

The Catholic Record.

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

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"FILTHY" FULTON'S SAD FLIGHT.

Dr. Fulton, of unsavory fame, must be a sorely perplexed man these days. Time was when he was looked upon as an Apostle, and the bad odor of his petrescent concoctions was regarded even in Canada as an ambrosial fragrance. But now, according to the Sacred Heart Review, his brethren have advised him to keep in the background. Too much Fulton is ruinous to any cause! The Cambridge Tribune refers to him as a clergyman who has gained "a somewhat unenviable notoriety by his venomous and very injudicious attacks upon the Roman Catholic Church."

Possibly the poor old man may now amend his ways and become a decent citizen.

SAMPLE ORANGEMEN.

The Orangeman, especially in the old country, hold the world's record for downright, unfiltered blackguardism. It seems to be their peculiar possession. There are many kinds of ruffianism, but the Orangeman's is one of an insane and revolting brutality. In Belfast during the 12th of July celebration they paraded the streets cursing the Pope with all the vigor of their picturesque vocabulary. Some of them climbed on the roof of a house belonging to a Catholic and cursed the Pope down the chimney and executed a few other feats that proved up to the hilt their superior civilization. The Catholic's daughter was near to death, but that fact made no impression on the followers of King William. They are a class apart—valorous when they have the constabulary behind them, chivalrous to women, and ardent mouth supporters of the British Empire.

SUCCESSFUL MISSIONARIES TO NON-CATHOLICS.

The Catholic Missionary Union is reaping an abundant harvest in the United States. The Fathers are accorded a courteous welcome in every part of the country and non-Catholics form no inconsiderable part of their auditors. As our readers know they eschew controversy and content themselves with a presentation of Catholic doctrine. Their aim is to show non-Catholics that our belief is not the monstrosity that traditional bigotry would have it. In this way they are battering down the obstacles to truth, and we feel sure that as time goes on men will be more and more convinced that without the barque of Peter there is no peace or security. All we want is a fair field.

We hope that we may soon see a band of clerics doing similar work in Canada.

IMPERIALISM AND MILITARISM.

Some of the Republican orators touch very lightly on the questions of imperialism and militarism. They affect to regard them as of no moment. But we hope the voter will think otherwise. A Democrat victory would give at least a setback to the dangerous idiots who dream of war and talk of it as if it were a mere after-dinner experience. Militarism and imperialism, the new name for grab and rob, are two evils that appear false ideals, force a nation from the path of honor and prepare the way for its destruction. The politicians who are tinkering up the map of the world should not forget that in the writing of history God plays an important part. Imperialism means indeed new markets for the trusts, but increased taxes for the workingman; the plaudits of the multitude for the few, but death on field or in fevered hospital for the many. It is a belauded idol just now, but sensible men ask if the glory of placing a bit of bunting over a foreign country is not too dearly bought by the blood of brave men, by the anguish of widow and orphan.

At the beginning of the Spanish American war a United States Senator declared that the whole business was not worth the life of one American soldier; and we believe him.

We should never do nothing. It is better to wear out than to rust out.—Donn P.att.

BOULGER'S ADVICE TO ENGLAND.

Writing in the North American Review a Mr. Boulger wants England to declare war on Russia, and at once. To his mind England's success is assured. Smash the Russians at Manchuria; take the Black Sea forts; capture St. Petersburg and presto the thing is done. The gentleman is evidently out for trouble or perhaps qualifying himself for the position of Colonial Secretary. What the Czar and his followers would be doing during the execution of that programme is not stated.

Before the beginning of hostilities with the Boers there was much sanguine prediction from special correspondents—war critics and other performers on the national drum. The war would be of short duration, and we are not out of the woods at this writing. The Boers would be unable to withstand the military intelligence and strategical ability, and yet British generals have learned, and to their discomfort, that knowledge of war is not necessarily locked up in military academies. The Boers again would not venture to attack in the open, and we have had Spion Kop. The British taxpayer who has to pay for the expensive luxury of a nation propped up by wealth and hemmed round by bayonets and death-dealing inventions may be near its downfall. The sheen of gold may cover festering wounds in the body-politic. In London, the workshop of the universe, as it is called, there are thousands who, so far as regards true civilization, are as ignorant as the most benighted pagans. This is admitted by sane-minded Englishmen, and a writer declared recently that Lord Rosebery should be given the task of organizing and civilizing London. There, hard by the lord and millionaire is the beggar: close to the mansion is the tenement. Laughter from those to whom life is a jest, and tears from the many who find it a burden. And what else can one expect it to be for those who have been despoiled of the supernatural? But still the doctrine that wealth is the criterion of a country's greatness finds listeners in too many places. It is a sure sign of decadence, and the individuals who preach it are as ignorant of the elements of true civilization as they are of the teachings of past history.

England is ready and Russia is not. Russia has the itching to clutch India with the power to do so, and if England is firm and resolute, and fights in a proper spirit and not in the silly hypercivilized manner she has pursued in South Africa, she can shatter the Asiatic dominion of the Tsar to its base and give the Russians something else to think of than the invasion of India for another hundred years.

The plan is exceedingly simple! Reads like a patent medicine advertisement! Meanwhile, the Czar, oblivious of the impending danger, is intent upon making the Hague Permanent International Tribunal a reality.

A PROTESTANT'S TRIBUTE TO CATHOLIC MISSIONARIES.

Writing in the New York Freeman's Journal M. M. Barclay gives a very readable account of the experience of Major J. Kerbey, sometime a United States consul to the Brazils. Though a Protestant, he has no love for missionary enterprise. The missionary spirit is all right in the abstract, but experience and observation show that whatever the original motive may have been, the missionary motive is always supplemented by the demands of trade, which, in turn, invariably result in introducing selfish motives under the guise of civilization, followed by a dismemberment or absorption of their country.

He goes on to say that whatever advancement in civilization has been attained in South America is due to the earlier and continued efforts of the Catholic missionaries. So far as regards crime he believes there are more crimes in Pittsburgh and in some of our interior countries, such as one may hear of in a day's attendance at County Court, than there is in all of South America, which has an area as great as North America.

The following is part of a conversation he had with a Spanish Padre, Father Viserlot:

"You people do not send us your average men as missionaries, but I rather surmise we receive some of your over-zealous people."

"You know," added the Padre, "the line of caste is distinctly drawn in these countries, but it is not a color line, nor a moneyed aristocracy. There is, however, a disposition to magnify the best blood of the families."

"The Catholic missionaries do not, as a rule, get any help from large home or foreign missionary funds. The Protestants, on the other hand, are sustained by home organizations. I think, as a rule, the missionaries live better than the American Consuls. Millions are collected and sent abroad annually."

"The priest pressed his interview. 'What for instance, would your people do if one of our Padres would disturb your funeral ceremonies or interrupt your church services by telling your people? All that is being told you by your preachers is false?'"

"Why, I said, 'we would mob him.'"

"Of course," said the good Padre, laughing, "yet most of your missionaries seem to think it their duty to tell our children that all we have taught their fathers and mothers during these years is false. And yet we do not attempt to mob your missionaries."

"When I attempted to get at the motive of such an intelligent man as the Padre spending all his life among Indians, living with them, in all their discomforts, the old man's face beamed with a bright, sad smile as he answered:

"My son, if I can but hold this crucifix to the eyes of a single dying Indian I am satisfied, fully. And he silently uttered a prayer."

Mr. Kerbey continued with emphasis: "When I am in those countries I always stand up for my country—right or wrong—and, finding the old man had the best of the argument, I fell back on the familiar quotation, heard in missionary meetings: 'Go ye into all the world and preach the gospel to every creature.'"

"I felt that this was a settler, and would justify all our missionary efforts, but the old

Padre gathered himself together and looked at me benignly, as he said, with a significant smile:

"Yes, my son, but that command did not come from America."

"What more could be said?"

"I am glad to give this old Padre's message to the American people."

This is the substance of the story as I heard it from Major Kerbey, and there is no reason to think he exaggerates, especially as he himself is not a Catholic.

POVERTY vs. AFFLUENCE.

Of all the cant talked to day the most pauseless kind is that concerning the predominance of the Anglo-Saxon. One would imagine that its title to the foremost place in the world was indisputable. But there are some individuals, at least, who form their opinions on something better than data furnished by politicians and hysterical writers. It has, it is true, force, energy, decided ability for the assimilation of alien peoples and for the making of money in many and various fashions. But does this constitute a clear title to superiority? Dazzled by the clamor of material prosperity we are too apt to pay but little attention to the essential constituents of national life. Let us never forget, however, that armies and navies and all the treasures of art and commerce, can never give permanent nationality. A country poor in material resources can reach a high plane of civilization: a nation propped up by wealth and hemmed round by bayonets and death-dealing inventions may be near its downfall. The sheen of gold may cover festering wounds in the body-politic. In London, the workshop of the universe, as it is called, there are thousands who, so far as regards true civilization, are as ignorant as the most benighted pagans. This is admitted by sane-minded Englishmen, and a writer declared recently that Lord Rosebery should be given the task of organizing and civilizing London. There, hard by the lord and millionaire is the beggar: close to the mansion is the tenement. Laughter from those to whom life is a jest, and tears from the many who find it a burden. And what else can one expect it to be for those who have been despoiled of the supernatural? But still the doctrine that wealth is the criterion of a country's greatness finds listeners in too many places. It is a sure sign of decadence, and the individuals who preach it are as ignorant of the elements of true civilization as they are of the teachings of past history.

A BASE CALUMNY.

The Chinese trouble has given some non-Catholic editors an opportunity to vilify and calumniate the Catholic Church. Sometime ago the Christian Guardian denounced the Catholic missionary as the cause of the present disastrous uprising. There was not a scintilla of proof in the article to support the assertion. It was merely a product of his editorial mind, dashed lightly off to impress the backwoods Methodist with a sense of Rome's iniquity. In tone it was rather suggestive of the heavy villain in a third-rate comedy, and was doubtless very much appreciated by individuals who read nothing but the Guardian. But we are moving—even in Toronto; and the editor who imagines that any screed, no matter how bigoted and dishonest, may do duty as mental pabulum is presuming too largely on either the ignorance or gullibility of his readers. If our friend will take up his John Wesley he will read the following words: "What wonder is it that we have so many converts to Popery, and so few to Protestantism, when the former are sure to want nothing and the latter almost to starve." In view of this, is it not illogical for Methodists to go as missionaries to China, or any where else? If, according to Wesley, Catholicism can satisfy every spiritual need, why do not our brethren refrain from giving foreign countries the advantages of the Revival and Amen corner. We also think that the saving of money and the avoidance of unpleasant experiences which would follow the adoption of the course suggested by us should be taken into consideration. Above all, we should not have the Guardian writer throwing truth and charity to the winds for the sake of "copy" and of gratification of his anti-Catholic tendencies.

The canard was hatched by some imaginative reporter and was forthwith pronounced on by a few preachers, and given due credence. The re-

porter, unlike the Guardian, endeavored to bolster up his assertion by saying that the Catholics had, under the treaty of March 1897, acquired a political ascendancy that aroused the jealousy of the Chinese, and thus paved the way for the Boxers. It is useless to point out that the treaty simply gave Catholics the privilege of dealing directly with the Chinese authorities in matters concerning religion, and not, as heretofore, through the consuls of the different Governments.

That this present outbreak cannot, with any show of justice, be attributed, says the Messenger of the Sacred Heart, to the decrees of 1897 is evident from the significant fact that the Catholics are in some respects suffering less now than they suffered during the two preceding years, and are now no longer singled out for special attack and singular demonstrations of fury.

MGR. CONATY TO CATHOLIC TOTAL ABSTAINERS.

The following magnificent and thrilling discourse was delivered at the cathedral by Right Rev. Mgr. Conaty, Rector of the Catholic University, and former President of the National Temperance League, to the members of the Catholic Total Abstinence Union of America who were last week assembled in Convention at Philadelphia.

Mgr. Conaty spoke from the following text:

"As to the rest, brethren, be strengthened in the Lord and in the might of his power. Put you on the armor of God, that you may be able to stand against the snares of the devil. Stand therefore having your loins girt about with truth and having on the breastplate of justice." (Ephesians vi., 10, 11, 14.)

After giving to the Catholic Total Abstinence Union a greeting of gratitude from the Catholic University, which has been the recipient of its kindness by the generous endowment of one of its professorial chairs, Mgr. Conaty congratulated the union upon its splendid record of twenty-eight years in the cause of total abstinence. He proceeded to discuss some of the reasons which underlie the establishment of the organization as well as the necessity for its maintenance and development.

"It is an effort for social and moral reform and demands heroism which finds its inspiration in religion. Heroes are always needed, and heroes are not confined to those whose deeds are heralded with blare of trumpet or written up in newspaper and book. Heroism is at its highest when exercised in bettering mankind. The moral reformer who lives that he may lead others to goodness is the highest type of a reformer. There is something of Christ in such a life. This demands a love of virtue, a devotion to high ideals, a conquest of self: it demands sacrifice. Men admire such heroes as they admire the Vincents de Paul, the Father Mathews and the Damiens of every age, because they see unselfishness and love of humanity and God incarnated in them and inspiring all their actions.

"The total abstinence movement, as we appreciate it, is based upon the same principles and is actuated by the same motives. Its ideals are in a manhood redeemed by Christ, and its inspiration springs from a love of God and the neighbor. Its only ambition is to do good and its only honor and glory are the honor and glory of God. Its reward is in the saving of souls. Social reforms are often effected in the blood of the innocent as well as the tyrant, but our movement reaches to social reform by the upbuilding of the individual life. It believes that the life of society depends upon virtue, and not on wealth or material success, and it labors to foster and maintain a virtuous citizenship. Vice is destructive of the individual and society; and the organization which in a Christian spirit exists to root out vice, to combat it and maintain personal and domestic virtue deserves well of God and man. This movement sprang from a desire to unite for the purpose of staying the tide of intemperance which had set in strongly among the people. The immortal Father Mathew gave it the first strong impetus, laid its foundations and showed forth its tremendous possibilities for good. Christian temperance had always been taught and preached, but Father Mathew made known to the world that the best safeguard to temperance was in the counsel of total abstinence. A mighty appeal was made for self-conquest and self-sacrifice. Men were asked to fore-swear their own privileges for the sake of their weaker brethren, and a world-wide army of earnest and devoted men and women, actuated by religious motives, sprang up to fight the giant evil of the day.

"They were not afraid to pledge themselves against the use of all intoxicating drink in order the more securely to avoid the dangers of abuse. They never forgot that while drink itself is not an evil, the evils resulting from its abuse are of a character to frighten us all. Familiar with the appetites of men and the temptations

which lie before them, they raise their voices against the danger which threatens to destroy them. The ruin which drink brings to the home and the individual makes them reckon the losses to manhood and to God which result from the vice of intemperance and call on men to organize against it. Drunkenness is one of the giant evils of the day, and a crusade is needed to battle against it by building up an army of pledged total abstainers who are determined to protect their own lives and save the lives of others by the spirit of an apostolic self-sacrifice. Our movement is a moral and religious movement which finds its strength and success in the practices of our religious life. As citizens we are free to act politically against the evil as it entrenches itself in our legislation; but as an organization we feel that the strongest prohibitory law is in the practice of a personal total abstinence.

"As a worker with you in the ranks for over a quarter of a century, as one who has often been honored by your confidence, I come to you to day bearing to you a message of congratulation and encouragement. It is a message from the cross and the flag, from Church and State, from home and manhood for the good done by this organization from its birth, in 1872, until this moment. What a splendid record in the cause of virtue! God alone knows the whole story of the good done, the lives saved, the homes redeemed and preserved, the citizenship purified, the manhood developed. Your numbers, great as they may seem, are but the faintest expression of your work. Millions have been benefited by your crusade. Legislation has been improved by the sentiment you have aroused, the arrogance of the liquor traffic has been curbed, the stamp of an unbecoming business has been impressed upon it, total abstinence has been made an honor and not a reproach, our little ones have been marshaled as total abstainers on the First Communion and Confirmation days, our councils have given sanction to the movement and the opprobrium of rum rule has been largely lifted from our people.

"Despite all our efforts intemperance is still entrenched in social habits, and daily and hourly it drags down thousands to destruction. Society still groans under the burdens placed upon it by intemperance. Our system of charities, our tribunals of justice, our reformatories, prisons and asylums make us realize what a curse it is to our communities. No rank is too high, no condition too low for its ravages. Much remains to be done. Our work can never cease, for we are face to face with a relentless, sleepless foe which preys upon the weaknesses of human nature. Our duty is to be ceaseless and as relentless in our opposition to it. We should constantly sound the alarm, be ever on guard and armed against the foe of all we hold dear.

"To all classes we bear the message of virtue and honor which are at stake. Above all we should warn labor against it, for it is the greatest of all curses which threaten it. Its blood tax absorbs even the pittance which labor grudgingly receives. There is no monopolist so exacting, nor corporation so soulless, no slavery so inhuman. It is worse than Moslem in its hate for the things religion loves. It alone of all the vices renders useless the redemption of Christ, for it takes man's senses and robs him of the intelligence and makes him incapable of exercising free will. It is not a plague of India which threatens us, but a plague of manhood which is at our very doors. Men trade on it, grow rich upon the misery which it produces and wantonly sneer at all who labor to mitigate its evils. Manhood, home, society, religion all appeal to us to rise up and organize against it. In answer to that appeal we are here to day before God's altar begging God's blessing upon our efforts.

"In God's name then go on with your work. Be not afraid; God blesses you and sends you forth as missionaries of virtue. Vice is organized against you, but take courage; God's Church loves your work and God's Pontiffs urge you on. Be as guardian angels of the home. Look to the little ones and save them. Catholic women, take your places in this great army of virtue. Preach the pledge as a means of protection for all you hold dear. Be not ashamed to let the world know that you are pledged total abstainers. It is not the mark of reformed drunkards, but rather the testimony of men and women who desire to be preserved from the dangers of drunkenness. Let us not sit idly by while intemperance works havoc among our brethren. On with the battle, up with the standards of the cross and fight like men of faith. God wills it, crusaders. He wills that we save home and manhood from the slavery of vice. Fellow abstainers, we have fought together for many a year, and our only reward has been in the sense of a duty done. Philadelphia has always been a source of encouragement and pride in its splendid organization and its still more splendid results. To day we are called as never before to rally around our temperance flag, to battle against the sensuality of the age, to labor for social and moral

reform. Be men of sacrifice and stand ready to die if need be for the grand principles of Catholic total abstinence. The sense of sin is decaying and society is drifting into rotteness and corruption. An age fast equaling, if it has not already surpassed pagan decadence, needs to have the horror of sin preached to it. In God's name arise; gird your loins with truth, stand against the snares of evil, practice and preach total abstinence as the best means to prevent intemperance.

"You are not foolish enough to believe that this is the only evil from which society suffers, or that temperance is the only virtue; but you do believe that intemperance is a great and general evil and that temperance is a cardinal virtue, often the gateway to all others and the protector of all others. Be true apostles, going forth like good Samaritans to heal some of the ills of society. Sanctify your own lives, love the Church and be its agents for good. Be models of all you preach and be loyal to truth. Bring the aroma of heaven to every home, and rest not until you have succeeded in making men love virtue as the foundation of true manhood. May God bless you in your work, may His spirit guide you in your deliberations, and may this convention, held in the liberty-loving City of Brotherly Love, give new inspiration to you that you may return to your homes and your societies more determined than ever to follow the white banner of temperance, that you may thus bring the kingdom of Christ into your own lives and into the lives of others."

BAN ON WOODMEN.

Kansas Catholic Dignitaries Includes Maccabees in Sweeping Order.

Bishop Fink, of the Diocese of Leavenworth, Kan., has created a sensation in religious and lodge circles in that State by placing the ban on the Modern Woodmen and Maccabees secret societies, and forbidding all Catholics joining these secret orders.

Bishop Fink believes that practical and faithful Catholics are not allowed to join these societies, and are not allowed to remain in them after becoming members. On this account he holds that belonging to these orders tends to injure the Church.

The following is the order which he has sent to all the deans of the diocese:

"Very Rev. Dear Father,—Please make known to the priests of your deanery that the Right Rev. Bishop on examination has found that the societies of the Modern Woodmen and Maccabees are, in his opinion, societies which no practical Catholic is allowed to join or remain a member thereof. He desires the priests of his diocese to keep the faithful in their charge from entering them."

Maccabees had already been put under the ban in several dioceses.

GLORY OF THE CHURCH.

Cardinal Rampolla speaks of our Martyred Missionaries in China and Other Lands.

Last Saturday a representative of the New York Journal called on Cardinal Rampolla at the Vatican, and in the course of an interview the Papal Secretary of State spoke as follows: "No massacre will stop the Catholic Church from developing its propaganda in infidel countries. The Church has been for many ages accustomed to such disasters. How many martyrs has it had? How many will it yet have? This new blood flowing in torrents will be fruitful in new conquests for the faith of Christ and for civilization."

"The papacy cannot disapprove of the work of Christian nations in delivering the survivors of the massacres and preventing their renewal. But no Christian should speak of vengeance. The Scriptures teach us that Christ did not reply to attacks against him, but pardoned them. The mission of Christian nations ought not to be one of vengeance, but of perseverance in carrying civilized methods amongst barbarians, and in the development of the Christian faith in these far regions. But even if the nations were to renounce this noble struggle the Church would not renounce it, but would make a persevering fight for it although there were no Christian army behind her."

WE HAVE THEM IN CANADA, TOO

The Michigan Catholic calls attention to a very prevalent abuse, common to many American cities and towns, in the following paragraph: "Our police department seems to be awakening to the fact that poisonous literature has been spread broadcast throughout the city. Quack medicine handbills, reeking with obscenity, are peddled from door to door by young boys, and often picked up and read not by the parents, but by the children of the households. We trust, now that attention of the police department has been called to the matter, a systematic prosecution of the filthy vendors will be pursued."

A constant source of error in reading Church history, is the fact that we always mistake the clergy for the Church.—Austin O'Malley, The Ave Maria.