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

he Catholic Record.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 27, 1902

VOLUME XXIV.

The Catholic Record. ings than his conscience. We should LONDON, SATURDAY, SEPT. 27, 1902.

A PREJUDICED JOURNAL.

Harper's Weekly appears to be in sympathy with the anti-Christian tactics adopted by the French government. It is somewhat guarded in its expressions of approval, for the Weekly is too well-bred to descend to the hyperbole of the ordinary newspaper. But All we demand is fair play- a boon the approval is there, though subdued and clothed in polished phrase. Why? any conscientious newspaper man. Is it because, to quote the Casket, "he would rather see the French people atheists than Catholics ?" One may expect this from sheets which cater to the ignorant and prejudiced, but it is unworthy of an organ which claims to

be impartial and scholarly. ature has been pervasive. This seems Commenting in a recent issue upon the opposition of the peasants of Finisterre to the French government's attempt to close the schools, it quotes a saying of Victor Hugo's to the effect that "all our efforts, our initiative in legislation and education, our glories

shipwreck before the Brittains." As it was in 1793 so it is to-day. This comment of the Weekly is laconic, if not conclusive. Nor is the citing of Victor Hugo as an authority on the subject indicative of tact or a desire to be fair-minded. Victor Hugo was a great poet and a moralist of repute, but he was never in a condition to discuss dispassionately the faith-loving inhabitants of Finisterre. A political weathercock and an accomplished egotist, he could have had but little liking for the people who cling to the old religion-had a contempt for a renegade and the idea that the things of the spirit count for more than the things of earth. 'Tis a pity that all Frenchmen are not of the same fibre.

But at any rate Hugo's opinion on this matter is as valueless as the praise given him by some of his hysterical admirers. The peasants of Finisterre are not against education nor any factor which makes for the glory of France. On the contrary, they demand respect for the things which conduce to virility and permanence of national life. They want Christ to be held in honor by the laws of their country, liberty of conscience, their children shielded from the baneful influences of infidelity. Is there aught unreasonable in this? Or rather should it not compel the sympathy for all who can object to the Lord being made the butt of gibe and blas-

phemy. THE OLD POLICY RENEWED.

Some associated press despatches are calculated to make the credulous be lieve that the upholders of the association's law are not actuated by a hatred of religion. However, M. Combes, the present Premier, is not ambiguous on this point. When he was Minister of Public Instruction in 1896 he said : "At an epoch when all ancient beliefs, all more or less absurd, and all erroneous, are tending to disappear, it is in the odges that the principles of true mor-

CHRISTIAN CIVILIZATION. By Archbishop F. J. Ryan of Philadelphia. IV. With regard to the poor, we know not for a narrow-minded coterie steeped

antipathy to things Catholic. We ask no

thing consistent with truth and justice.

which will not tax the generosity of

MAURICE DE GUERIN.

In the New Century we noticed what

Guerin, whose influence in French liter-

and pouring out to him all the love of

one of the most beautiful souls that

was ever unveiled to the gaze of

A RENEGADE'S VIEW.

Our readers may happen upon an

article in the Fortnightly Review

entitled Revolt from Rome. It is from

the pen of a Rev. Arthur Gatton, an

Anglican clergyman, who appears to be

as well versed in Catholic matters as

Mr. Richard Bagot, whose views are

quoted now and then by near-by con-

gentleman is no novice in the business

of retailing "the traditional fictions,

sophisms, calumnies, mockeries, sar-

casms and invectives with which Cath-

olics are to be assailed." Ever since

he left the Church he has exercised

his vituperative and imaginative

faculties with unwearying assidu-

ity, so that he is looked upon

as a discredited and discreditable

writer. His latest effusion informs us

that one hundred and fifty of the Cath-

olic secular clergy of England intend

taking steps to reform the Roman

Curia-to start a new English Refor-

mation. The story is merely a pipe

dream. It is also an insult to the un-

swerving loyalty of the English clergy,

but this is not likely to weigh heavily

upon the conscience of an Anglican

who is out for a sensation.

temporaries. We may say that the

humanity."

in traditional prejudices, but for a broad minded public. And the only satisfactory proof is that the columns of his paper be not besmirched by tactics which manifest an unreasoning immunity from honest criticism. We are willing to agree with him in any-

it is pleased to term a delicately sympathetic appreciation of Maurice de to us unduly eulogistic. We doubt if

carpenter's Son. From that moment poverty was not this generation would hear anything of the prose-poet were it not for the Journal of his sister Eugenie. So as not to seem presumptuous in running counter to the views of the Century. let us quote the opinion of Brother Azarias. He said that Maurice de Guerin was a young man with more ambition than brain. His verses are without inspiration and scarcely clever. "His prose fragments are poor stuff. The Journal of Maurice de careful to do." In the time of the first Christian Emperor, Constantine, the State gave over the care of the poor to their best protectors and friends, the Christian clergy, and, in every age since, we see the priest and the poor associated Guerin reveals a morbid soul wrestling in a diseased body. While Maurice was in the toils of Lamennai's genius, a wren suffocating beneath an eagle's wing, Eugenie was thinking of him-

ssociated. When the Mosaic dispensation passed when the Mosale dispensation passed away, the forvent early Christians established lazarettos or hospitals for the care of the poor lepers, and daily waited upon them when the rest of the world-even their own relatives — had abandoned them. This spirit lives in

abandoned them. This spirit lived in the brave Father Damien, dying of eprosy, but tearless and even joyous at

the very portals of death. Other priests, as well as Sisters, con-tinue his work. During the terrible yellow fever visitation in Memphis me years ago, five Sisters called on St. Louis to receive my episcopal blessing before going down to that eity of death. I asked them if they fully understood the danger of the situation They replied that they had done there. o, and had earnestly begged of their

so, and had builded by the privilege of going. "But people who go there now," I urged, "often die within ten days." "Ten days!" replied a bright, happy-looking Sister, "why we can do so much good in ten days, and there is no much good in ten days, and there is no one else to do it." As they descended the steps from my hall-door they seemed to me as going in procession to their early grave. Four of them descended into their graves within as many weeks. A noble young Episcopal clergyman om I knew well, went down to the plague-stricken city about the same time and died in the midst of his work. He had the happiness on his death bed to be received into the Catholic Church by one of the Dominican Fathers. Nine Catholic priests fell victime of e Catholic priests fell victims of

charity there. I might continue to multiply these evidences of self-sacrifice amongst Christians, but I think enough has been told to show the real blessings to hu-manity conferred by the civilization of the

There are many things in his article, Christianity. To what I have said two objections There are many things in his article, To what I have said two objections ays Rev. Ethelred Taunton in the London Daily Chronicle, which, to one who knows, bear on their face "the who knows, bear on their face the second that I have been so absorbed in what the Catholic been so absorbed in what the Catholic been so absorbed in the the catholic been so absorbed in the treatment of just and humane in their treatment of just and humane in their treatment of says Rev. Ethelred Taunton in the London Daily Chronicle, which, to one Church has done for civilization that I have almost ignored the works of Protestant benevolence. To the first I reply that I think I represent Anglo-Saxon civilization in have shown that the crimes and cruelties of paganism arose from its very principles, whereas those of Christianity would arise from ignoring or defy-ing its moral teachings; in the language the Christian Cicero, "It is easy to see that the worshippers of false gods could not be good or upright men. For how they be expected to keep from blue hedding human blood who worshipped ods that shed blood, as did Mars and shedding human blood who Bellona ? How could they spare even their own parents, who adored Jupiter who drove away his own father ? could they be merciful to their own infant children who venerated Saturn, the devourer of his children ? How could parity have any value in the eyes of those who paid divine honors to an adultress, who had been nothing more than the common victim of the lusts of all the gods? How could rapine and fraud be avoided How could rapine and Iraud be avoided by men who knew the thefts committed by their god Mercury? He, moreover, taught them that cheating was not f aud, but smartness. How could they restrain their passions who venerated lore Herenles. Bacchus and Apollo as Jove, Hercules, Bacchus and Apollo as gods, while their lusts and frightful lasciviousness, of very blackest dye, were only known to the learned, but brought out upon the stage of theatres, and made the choice material of songs, that every one might the more surely

Another objection may be urged to what I have said—namely, that I have alluded chiefly to the action of the Catholic Church, as if there was no Christian civilization amongst those With regard to the poor, we know that pagan civilization practically ig-nored them, except perhaps to regard their poverty as almost a crime. Even Plato would have them expelled from his model republic if they became too numerous for the comfort of their more fortunget fellow-ditizens.

war, her goldesse of wisdom and of love, but no god or goldess of blessed charity, no god of the poor. Wealth, then, under Pagan civilization, despised poverty, when, lo ! a mighty revolution takes place at the birthplace of Christ, at the cradle of the new civilization. Behold wealth, royal wealth, at the ide structure for the fifteen centuries that pre-ceded the "Reformation," especially at the times of transition from Pagan to during it ! And when that Child grew to man-the great Sermen on the Mount, with the great Sermen on the Mount, with with a benediction on poverty: "Blessed are the poor in spirit, for the great Sermen on the Mount, with with a benediction on poverty: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." He practiced during life the poverty which He blessed. He lived as the carpenter's Son. From that moment poverty was not manity ? But let us hear one who can-

From that moment poverty was not only not a diagrace, but a benediction. From the infancy of Christianity insti-tutions for the poor were placed under the special protection of the Christian Church. The appointment of deacons, mentioned in the Acts of the Apostles, was specially for the care of this class, and St. Paul tells us that when the other Apostles sent Barnabas and him-self to preach the Gospel, they charged them "to take care of the poor, which them "to take care of the poor, which thing," says the Apostle, "we were careful to do." In the time of the first

oor and to the oppressed, and for many centuries their protection was the fore most of all the objects of its policy."

CRUELTY : SPANISH AND OTHER. WISE.

There is a beiief commonly held among non-Catholics, and freely voiced in the literature of the English-speaking races, that Spanish explorers were formly cruel and unjust to the aborigines with whom their discoveries brought them into contact. "Cruel Spain" has for centuries loomed a lurid Spain has for centuries nonneal a furid figure in the imagination of non-Catho-writers, and the alleged iniquities of old-time Spanish adventurers have formed the subject of many a homily, and added horror to many a nomily, and added horror to many a work of fletion. It will, no doubt, take a long time to rehabilitate the Spaniard in English literature. Race and religious prejudice is strong, and the old tradi-tion is bound to survive for many a year to come. Meanwhile it is en-couraging to notice a tendency in the

couraging to notice a tendency in the direction of fairness and justice. A book recently published in London gives the Spectator, a staunchly Protestant paper, an opportunity to say a good word for the much-maligned Spaniard. This book was printed by the Hacknet. Society from original the Hakluyt Society from original manuscripts describing the discovery manuscripts describing the discovery of Solomn Islands in 1868 by a party of or soround islands in 1808 by a party of Spaniards under the leadership of Alvara de Mendana. It gives a de-tailed account of the discovery and of the Spaniards' relations with the the spaniards relations with the natives, and in it is to be found no trace of that injustice and rapacity with which Spanish explorers are usually credited. On the contrary, it gives evidence, that these sixteenth

One of the features of the Cliff Haven Summer School just closed was a Sunday school conference, which was largely attended by those in charge of those religious education of children, and at which important and illuminative papers were read by the experienced in the important work of categolizing and inimportant work of catechizing and in-

Me" was the wish expressed by Christ on an occasion which must be dear to the hearts of childhood, and it is the "Suffer little children to come unto the hearts of childhood, wish that is consummation of this wish that is furthered by those engaged in the highly laudable task of instructing the innocents of the Fold. Zealons and innocents and continent in all devout ladies and gentlemen in all parishes of the land have consecrated their talents and a portion of their time to this important consecrated work to this important catechetical work, verily a spiritual work of mercy. Without this voluntary sacrifice, this fusing into Christendom the conception of a bond of unity that is superior to the divisions of nationhood, and of a moral tie which is superior to force; by softening slavery into serfdom and preparing the way for the ultimate emancipation of labor, Catholicism laite the very foundation of modern eiviliza-tion. . . . That Church, which the very foundation of modern civiliza-tion. . . That Church, which often seemed so haughty and overbear-ing in its dealings with kings and nobles, never failed to listen to the processorie to the sum in their self-imposed tasks, to them in their self the sum the fatter with the set to them in their self the sum the fatter with the set to them in their self the sum the fatter with the set to the set of the sum the fatter with the set to the set of the set of the sum the set of the sum the set of the set to the set of th

One way by which they might be of assistance to one another and to great-er profit to their work would by by

conferences such as held at Cliff Haven. There would of neld at Chil Haven. There would of course be no need for a meeting in gen-eral conference of the teachers at different localities. Each community, different localities. Each community, even each parish, might have its own session. In a parish it might be well to have such conferences of the teach-ers once a month, while gatherings of the teachers of a city or diocese might be limited to once a year. At all such be limited to once a year. At all such meetings the teachers might be admeetings the teachers might be ad-dressed by the pastor or by a priest experienced in the conduct of Sunday schools who would give doctrinal in-struction to the teachers themselves upon such subjects as they are least in-formed upon, and counsel them also in ormed upon, and counsel them also in the best manner of administering their several classes, both as to instruction and discipline. Discussion among the teachers themselves will discover ways as to ensure their presence, even with-out parental compulsion. In Boston all the Sunday school teachers of the stimulation school

In Boston and the city meet in annual con-teachers of the city meet in annual con-ference. Doubtless this is done in ference. Doubtless this is done in other places, and there may be also parishes in which the teachers meet for more limited discussion of the possibilities of their profession.

The idea seems to be an excellent one, and would probably if it were carried out with wise clerical supervision be productive of benefit to those Sunday schools whose teachers would be em-braced in such periodical assemblages. -Baltimore Mirror.

FATHER AND SON.

1249

never guilty of an action universe gentleman of Spain." Now all this happened back in the sixteenth century. Can we of the twentieth say that in our dealings with strange, and not even savage, peoples, we have approached the standard of conduct set by those old-time Span-tards? What of the crueities perpe-trated by British soldiers in Africa and by America officers in the Philippines? Should not a little reflection on these of the standard of the sense for the soldiers in Africa and by America officers in the Philippines?

coming from there to Cleveland, where he had charge of Grace Episcopal Church and also of the Church of the

confirmed included two hundred and confirmed included two hundred and two children and forty-one adults, of whom thirty-two were converts. A multitude large enough to fill the church twice over songht admission to the impressive ceremonics. The Right Rev. Bishop preached a magnificent sermon. Notwithstanding the fact sermon. Notwithstanding the fact that it was the third sermon he had de livered that day, he surpassed himself

The good work accomplished by the National Catholic Total Abstinence Union is something of which the officers and members of that great and growing organization well may be proud. From the Outlock we take the following comvention at Dubuque, Ia .:

vention at Dubuque, Ia.: The recent convention of the Cath-olic Total Abstinence Union was an event of national interest. To begin with the place of meeting was unusually well chosen. During the strictest pro-hibitive period in Iowa, the city of Dubune compilements defied the state Dubuque conspicuously defied the state law. Its great malting interest ran the city and multiplied saloons the city and multiplied saloons at its pleasure. Archbishop Keane during the past two years has thrown the gauntlet down to the law-defying ele-ments and has rallied about him the best citizens for law and order. The convention, which was unusually well convention, which was unusually well attended and was addressed by several of arousing and holding the interest and attention of the scholars and of making the Sunday-school attractive so as to ensure their preserved attractive so saloon regulation. Apart from this local the National saloon regulation. A particular incident, the report of the National Secretary—the Rev. A. P. Doyle, of the Paulist Fathers—showed a steady broad-ening and deepening of the work of the antigenetic patient of the second straight society. The national organization now numbers 85,729 pledged total ab-stainers, an increase of 5,566 over the numbers of the previous years. But more important than this increase in numbers is the stronger hold which the society has obtained upon the younger priesthood of the church through the "Seminary Apostolate" of Father Sie-benfoercher of Kenton, O. In reviewing the great work of this reformer

Father Doyle said : "As we look back over thirty years, one of the greatest obstacles to the progress of temperance work has been

ality find an asylum." In 1902 he stands by this declaration. It is the old policy which put a shameless woman on the altar and inaugurated a reign of libertinism. Voltaire and d'Allembert talked as their descendants do to day. They made war on the schools after the fashion of Combes and his satellites. And their aim was to teach the youth of the country to insult their God with the devil's "I will not serve." Such, too, is the design of the present rulers of France. Well may we exclaim: "How long, O Lord ! Not forever; no." All anarchy, said Carlyle, all evil injustice, is, by the nature of it, dragon's teeth, suicidal and cannot endure!

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THE ACCESSION OATH.

A short time ago we referred to an Ontario editor's wily exhibition in connection with the blasphemous Accession Oath. It was on a too primitive scale to deceive anybody, but it seemed to have a sedative effect on the red hot brethren who were strangely troubled at that time. In a recent issue we pointed out his unwillingness to write straight on the Associations Law.

Now it strikes us that an editor who preens himself on his journalistic rectitude should give better evidence of it than bald statements. We are willing to believe it if we can get something more substantial to rely upon than his dictum. His denunciation of yellow journalism did much to reassure us on this point, although we confess his recent utterances have, to put it mildly, given us a suspicion that it was induced more by his feel-1 -St. Anselm.

marks that he is the victim of a hoax, or of a certain wildness of assertion on the part of his informant. I have no hesitation in saying the idea of a revolt from Rome is a mare's nest, and has no other foundation than in the minds of a few men who have gone out from us because they were not of us."

Vaudeville Religious Services.

What may be called vandeville relig-ous services bid fair to supplant the ouls services but fair to supplant the oulpit in the Protestant churches. How effective they can be in filling empty pews is shown by the following press

Chicago, Sept. 8-With two whistler numbers featured in its programme the fashionable South Congregational Church succeeded in filling its audi-Church succeeded in filling its audi-torium for the first time in weeks. The whistler was R. C. Bain and the selec-tions 'The Holy City' and Rubenstein's 'Voices of the Woods.' The innovation

delighted the audience." delighted the audience. This whistling business indicates the drift of Protestantism. With the Bible discredited by the higher criticism, Protestant ministers find that sermons based on Scriptural texts are not so

attractive as formerly. Some Protestant ministers, who are opposed to vaudeville services, compro-nise by preaching on the topics of the day. It would not be surprising if, in

day. It would not be surprising it, in the course of time, such sermons fail to supply the entertainment Protestant congregations demand. When the modern sermon becomes as great a bore as the old style of sermon, nothing will be left but to fall back upon the whist-ling business or some other form of ling business or some other form of vaudeville.—N. Y. Freeman's Journal.

Lord, Thou has created me in Thine Lord, Thou has created me in Thine own image, in order that I may remem-ber Thee, that I may think of Thee, and that I may be filled with love for Thee.

know them ?' If many Pagans were good and noble -and unquestionably they were—it was because of the natural goodness of their hearts, which were better than their religion, and also because of the truths of natural religion, such as the exist-

ence of God, the future rewards and punishments, which, though mingled with some false doctrines, produced many admirable results.

the "inferior races" of Solomon Islands than are many of the men who this, the enlightened twentieth century, in other quarters of the globe. The Spectator, reviewing the book,

"The natives, cannibals and head hunters, met the Spaniards in a spirit of hostility. They refused them food and water and, had it not been for their arquebuses, few of the Spaniards would bave escaped. Yet even under these circumstances the explorers hazardo showed an admirable spirit of humanity Mendana called a meeting of his officers, to whom he declared that a officers, to whom he declared that a fourth part of his provisions was consumed, and that the natives refused to supply them with food. Therefore, that he might lay no burden on his conscience, he took counsel with the viear, whose humanity will surprise those who believe that the Spanish explorers were masters of cruelty 'They were free,' said the vicar, 'to go inland in search of provisions, pay-ing for them in articles of barter ; and if the natives refused to trade, they might take food in moderation, but not in such quantities as to cause distress to the natives. They were not to touch anything else, not to commit any act of violence; and if the natives attacked them they were to act on the defensive, and abstain from reprisals.' "

We agree with the Spectator that such advice on the part of the vicar will seem strange to those who have always seem the Spanish priest depicted

as a monster of greed and cruelty. That the Christian advice thus given was in the main closely followed by the explorers the book gives ample evidence.

The Spectator says: "Now and again they are forced to depart from this golden rule, but nothing emerges more clearly from these narratives of travel than that Mendana and his friends did nothing

Former Episcopalian Mintster and His Father Confirmed by Bishop Horstmann.

Cleveland Universe Sept, 19, .

Among the thirty-two converts in the immense class that received Con-firmation at the hands of Bishop Horst-St. Thomas Aquinas' Church

olicity for years. It was his father who first unsettled his faith in Episcopalianism and led him to consider the claims of the Catholic Church. And it was the fear that his father, already an old Lan, might die without solving the problems that perplexed him that led the young clergyman to pursue his investigations unflinehingly even when he foresaw where they would lead him and what revolutionizing changes they would make in the whole plan and behin would make in the whole plan and habit

the Roman The Bull of the Pope on the Anglican orders turned me from that belief or started me in that direction, and during

db.

the attitude of many of the seminaries where the young priests have been educated. Not only has there been very little or no cultivation of a total abstinence seatiment there, but the practices, methods and teaching, in many instances, have favored the molerate use of stimulants as against firmation at the hands of Dishoft Photse mann at St. Thomas Aquinas' Church last Sunday afternoon, were two whose conversion is of especial interest. They are Mr. Stephen W. Wilson. They are Mr. Stephen W. Wilson tormerly rector of Grace Episcopal Church, corner of Harvard and Sawyer streets, and his aged father. Mr. Wilson resigned his rectorship a few weeks ago and on Monday of last week he and his father were received into the Church by the Rev. Richard O'Sullivan, of the Thomas Aquinas' Mr. Wilson has been studying Cath-olicity for years. It was his father who first unsettled his faith in Episcopalianthe principles of total abstinence. on his shoulders and with a look of intense conviction on his face, and he impressed them with the significance o the words of the Holy Father in hi the words of the riory rather in his letter to the clergy of the United States, that "the practice of total abstinence is the proper and truly efficacious remedy for the prevailing

vice of drunkenness." The result of Father Siebenfoercher's work during the past year, continued be been the establishbeen the establish-Father Doyle, has "I believed at one time," said Mr. "I believed at one time," said Mr. Wilson in an interview on his conver-sion, "that the Episcopal Church and the Depiscopal Church and the Roman Catholic Church were branches of the Holy Catholic Church. to the National Union.' That this work was done by a priest of German extraction made it all the more significant. In some portions of the country, as, for example, the mining regions of the years that have followed I have studied the matter with the greatest Pennsylvania, the total abstinence move earnestness and the change I have made is the result." Mr. Wilson leaves his former flock without any ill-feeling on either side.