an anxiety to not confined to certain classes of people, make Canada good and great, but they but it covers a certain area, and they would do it more effectually if they consider themselves more or less stopped their gibberish and kept away Catholic or non-Catholic, within that

Every one belongs to the Bishop, and suited for the growth of the virtues that ennoble the home and make it the cornerennoble the home and make it the cornerstone of nationality. What we need is who are not anniated with any parish, just as he needs parish priests for the ordinary care of the faithful.

But the point is, how can he get

the woman who is teaching nersen and children to fear nought but sin—the woman who is the true helpmate of her woman who is the true helpmate of her and in these seminaries the parochial idea will not brook any rival. We have known Bishops to search their entire dioceses for priests to start a diocesan apostolate and fail in the end. Many mpetent priests are half willing; but competent priests are half willing; but they are so attached to parish work in which they have been successful, that they are very loath so give up that kind of work for another in which they do not know how they will succeed. There are others who dread the difficulties of the lectures and of the "Question Box;" while there are still others who are while there are still others who are attached to home and locality, and do not care to put up with the hardship of nomadic life which the duties of giving missions necessitate. Some of these difficulties are real; but others are fancied. At any rate the condition demonstrates the necessity of a school of preparation for this special mission.

The work in the non-Catholic mission field is as considerable as it any other department of Church usefulness. It is nothing short of preaching the gospel to the throngs outside the Catholic Church. There cannot be too many missionaries at this special work. If all the energy of the ten thousand priests now in the ministry were turned to the evangelization of the non-Catholics, it now in the ministry were turned to the evangelization of the non-Catholics, it would take a generation or more to merely announce the Gospel tidings to the 50,000,000 of American people who are not Catholics, to say nothing of instructing them in the definite teaching of the Church. To accomplish this cole

least, some means should be devised

whereby the systematic co-operation of the laity may be arranged for.

A. P. Doyle.

EDUCATORS OF CRIMINALS.

Much has been written in the religious press condemnatory of the daily newspapers of the day. It has become almost a stereotyped subject and yet it almost a stereotyped subject and yet it is one upon which too much cannot be said. To those who have reached the years of maturity the dangers may be lessened. But for the youth of our land they are educators of criminals.

If you would have a positive demonstration of the fact we would suggest a test. Select at random a half boys of tenderest years, who read them. Test them upon the contents. You wil discover them surprisingly familiar with the details of the crimes recounted. But if it be an issue which contains a column of church items runs as "fillers," the ubstance of one of these they cannot

Recently we questioned a dozen boys concerning a certain "desperado" of whose actions the daily press gave minute description. Without the minute description. Without the knowledge of the other each gave us the fullest summary of the accounts they had read. At its close to each we put the question if he liked that sort of seeding. In case, case the ensurer was reading. In each case the answer was in the affirmative and from eight out of the twelve we elicited the further informrtion that they had a fondness for

thrashy books.

Here we have the positive proof of the evils resulting from the perusal of the daily press by the young. Nothing could be more convincing. Yet the worst fruits do not appear. In the mind of every child who reads these accounts of the hero criminal and the outlaw is sown the seeds of another crime. It may not take the same form. sown the seeds of another Neither does it always materialize. But the seed is there and if adverse conditions do not arise it will mature. What is the remedy? How avoid the dangers? There is but one way in which to protect your child from the contemination if you insist upon put-

contamination, if you insist upon put-ting these papers into its hands, then only give it such parts as contains no "write-ups" of these lurid things. But better and safer still, prevent their perusal entirely so far as you can. Parents who do not should find no surprise if their children later on take up a vicious and criminal life.

A PROTESTANT DEFENDER OF CATHOLICS.

Our esteemed Protestant contempor-Our esteemed Protestant concemporary, the Independent, comes forward, not for the first time, as a defender of maligned Catholics. After a reference to the approaching departure of some American Augustinians for the Philip-

pines, the Independent says:

The success of President Roosevelt's straightforward policy in sending Governor Taft with a commission to Rome to negotiate for the purchase of the friars' land and for the withdrawal of the Spanish friars has given eccasion to a ridiculous little ecclesiastical outbreak among our Methodist brethren.

An absurd rumor was cabled from Rome

to the effect that, out of gratitude to Archbishop Ireland for his aid in securing the commission, President Roose velt had intimated to the Pope that it would please him to have the Arch-bishop made a Cardinal. The report was ridiculous on the face of it, and we laughed at it; but the usually intelligent official Methodist organ for the Northwest was alarmed, and in sepularith great waste of

'Honored Sir—We see with pa'n in the press despatch," and it then repeats rumor, expresses doubt of it

quires the complete separation of the Church and the State, and we hope to see it authoritatively denied.

"Signed by request of the Wisconsin Annual Conference of the Methodist

D. A. GOODSELL, Bishop and President.

If the rumor did not "seem possible," why did they spread it still further, and by their action send it all over the country? It was an impertinence of which they ought not to have been guilty. Mr. Roosevelt is a very approachable man, and there was plenty. proachable man, and there was plenty of time for the bishop or the editor or any member to write to the President and ask him if the rumor were true. To be sure the inquirer would have

The readiness of a multitude of presumably sensible people to believe any absurd slander about the Catholic Church is one of the wonders of human credulity. We have just had sent to us by a reader of the Independent a copy of an often published "oath" which it is stated "each Catholic priest must take." It is a fabrication from

beginning to end, and a most base one. The language of the oath puts it into the mouth only of Jesuits, but that inconsistency does not occur to the or Jesuits only, makes them "denounce and disown any allegiance as due to any heretical king, prince or state, any heretical king, prince or state, named Protestant or liberal," and it

'I will, when opportunity presents make and wage relentless war, secretly or openly, against all heretics, Protestants and Liberals, as I am directed to do, to extirpate them from the face of neither age, sex nor condition; and that I will hang, burn, waste, boil, flag, strangle and bury alive these infamous heretics." And it continues in language yet more unfit to print, and it pretends that the young priest taking the oath signs it with a dagger dipped in his own blood! And this dirty nonsense is actually believed by multiple. tudes. Carlyle said of the millions

udes. Carryle said of the mintolis tooth of the Tweed that they were 'mostly fools,' and many such there are south of the great Lakes. We have before us the Latin oath, Formula ramenti, that is really taken by rican Jesuits, and it contains but declarations, one that the candidate will never join any other religious order without the authority of the Holy Father; and the other that he will himself wholly to religious ervice in obedience to the Bishop of

And yet, so rare is Christian charity, such vile slanders as this and such weak suspicion as was uttered by the consin Conference, have frequent har-borage in presumably Christian hearts. But how can we credit them with being guided by intelligent heads?—Boston Pilot.

A Home Thurst.

A propos of the divine right claimed by President Baer of Wilkesbarre, to run his mine as he pleases, Mr. Hennessy asks Mr. Dooley: "What d'ye think iv' th' man down in Pennsylvanya who says th' Lord an' him is partners in a coal mine?" "Has he divided the profits?" asked Mr. Dooley. Herein, as in so many others of Dooley's humorous sayings, there is a deep meaning. If President Baer divided his profits with the Lord, one half of what profits with the Lord, one half of what is claimed by the Wilkesbarre mine would be given to the poor, beginning with the poor workingmen of the mine, to whom such an increase of wages would be granted as would enable them to live and rear their families in comfort. This would be the excellent result if a capitalist really regarded the Lord as his partner. Better still would it be if the capitalist realized, would it be if the capitalist realized, that while his right of property is inviolable on the part of his fellowmen, he himself is only a trustee for God, and should use what is entrusted to him for the benefit of those who have not been blessed with a superfluity of this world's goods.—The Casket.

THE FIRST PROTESTANTS AND FOREIGN MISSIONS.

tor of theology, in his "Outline of a History of Protestant Missions from tations. The advantages of this method the Reformation to the Present Time," Northwest was alarmed, and in sepulchral notes and with great waste of capitals it warned the public and the President that Archbishop Ireland is the sprowdest of politicians, and that the reformation to the Present Time, are too obvious to be insisted on. Father Elliott discards all legendary testant) that the reformers were intested that the reformation to the Present Time, are too obvious to be insisted on. Father Elliott discards all legendary treation. Father Elliott discards all legendary treations to be insisted on. the shrewdest of politicians, and that he and his friends were making "cat's-paws" of President Roosevelt.

This outbreak seemed to us too absurd to deserve notice, until it was taken up by the Wisconsin Methodist Conference. That body met last week in Milwaukee. Its members had read the editorial and shivered with affright. What could they do but send a letter of warning and rebuke to the President. It begins:

He closes his chapter on the geneations the different methods of tracing it in the different methods of traci of their system of religion were in every respect zealous for the spread of Christianity will find Professor Warneck's facts unpleasantly supposing in their system of God and their system of the press despatch," and it then repeats rumor, expresses doubt of it correctness, and concludes:

"It does not seem possible that the President of the United States could thus violate the spirit of the Constitution of the United States, which requires the complete separation of the Church and the State, and we hope to every creature, it was alleged, given to the apostles alone; and as men given to the apostics alone; and as men of after times possessed neither the gift of tongues nor the power of work-ing miracles, it was impossible for them to go forth as missionaries to heathen lands. The apostles, moreover, (these anti-missionaries argued) had preached in the whole world, and those parts of the world which had rejected the Gospel were not entitled to a second oppor-

Professor Warneck says that they borrowed Roman Catholic legends garding the missionary preaching of the apostles, in order to prove that the Gospel had been preached to all the evangelization of the non-Cataonies, it that are more dangerous to morality than anything that ever came from the pen of the French litterateur. Commenting on the [New York production of "Iris" Mr. U. Winter of the Tribune has this to say:

"The Great Realities of our Modern life, it sappears, are courtesans and life, it sappears, are world, and that they were exempt, therefore, from going forth into wild

neck gives of the missionary work of the Puritian in New England makes interesting reading in view of the glorification of which the "Fathers" are the subject in so much that is written and said nowadays. The Spectator calls it a "melancholy example of the weakness of Christian principles to control national pride and the animosities of race." Our esteemed contemporary might better have called it a melancholy example of the failure of Protestantism to convert a savage Protestantism to convert a savage people to its tenets. Professor Warcople to its tenets. Professor War-

"At first the Pilgrim Fathers disposed themselves in a very friendly manner towards the natives, and treated them with justice and kindness; but when, mainly through the fault of other mother-in-law. . . . As to Peter's when, mainly through the fault of other settlers, feuds arose, in which the Indians perpetrated great atrocities towards the immigrants, then they took to arms, moved not only by the thought of the solidarity of the interests of the description of the solidarity of the interests of the solidarity of of the solidarity of the interests of the settlers, but by the idea that God had given the land for their possession, and that the natives were the Canaanites who must be exterminated. They were fain to call their New England Canaan, and the war against the Indians was in solidary was in the solidary was and the war against the Indians was in their eyes a holy war, a prelude to the tragic history of the dealing of the white man with his red brother; first, Puritanism sanctioned war against the sister and mother." Indians by a religious motive drawn from the Old Testament; then the most naked self-seeking legitimatized it in the name of modern civilization.

Protestants of the present day are not hostile to missions. They are indeed most generous in their donations to the various foreign missions funds. But where is the savage nation or tribe which has become converted to Protestantism ?—Sacred Heart Review.

FATHER ELLIGT'S 'LIFE OF CBRIST.

The Very Rev. Walter Elliott, C. S. P., describes his "Life of Christ" as a contribution to the devotional study of Our Redeemer's teaching and example, its main purpose being to move hearts to love Him more fervently. One cannot read it without realizing that it represents the author's best thought and work, and it certainly has appealed to many hearts, for within the few months elapsing since its publication five large editions have been de-

Other recent lives of Christ are familiar to English-speaking readers through excellent translations from the French originals, as Pere Didon's great work and the beautiful "The Christ, the Son of God," by the Abbe Fouard. Father Elliot acknowledges his own debt to the influence on his earlier chapters of Monseigneur Le Camus' 'Vie de Jesus.' Originality, as he truly says, cannot be looked for in a work like this. All authors must fall back on the Gospel narrative and the history and topography of the Chosen Bookle and the history and topography of the Chosen People and the Holy Land.

But in a work like this the individuality of the writer must appear, and as might be expected, the characteristic of Father Elliott's "Life of Christ" is a strong, manly simplicity.

From the Gospel witnesses almost exclusively the life of Our Lord is constructed and Father Elliott never lets the reader forget this fact. The Gospel passages are set in bodily to the pages, which simply expands them with such explanations are set of the pages. Gustav Warneck, professor and doctor of theology, in his "Outline of a History of Period (Professor) and the Church's interest of the Church's int are too obvious to be insisted on.

trated upon Jesus, together with the completeness of all possible spiritual endowments of faith and hope and Iove. The glorious memories of the heroic past shall be radiant upon the brow of the Hebrew Mossies." Hebrew Messias.

Hebrew Messias."

A notion widely accepted in regard to St. Joseph, and further popularized by many sacred pictures is that he was a very old man. A little reflection and some knowledge of Jewish life should dispet the idea. Father Elliott makes dispel the idea. Father Elliott makes short work of it: That Joseph was an old man, or even middle aged, when he married Mary, there is no evidence whatever. God would not leave this sacred union open to ridicule, and people laugh at the marriage of an old man and a young girl. It cannot be doubted that, if the divine purposes were

restrain them from missionary effort.

The account which Professor Warneck gives of the missionary work of

bistory, from the preaching of John on the Art first the Pilgrim Fathers dis-

ever shall do the will of My Father that is in Heaven, he is My brother and sister and mother."

sister and mother."

"It is one of the curiosities of religious error that these words of Jesus, which really elevate us to a family union with Himself and His mother, should have been perverted to mean His publicly belittling His beloved mother to the place of an ordinary parent. If faith be the root and foundation of all rightenusness, then is Mary tion of all righteousness, then is Mary the choicest fruit of faith, for she freely the choicest fruit of faith, for she f believed God's messenger with a pler trust and concerning a far higher mystery than did Abraham, the father of all the faithful. If love be the fullness of all righteousness, then is Mary superior to all her fellow mortals, for per love is that of a most perfect mother

or a Divine Son."

Father Elliott shows Christ in His public life as the Model of the preacher and missonary—"Every scribe instruct-ed in the Kingdom of Heaven, is like a man that is a householder who bringeth forth out of his treasures new things and old," saith Christ.

" One test of a Christian teacher's power is revealing the ever-blcoming f:eshness of His doctrine, which means the disclosing of some new beauty and new usefulness in the ancient doctrine, some adjustment to a new order of politics, or of social conditions, or of mental

"God changes men in their genera-tions that He may display the inexhaust-ible resources oi His Church. Ad-herence to forms and methods of religious influence that have succeeded in a bygone social state is often unwise, all the more so because its exponents are tempted to insist upon these wornout clothes of religion as the very substance of the true faith. . . . On the other hand, the impoyator in destrine or the minim true faith. . . On the other hand, the innovator in doctrine or the minimizer of the fulness of truth, the censor izer of the fulness of truth, the censor of simple-minded orthodoxy, the teacher who would win an audience at the expense of some immemorial belief of practice of the people of God—who is tempted to win men at any expense—such a one has lost his touch with Jesus Christ. The over-conservative teacher confuses the clothes of religion with its life, and the over opportune teacher sacrifices its life to present availability. Father Elliott sets in bold relief the

manner in which Christ permitted the attacks of the enemies show forth the truth in its fulness; and His example has shaped the conduct of the Church. Especially is this marked in the matter of Our

and trigid heart.
But we have said enough to indicate Father Elliott's method. Pere Didon's

"Life" is a refutation; so, in a measure, is the Abbe Fouard's.

Father Elliott's seems to be "Christ the Exemplar." He shows us the Son of Golard of Mary as the model of all, but especially of priests: and the Chuch as it existed in the mind of Father Elliott has done his work so

that many shall love Christ better, do greater things in His name and bring heavier harvests of souls into the King-

which help marvellously to vivify scenes and personages, and the mechan-ical part of the book is a great credit to the Paulists' publishing house, the Catholic Book Exchange of New York City.

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