

The Catholic Record.

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

VOLUME XXIV.

LONDON, ONTARIO, SATURDAY, MARCH 15, 1902

1221

The Catholic Record.

London, Saturday, March 15, 1902.

Bishop Spalding says that much argument has been used to show that the idea of hell, of never-ending evil, is contrary to the divine attributes, as if the real mystery were not that evil should never have an end. But an artificial world which shams, the most unholiness of which is sentimentalism, whose soul is insincerity.

WOMEN SUFFRAGISTS.

The women suffragists have been holding another meeting, this time in Washington. There were the usual speeches, and the delegates were all "new women." In the words of the immortal Wm., "This makes us tired." We believe that if the papers refused to chronicle accounts of such meetings there would not be a woman suffragist in the country. But they are taken so seriously that the female orator with a few loose bits of infidel philosophy, imagines that her idea of the family is quite the correct one.

Artemus Ward gave this kind of a female some very good advice: "O woman, woman, you air a angle when you behave yourself; but when you take off your proper apparel and (metaphorically speak)—get into pantaloons—when you desert your freside and with your heels full of wind's rites nosisms, go round like roarin lions; in short, when you undertake to play the man, you play the devil, and air an emphatic noscence."

SOCIAL DEMOCRACY.

Bishop Quigley of Buffalo has denounced the Social Democratic Party and has commanded that every Catholic who stubbornly refuses to forswear and renounce its doctrines shall be temporarily deprived of the benefits of the blessed sacraments and blessings of the Church. The official organ, the Arbeiter Zeitung, has also been banned. The Bishop says that the Social Democracy, which is full of hatred to the Catholic Church, has obtained some hold upon the Catholic laboring men of Buffalo. It assaults the holy right of private property. It declares that the present property right is a rotten right by which the strong became the absolute master of the weak. It teaches to upset the present order of things by force; that if Capital does not willingly abdicate its power—which is not likely to happen—it must then be made to step down unwillingly in order that humanity may advance.

We do not think there is anything like this Social Democracy existing in Canada. There may be here and there individuals who believe in doctrines akin to those of Social Democracy; but we know of no societies of workmen arrayed against religion and the right of private property. We have, it is true, heard things bordering on Karl Marxism, but they were omitted by amateurs with a mania for notoriety, and were noisily held by the average wage-earner. In fact, we rather pride ourselves that our toilers are opposed to the bullet and torch argument and look to religion to give the only practical solution of the labor question. But over the border things are different. Agitators of all kinds are at work inflaming the passions of those who cannot understand why they are toll-driven and ground down by the sweatshop system, whilst the capitalists are bedecked in purple and fine linen. It seems monstrously unjust to them. Hence they chafe under a sense of cruel wrong, and we believe that fear alone deters the sullen multitudes of great centres from springing at the throat of Authority.

It is very easy to prescribe remedies for the evil. It is easy for the man whose lot is on pleasant paths to talk soothingly to those who are treading with bleeding feet on the stones; but the trouble is to get them to believe them. It is easy to apply economic salves to the festering wounds of the toiler—to formulate plans to still for the time being the "low, foreboding cry in court and market," but the difficulty is to cure and quiet them for all time. Before you can do anything with men in societies such as Social Democracy you must give them back the God Who has been flished from them by godless schools and by professional blasphemers; and by these latter we mean the men who in pulpits and academic halls have sought to destroy, or at least to weaken, the doctrines that have brought humanity over perilous

places. Humanity, as Leo XIII. has taught us, must remain as it is. It is impossible to reduce human society to a level. The Socialists may do their utmost, but all striving against nature is vain. The law of inequality everywhere prevails. Trouble must be with man as long as life lasts. If any there who pretend differently—who hold out to a hard-pressed people freedom from pain and trouble, undisturbed repose and constant enjoyment—they cheat the people and impose upon them; and their lying promises will only make the evil worse than before. It is the Church, says the Pontiff, that proclaims from the Gospel those teachings by which the conflict can be put an end to, or at least be made far less bitter. The Church uses its efforts not only to enlighten the mind, but to direct by its precepts the life and conduct of men. The Church improves and ameliorates the condition of the workingman by numerous useful organizations.

We hope that Catholics will hearken to the wise counsels of the prelate of Buffalo and realize that a satisfactory adjustment of differences can be brought about only by a return to real Christianity.

STAGE IRISHMEN.

Last year we had something to say of the manner in which St. Patrick's day is celebrated in some sections of the country. We do not mean the "diners" which are attended by men with Irish names and by politicians who are after the Irish vote, or, as the daily prints put it, by representative citizens, who say many and sundry things about the Church and Ireland. The non-representative citizens, however, go to Opera House or Town Hall to witness an Irish drama; and to this we refer particularly. It is bad enough to hear an outsider decrying the old land; but that it should be done, and approved of, by Catholics is unspeakably shameful. They do not mean it, but the fact is that they do it. They take any kind of an old drama, adorn it with green and sprigs of shamrock and fling it in one's face as a testimonial to the valor and patriotism and genius and faith of Irishman. In it is usually an individual who impersonates a priest. We do not want to be fastidious, but we object to any amateur caricaturing the priesthood on the stage. Even though he may distort the part of all irreverence, we still object, and contend that the sacred character which all true Irishmen revere should not be dragged before the footlights for the amusement of a pleasure-seeking audience.

Then there is the blundering buffoon who impersonates a priest, who has an impediment in his speech—which is called brogue—also a greasy cap on the side of his head and various other garments that we suppose are made expressly to accentuate the vulgarity and inanity of this kind of actor. With a bundle of quips and jokes that are a libel on Irish wit, and a variety of facial contortions more simian than human, he prances around the stage and is applauded by admiring ladies and gentlemen. They may do this to encourage the comedian; but if he be in any way comitative of their taste and intelligence, then God help them, for they are irredeemably degenerate. The Irish concert is a misnomer. It is usually a rag-time cake walk, coon song, musty ballad thing that drags its way through two weary hours and leaves one under the impression that the Irishmen in this country are dead or that the tales of storied days are unknown to their descendants. "From the high prow," sang Columba, "I look over the sea, and great tears are in my gray eyes when I turn to Erin—to Erin where the songs of the birds are so sweet and where the clerics sing like the birds; where the young are so gentle and the old so wise."

And to this land we have no more fitting testimonial to offer on Patrick's day, than our vulgar dramas and catering-concerts!

St. Joseph.

We should have deep devotion for St. Joseph considering the many titles that have been conferred on him and the many favors obtained by the faithful. He is the spouse of the Blessed Virgin, the Foster-father of Our Divine Lord, and patron of the Universal Church. This last title the last Pope, Pius IX., conferred on him.

It is surprising that we have been committed to the patronage of so privileged a friend of God. For, if God made choice of him to take charge of His Divine Son and the Blessed Mother, the most precious objects of His love, surely we may well entrust ourselves to his guidance and rely on the influence he has before the throne of God!

CATHOLICS SHOULD AID ONE ANOTHER.

Co-operation and Unity Forefrontly Treated in a Pastoral by Bishop Hedley O. S. B.

Catholic co-operation and unity are themes discussed in a timely pastoral by Bishop Hedley, O. S. B., of Newport, England.

"At the present day," writes the Bishop, Catholics nearly all the world over are a people apart. They live surrounded by a multitude more numerous than themselves, which is generally hostile to them and which at the best is out of sympathy with their faith and indifferent to their aspirations. * * * The Catholic community, thus surrounded as it everywhere is by hostility, by contempt and by indifference, and if considerable as its numbers are in countries like this, is, or ought to be, a community which acknowledges Christ as its King. Whatever be the laws, the manners, the progress or the practice of the world at large, the Catholic must recognize a higher duty and a more imperative duty. For this it is bound to be ready to make all needful sacrifices, to renounce, to bear and to suffer, and to incur, moreover, the condemnation or the anger of the surrounding world. When his worship, his sacraments or the divine organization of his Church are assailed by word or act, he must summon his manhood and his intelligence to take up their defence. When he is offered the bribe of worldly advantage to become a renegade or a disloyal Catholic, he must remember the words of his Master, and never by denying Him before men incur the danger of being denied by Him in the kingdom of His Father. Above all, he must follow the banner of his King—the banner on which are inscribed the words of justice, sobriety, purity, honesty and brotherly love—and never forget that if all men are bound to lead moral and upright lives, then a Catholic is doubly bound, because he professes to be a genuine follower of Jesus Christ."

ONE HOUSEHOLD.

After distinguishing the characteristics of a community living up to such an ideal, Bishop Hedley proceeds to point out certain practical consequences following upon it.

"This living and lively faith makes one family, one household, of us all. We may be strangers to each other in race, in tongue, in class, but not one of these differences can really prevail against the sympathy which springs from our union in God and in Christ. . . . How is it possible, then, that we should not feel that every Catholic, by the very fact that he is a Catholic, is an acquaintance, a neighbor, a friend, a brother? Certainly it is only those Catholics who think more of the earthly and temporal than of the Divine things that will never pass away who can look upon their fellow-Catholics as aliens. The man whose heart is not warm and open to the children of his own Father in heaven must be a man who heeds his father but slightly and values but little that which is his true home."

Many practical consequences flow from considerations like these. First of all there should be among Catholics a marked spirit of mutual forbearance, allowance and friendly help. Misunderstandings should be avoided, or promptly set right. No man should believe evil of a fellow-Catholic on mere hearsay or on any such insinuating ground.

Next, there should be an understanding neighbor, family to understand family, and the well-to-do and the poor, who worship at the same altar, should resolutely cast out of their hearts ill mutual bitterness, jealousy and judgment.

CO-OPERATION.

"We would go so far as to say that Catholics should associate with Catholics and deal with Catholics whenever it is possible. The Catholic householder should try to have Catholic servants; in spite of constant disappointment and of extra trouble, a master or mistress must never forget that there are few forms of brotherly love more meritorious than to afford to young men and women the protection and example of a Catholic home. 'Whatever you have done to one of these, you have done to Me.' Catholics should encourage Catholic tradesmen. This, it may be admitted, is not always possible and is sometimes more or less inconvenient. But it is certainly an apostolic precept. 'Let us work good,' says St. Paul (Gal. vi. 10), towards all men, but most of all towards those who are of the household of the faith.' No Catholic who has any influence, position or opportunity should neglect to forward interests of Catholics who are seeking situations, looking for employment or struggling to make a living. To push forward those who were with you, it is needless to say, he wrongs and often unjust to others. But men and women who are in earnest in imitating their Saviour's compassion will not shrink from the trouble that is involved in helping the needy and yet doing no injury thereby to any man."

THE LAY AND CHURCH WORK.

"A second consequence that results from our belonging to the Catholic Church is the duty of being zealous for that kingdom of God which that Church embodies and carries on. The laity, as you need not be informed, are bound to interest themselves in the means of promoting God's glory, forwarding the interests of our Saviour's passion and saving the souls for whom He died. These things are not by any means exclusively the business of the priest. If a church is wanted, it is the laity, well as the priest, who are responsible to Almighty God. It is the business of the flock, each man or woman in

his or her degree, to help on the elementary school by contributing, by seeing that every child attends and sometimes by sharing in the management and the collecting. Provision for orphans, for workhouse children and for bonded offenders is the most absolute necessity, if the kingdom of God is not to suffer heavy loss. Yet how few Catholics there are who show themselves anxious to lessen the anxieties of the Bishop by contributing to our poor schools, by watching the police courts when Catholic children are dealt with, by making in efforts to rescue our homeless and neglected boys and girls and by providing refuges or homes in large towns for those who are continually drifting into non-Catholic institutions or Salvation Army shelters and are mostly lost to our holy faith. No one can be a thorough Catholic who is not animated with this zeal for souls and ready to make sacrifices for the cause of the great Shepherd of souls. To wrap oneself up in one's money-making, in one's family, in one's comforts, and take no share in saving the souls of the children of poverty is to be a poor and contemptible Catholic. And no toiling man or woman, however hard they may have to work, will ever be any the wiser, temporarily, for sacrificing a little time or a shilling or two occasionally for such good purposes as the Church pleads for."

COMBINING FOR PUBLIC PURPOSES.

"Besides this kind of co-operation in missionary and rescue work there is another kind which is becoming more and more needful every day. It is necessary for Catholics to combine for public purposes. Politics, in the usual modern sense of that word, the Church does not meddle with. Bishops and priests, who have a right, like of her men, to their views and their opinions, are landably anxious, like St. Paul, to suppress their political sentiment whenever there is any danger of scandalizing or dividing a flock which cannot or will not distinguish between the priest and the citizen. Besides, however lawful and laudable political activity may be, rightly considered that a priest should not imperil his sacred character by descending into the arena of politics by occupying himself too much with secular matters. This feeling, however, must not be exaggerated. There are many subjects which touch politics on one side; but which on the other intimately affect that faith and morality which it is the Church's office to uphold, such as freedom of worship, civil disabilities arising from religion, primary and secondary education, proscription in public institutions and the various injustices of the civil law in a non-Catholic country. Whenever the Church can prudently intervene in questions like these, she has no hesitation whatever in doing so. And in this she has a right to the intelligent and willing aid of the whole flock."

THE JUBILEE OF THE POPE.

Description of a Memorable Occasion.

New York, March 6.—John Wamaker cables the following to the New York World from Rome:

"Nowhere but in this imperial city, the ancient 'Capital of Christendom,' could there be such a gorgeous setting for the august ceremonies of this day, when the unnumbered world of Catholics laid reverent homage at the feet of Pope Leo XIII.

Overhead was the brilliant blue of the Italian sky; under foot the historic pavements of the once mistress of the world; on every side the towering monuments of sacred and profane history, the pomp and glitter of stately processions and countless moving throngs of worshippers.

In the centre of the great scene, dominating it all, rose the majestic pile of St. Peter's. The wide plaza before it and adjoining thoroughfares were packed with eager crowds, who waited from before the dawn that their eyes might light once more perhaps for the last time, upon the venerable man who to them is the vice-regent of God.

Within the great structure were gathered thousands of the princes and nobles of the Church in their gorgeous and sombre robes of office; the full legation of Cardinals, prelates from far and near, priests and dignitaries from all the capitals of the world. And massed in the open spaces, filling the nave and transepts and galleries, overflowing on to the broad porticoes, covering the outer square, stood one hundred thousand loyal people—over them all the solemn hush of religious veneration.

The significance of to-day's celebration was that it marked the beginning of the jubilee year, the twenty-fifth since His Holiness assumed the triple crown. But underlying this was the feeling that this might be the last occasion on which the people might behold their ever-shrinking Pontiff. Ninety-two years have passed over him, and, though still the fire burns, the day approaches when it must flicker and go out.

Stirred by these emotions, the multitude was moved by an affection that was over-powering in its manifestation and pathetic in its throbbing fervor. As the white-haired frail-looking Pontiff was borne to his place there rose from the great crowds a soft murmur, pitiful, appealing.

"Long live the Pope and King! Hall, Papa, beloved!"

The cries swelled upward and rolled through the lofty arches and echoing dome until the whole vast edifice was filled with a sound like the sound of many waters.

On every side the senses were smitten with the gorgeous pageantry of the ceremony. Here shone the military uniforms of the Papal Guard; there were the Cardinals in their stately robes; yonder the clustered dignitaries from a score of empires and kingdoms. Silver trumpets sent forth their solemn pealing music and from hundreds of strong voices rose the great throbbing harmonies of the coronation service.

Yet these things counted not, it seemed, in the face of one tremendous fact—that the feeble frame and great soul of the aged man who was the centre of all the adoration exercised a moral power transcending all the other forces of earth; that within the frail grasp of his white, transparent fingers was

FAMILY OF SEVEN EMBRACE THE FAITH.

New York, March 5.—It was learned yesterday, says the Sun, that the Rev. Rudolf Altschul, formerly a minister of the Reformed Episcopal Church, was recently received into the Catholic Church with his wife and five children. The ceremony was performed in the Church of St. Paul the Apostle, at Fifty-ninth street and Ninth avenue, on the afternoon of Washington's birthday.

No announcement had been made, and there were few in the church. Mr. Altschul and his wife are middle-aged. Their children, three girls and two boys, range in age from twenty-two to eight years. M. Altschul moved a short time ago to New York from Philadelphia. Since coming here he has devoted his time to lecturing, literary work and preparation for entrance into the Catholic Church. The entire family were instructed at the same time.

Mr. Altschul and his family are now living at 438 East Eighty-ninth street. Mr. Altschul is now in the employ of a large Catholic book publishing concern. He said last night that he had studied the question for a number of years before he made his mind to abandon the Reformed Episcopal Church. Finally, he said, he called upon Archbishop Corrigan, who gave him a letter to the Paulist Fathers. He and his family were under instruction for a number of weeks.

One of his daughters is twenty-two years old, one fifteen and one eleven. His boys are thirteen and ten years old, respectively. He says he came to this country about twenty-five years ago, but went to London some years later to prepare for the ministry. He was graduated, he says, from the Reformed Episcopal Theological Seminary in London and was ordained by Bishop Richardson. After doing missionary work in the West, he had begun to travel and lectured in many parts of Europe.

Speaking of the causes that led him to become a Catholic, he said: "I found indifference in the Protestant Church and a great disregard for the sacred truths of Christianity. I also became satisfied that the Church of Christ can be ruled by only one visible head."

THE JUBILEE OF THE POPE.

Description of a Memorable Occasion.

New York, March 6.—John Wamaker cables the following to the New York World from Rome:

"Nowhere but in this imperial city, the ancient 'Capital of Christendom,' could there be such a gorgeous setting for the august ceremonies of this day, when the unnumbered world of Catholics laid reverent homage at the feet of Pope Leo XIII.

Overhead was the brilliant blue of the Italian sky; under foot the historic pavements of the once mistress of the world; on every side the towering monuments of sacred and profane history, the pomp and glitter of stately processions and countless moving throngs of worshippers.

In the centre of the great scene, dominating it all, rose the majestic pile of St. Peter's. The wide plaza before it and adjoining thoroughfares were packed with eager crowds, who waited from before the dawn that their eyes might light once more perhaps for the last time, upon the venerable man who to them is the vice-regent of God.

Within the great structure were gathered thousands of the princes and nobles of the Church in their gorgeous and sombre robes of office; the full legation of Cardinals, prelates from far and near, priests and dignitaries from all the capitals of the world. And massed in the open spaces, filling the nave and transepts and galleries, overflowing on to the broad porticoes, covering the outer square, stood one hundred thousand loyal people—over them all the solemn hush of religious veneration.

The significance of to-day's celebration was that it marked the beginning of the jubilee year, the twenty-fifth since His Holiness assumed the triple crown. But underlying this was the feeling that this might be the last occasion on which the people might behold their ever-shrinking Pontiff. Ninety-two years have passed over him, and, though still the fire burns, the day approaches when it must flicker and go out.

Stirred by these emotions, the multitude was moved by an affection that was over-powering in its manifestation and pathetic in its throbbing fervor. As the white-haired frail-looking Pontiff was borne to his place there rose from the great crowds a soft murmur, pitiful, appealing.

"Long live the Pope and King! Hall, Papa, beloved!"

The cries swelled upward and rolled through the lofty arches and echoing dome until the whole vast edifice was filled with a sound like the sound of many waters.

On every side the senses were smitten with the gorgeous pageantry of the ceremony. Here shone the military uniforms of the Papal Guard; there were the Cardinals in their stately robes; yonder the clustered dignitaries from a score of empires and kingdoms. Silver trumpets sent forth their solemn pealing music and from hundreds of strong voices rose the great throbbing harmonies of the coronation service.

Yet these things counted not, it seemed, in the face of one tremendous fact—that the feeble frame and great soul of the aged man who was the centre of all the adoration exercised a moral power transcending all the other forces of earth; that within the frail grasp of his white, transparent fingers was

gathered the leadership of the greatest army the world has ever seen, honoring, loving, following him.

All of those who stood today in the shadow of St. Peter's, might not feel the mental and spiritual exaltation which thrilled the great multitude. Yet no matter what creed a spectator held it was impossible for him to resist the common impulse to reverence the lofty character and noble life of the man whose hands were outstretched in blessing.

For two hours and four minutes his venerable figure remained the centre of a mighty host, while solemn chants and stately harmonies filled the air. Then he spoke to his people. In the hush that fell, while ears were strained to catch the words, the voice of Pope Leo rose clearly and distinctly.

It was his word of parting, a tender farewell, that might be but for a time and might be for all time. In a great silence he was heard, and then, as the last words fell from his lips, a thrill ran through the throng and the low sobbing of many voices filled the space.

Out through the kneeling crowd into the sunshine he was borne, twelve stalwart guards carrying his chair. In the great plaza the waiting throng fell to their knees. Once more the venerable man looked upon his people and his heart was touched. He stood up and turned slowly to his side and with his white hands outstretched in benediction, his face alight with the glow that might be on the face of an angel. Then he was borne on again, and the people bowed their heads and wept.

INDULGENCES EXPLAINED.

Father Pardow Amazed at Ignorance of the Subject Among Non-Catholics.

The Rev. William O'Brien Pardow, S. J., preached last Saturday in the Church of St. Ignatius Loyola, Park avenue and Eighty-fourth street, New York, on the "Bible and Indulgences."

"Our great work is in overcoming the prejudices against our Church. It is like the snow on our streets just now—you don't know where to step so as not to step into a puddle. But remove the heaps of snow and the streets again become beautiful. There are some people who pull down the blinds, close the shutters and then say there is no sunshine. The Catholic Church stands for light with reasoning.

I suppose the greatest prejudice the world has ever reared up against us is because of Indulgences. The question can be made just as plain as any other in the Church. There need to be an opinion among non-Catholics that indulgences meant forgiveness for sins committed and sins to be committed in the future and on that false definition the Church was severely criticised.

We protest in the name of Jesus Christ against having this lie circulated against us and even forced upon Catholic children in some of our public schools. Catholics know that the definition of Indulgences is false and feel it to be a shame that education should impress such teaching on the mind of the young when it is so easy to learn the truth. Not a day passes but this calumny is repeated against us. Our Catholic people are getting tired of it because the non-Catholic does not take the trouble to investigate it.

The principle of Indulgences is the remission of the penalty of the guilt of sin when the guilt has been washed away by penitence. The principle is founded upon Scripture and in the story of David's sin when the Lord forgave him after he had expressed repentance, but told him that the penalty of his sin was not altogether absolved, and that as a further punishment his son would die. The man who says confidently that the Lord will not be so severe upon us as to exact the full measure of our punishment for our transgressions does not deserve to be argued with. It is not what people think the Lord should do; it is what the Lord has said He would do.

I never could understand how Protestant people who read the Bible so much do not fully comprehend the subject of Indulgences as to the remission of sin in the Catholic Church. They seem to think or pretend to believe that indulgences means remission of past and present sins and permission to commit more, because they are already forgiven by the Indulgences. They say the word signifies that, to indulge. This theory is held by people of education, and that fact is amazing in itself. Indulgences do not apply to guilt, but to the penalty that attaches to guilt. We are often told that the Catholic Church is very lax, and all you have to do is to commit sin and then get Indulgences. That is false. The Lord says that the sinner must be held until the last farthing of the penalty shall be paid. Hence, we believe in a middle state, or purgatory, and I have observed that many Episcopalians are now praying for the dead after having abandoned that doctrine. I am glad that it is so. They are beginning to believe in purgatory.

The Catholics are the only ones who strictly adhere to the teaching of the Bible in this matter. The principle of Indulgences is very clear. Now, as to the declared sale of Indulgences, that is another calumny against us. An essential part of the efficacy of Indulgences is repentance for sin, and if there is no sorrow nothing else can absolve the guilt and the penalty.

It is not the place nor the condition, but the mind alone that can make one happy or miserable—L'Estrange.

Never lay out all you can afford; for he that lays out everything he can afford often lays out more than he can afford.

A bad woman is the best helper the devil has on earth.