

The Catholic Record.

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

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The Catholic Record.

London, Saturday, November 2, 1901.

NOTE AND COMMENT.

It is amusing to read the comments of some of our editors on the Mayoralty campaign now in progress at New York. They seem to have an awful horror of Croker and Tammany and hope that the civic government will be placed under the control of impartial and clean-handed public men. So do we. But we are at a loss to know why they should lavish so much attention on Mr. Croker. If it were anything new, it might be pardonable; but consisting as it is of second hand stuff plucked from articles written by Mr. Croker's bitterest opponents it is not worth the writing. We have our own dirty linen to wash, and that done, it will be time enough to laundry Mr. Croker's raiment.

HOME ADORNMENTS.

In our days of "high art" it is well to bear in mind the following salutary advice of the Fathers of the third Plenary Council of Baltimore:

"Let the adornments of the home be chaste and holy pictures, and still more interesting and profitable books. No indecent representation should ever be tolerated in a Christian home. Artistic merit in the work is no excuse for the danger thus presented. No child ought to be subjected to temptations by its own parents and in its own home. But let the walls be beautified with what will keep the inmates in mind of Our Divine Lord, and of His saints, and with such other pictures of the great and good as will be incentive to civic and religious virtue."

UNRELIABLE JOURNALISM.

The statements, as appearing in the daily prints regarding the elevation of some United States prelates to the Cardinal dignity are utterly unreliable. The journalists who furnish the news delight in bamboozling the public, and they must smile at the avidity with which this enlightened generation gobbles up every airy tissue of fancy. The reports, also, that a few clerics are straining every nerve to capture the coveted dignity must appeal to the readers who are conversant with the history of party politics. But they are all moonshine and on a par with some of those cablegrams of the Spanish-American war which, though manufactured in press offices, were labelled "from our own correspondent at the front."

MANLY CATHOLICISM.

J. K. Huysman, the distinguished author, has the following to say of the Holland Catholics:

"The Catholics are everywhere in the minority, which doubtless accounts for the fact that they are marching on with serried ranks, forming a model company of grave Christians. A Catholic who does not live up to his religion is an exception here. To me there seems to be nothing like having been persecuted for one's faith to render it dear to one; for if it be true that Calvinism has degenerated, Dutch Calvinism has also, and the fold of Christ, it has also wonderfully strengthened. Dutch Catholicism, such as I have seen it here, has nothing effeminate about it; it is a simple, a manly Catholicism."

ONE WAY TO SPEND THE WINTER.

One of our friends told us recently that though he had "lots of fun last Winter he could wear the same number hat all the time." His plan was very simple. Instead of deserting the fire-side every evening for the club or billiard hall or street corner he devoted a part of the time to the bringing of sunshine into the lives of the old folk. He read them snatches from papers and books and contrived to convince the father and mother who are going down into the valley that he was not unminful of the years of toil and care given him ungrudgingly. It is a very good way to spend a winter.

HOW DO THEY DO IT?

Just now some of our organizations are looking about for something to make the winter months more enjoyable for their members. We are certainly not averse to legitimate recreation, but it strikes us that some of our young men "imagine" that the main object in life is "to have a good time." It is simply wonderful the hours they have at their disposal. They have leisure for nearly everything in the way of athletic meets; support the stage liberally—and do it all on moderate salaries. How they do it is a mystery of finance; and if they enlighten some of us who can just manage to pay our debts, they will earn a right to be looked upon as public benefactors.

THE EUCHE PARTY.

Speaking of recreation we hope our societies will not place too many eucure parties among their fixtures. It is no wise complimentary to them that they consider the eucure party as the best possible means to drive dull care away and incidentally to make a few shekels for some worthy object. It has its uses, doubtless, as Bishop Spalding puts it, "for the young and the feeble in mind and body," but none for the adult who has any sense of the value of time and any consciousness of the needs and claims of his better nature. Once in a while is enough. But to have them every week, and to ask people to attend them and to handle and shuffle cards and to chatter trivialities for hours at a time, betokens a very poverty of invention or else a low idea of our kind. At all events, it is rather a debilitating atmosphere, that of the eucure party, and we ask our young men to rate it lowly and to try to understand that "the only happiness a brave man ever troubled himself with asking much about was the happiness to get his work done well."

ANGLICAN CATHOLICISM.

Report has it that the Anglican body in the United States intends to designate itself henceforward as "the Catholic Church." If that be true it is an infringement on a copyright that has not as yet expired. It is, of course, an eminently respectable title, and the fact of Anglicans desiring to have it is proof that they are aware of its respectability. But what would it avail Anglicans to have the title of Catholic without Catholicity? As to time, it is certainly not Catholic, for according to the authoritative pronouncement contained in the Book of Homilies: "Laitie aii clergy, learned and unlearned, of all ages, seats and degrees of men, women and children of whole Christendom have beneat once drowned in abominable idolatry, and that for the space of eight hundred years and more." And with respect to place, it would require a very optimistic individual indeed to discern any evidence of Catholicity in Anglicanism. It is, however, a sign of the times that our brethren should hanker after the title of which to quote St. Augustine—"the Church alone has not without reason so kept the possession, that though all heretics desire to be called Catholics, yet if a stranger asks them where Catholics meet, none of the heretics dare point to his own house or church." And, considering that the title of Catholic evokes many memories of stress and storm, when it was a passport to block and scaffold and held in derision, and so far as this world goes, counted as the acme of foolishness, it is passing strange that Anglicans should seek to dub their organization of variegated doctrines and ecclesiastical millinery, as Catholic. We wonder what an Anglican bishop would do were he asked the following question: St. Ambrose tells us that his brother called a bishop to him and asked him whether he was "in communion with the Catholic Bishops, that is with the See of Rome?"

A QUERY?

We see that our old friend—Are our young men inferior to our young women?—has arrived in due season. It requires a boldness and deftness the handling of that query, and we are not going to attempt it. We may say, however, that our young men are inferior ever, that our young women in some respects, to our young women in some respects, as for instance, they cannot play the piano nor bow according to the approved standards, nor point out of these little cute things that may represent anything. We may remark in parenthesis that we are glad that they, or many of them at least, cannot play the piano because to many families nowadays are able to extract all kinds of music from that delightful instrument, that it is refreshing to think that as yet there are some on the planet who know nothing of its mysteries. One reason for the inferiority of young men is the crass stupidity of their parents. They tell us that they cannot afford to pay for a collegiate training. The expense in too many instances is valueless. Many more than would be required to give their boy a start in life. And how do they manage to keep their girl at a boarding school and to pay the fees for her tuition and "extras" for years? It is all very pretty to see their daughter tripping up for a medal at commencement day, but the beauty of commencement can be easily marred by the picture of her untrained and undeveloped

brother working for a paltry pittance in office and elevator and qualifying himself for a place among the poor ignorant Catholics so often alluded to by our separated brethren. When may we expect fathers and mothers to have common sense in this matter?

THERE ARE COLLEGES AND COLLEGES.

"What are the Ten Commandments? I have just happened upon a reference to them in Chaucer." This is the question an advanced young woman in one of the leading United States colleges is reported to have asked her instructor. Our authority is the Rev. Dr. Hutington, rector of Grace Church, New York, in his memorial sermon on President McKinley on Sunday, September 15.

We know a school not many miles from here which has a very large attendance of pupils, both Catholic and Protestant. Not many terms ago the leading class was questioned by the principal regarding the Ten Commandments: "Hands up, all who can recite the Ten Commandments;" and every Catholic hand in the class went up, and only one other. And the principal after expressing some amazement passed on to other things. For this we can give names and dates.

The bare thought that an otherwise cultured lady (for has she not read Chaucer?) should be ignorant of the existence even of God's Commandments, is ample enough to give a rude shock to any of our Catholic children in pinafores. If this ignorance is possible in the case of Dr. Hutington's advanced young woman (as advancement seems to go in the United States) may the ignorance not be quite as prevalent among the less favored classes? We should wish to think otherwise, but the fact that an absurdly small percentage of non-Catholics in the United States attend any place of worship where they can hear any reference to the Ten Commandments, and as a topic of preaching in Protestant pulpits are decidedly unpopular, some of them being particularly tabooed, prevents us from having any doubt in the matter.

The moral for those of our Catholic parents who would send their sons and daughters to secular institutions of learning—because they are so respectable, you know—well, the moral is Punch's advice, "Don't." Support your own colleges, especially those for the boys; and if they are aught behind other institutions in professional equipment your money will serve to strengthen their hands.

SENSATIONAL JOURNALISM.

The sensational press over the border is running the gauntlet of adverse criticism. Editors of great and small sheets are out in battle array, and while clamoring for more respect for authority, less coarse cartooning and prurient details of divorce and police court proceedings, are unanimous in declaring that the New York Journal is the prime offender in all those respects.

It strikes us that some who are loudest in demand for a more wholesome press have suddenly developed a very delicate conscience in this matter. A few of them also have no regard for truth and justice when dealing with Catholics, and yet they are on the house-tops bewailing the low standards of the editorial sanctum. It is a mere case of the green monster or indignation, but we are willing to wait and to let time and party demands test the genuineness of their sentiments.

We are of the opinion that sensational journalism is a menace to the well-being of the commonwealth, but we do not all agree as to what it really is. We all admit that dailies pandering to the vicious tendencies of their readers by picturesque descriptions of robbery and incest, and whose columns are filled with all manner of advertisements, are sensational. But what about the sheets that malign citizens because of their religious tenets; whose editors can never see but evil in a political opponent; who exploit his most trivial faults as crimes of the greatest magnitude and who use cartoon, insinuation and accusation in order to discredit him in the eyes of the electorate? We think it is, and of the most debasing kind. The dailies whose chief arguments in a political contest are the scurrility and cheap ridicule begotten of fanatical partisanship and which delight in caricaturing public men who are, no matter what opinions they may hold, entitled to common courtesy, and in appeals to racial interests and prejudices are a reproach to decent newspaperdom.

That style of paper may please healers, office-seekers and unprincipled politicians, but it is disapproved of by those who are not in those categories. It is because of that the power of the press is looked upon lightly by the influential, and that the habit of believing anything a paper says is decidedly on the wane among all classes.

We may feel inclined to berate the sensationalist of the United States, but let us first flush our own journalistic sewers. That done, we can begin to put into practice the beautiful advice we have given our neighbors and to bend ourselves to the evolution of a newspaper devoted to noble purpose and to raising its readers to the contemplation of lofty ideals: crammed full of legitimate news and advertisements from trustworthy sources; free from cynicism and slander; a newspaper "never mean or little in its disputes, never taking unfair advantage, never mistaking personalities or sharp sayings for arguments or insinuating evil which it dare not say out; a newspaper, in fine, that may be read by young and old and always with profit."

CHRISTIAN SCIENCE.

McCracken—"It is not customary for patients to catechise doctors before they consent to take their medicine, neither would it be reasonable to insist upon understanding Christian Science thoroughly before asking for help from it."

Comment—"This plea is just as valid—and no more so—in the mouth of the quack or the hoodoo doctor. The wise and prudent man will be very slow to accept the claims of every new comer with a cure—all nostrum. He will, with good reason, want to know something definite about the doctrines or principles upon which the claims of the new-comer rest. The higher the claims, the more need of careful scrutiny. Even the credulous patient should be shocked into caution when told by the Christian Scientist healer that he is not sick, that the pains and aches that torture him to the verge of desperation, and the angry gunshot wound that eats his flesh away are all nothing but creations of his own imagination. Even the most credulous should hesitate before swallowing that dose. Still more should they hesitate when told that the body, racked with pain or decaying from cancer of leprosy has no real existence, is nothing more than a lie which the mind tells to itself."

To say that the patient should not catechise the doctor that talks in this manner is to require him to seek health at the sacrifice of his reason.

McCracken—"But, assuming that the patient is interested to know something about Christian Science before enjoying its benefits, he would certainly not be told that he had 'no body.'"

Comment—"The Christian Scientist who would not tell the patient that he had no body would be hiding from him a fundamental principle of Christian Science; which is, that there is nothing but mind and its ideas or subjective forms. To tell the patient that he has a body, with the mental reservation that the body you say he has is only an idea in his mind, is to deceive him. It is to make it appear that you agree with him when you know you do not, for to him his body is a real, material thing, existing in the universe of matter, and not existing as a mere idea in his mind. The Christian Scientist who would not tell the patient that he has no body, is to deceive him. It is to make it appear that you agree with him when you know you do not, for to him his body is a real, material thing, existing in the universe of matter, and not existing as a mere idea in his mind. The Christian Scientist who would not tell the patient that he has no body, is to deceive him. 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OUR BOYS AND GIRLS. A VOICE FROM PURGATORY.

In the year 1865, a young girl aged thirteen, was at school at Mt. St. Charles, in Pennsylvania. Her father was not practical Catholic, the mother being dead, and fallen away from the observance of his religion.

CHATS WITH YOUNG MEN.

No human being ever was sorry for love or kindness shown to others. But there is a bitter remorse in remembered neglect of coldness to loved ones who are dead. Especially to those about the same hearth.

PEACE-PARTED.

Why Public Masses of Requiem Were Not Sung for the Soul of the President McKinley. Providence Visitor.

FIVE MINUTES' SERMON.

Twenty-third Sunday After Pentecost. REVERENCE FOR GOD. Brethren: I wish to speak to you this morning on reverence for God.

THOUGHTS ON THE SACRED HEART.

Have a great devotion to the Sacred Heart of Jesus, send your petitions for the faithful departed to It, and their efficacy will increase in the rays of Jesus' burning love.

THE SOULS IN PURGATORY.

After my death take care to have a great many Masses and prayers said for me in all churches and religious communities in France, and give me a share in all the good works which you shall do.

IMITATION OF CHRIST.

Gratitude for the Love of God. And they who attribute to God all whatsoever good they have received, seek not glory from one another, but that glory which is from God alone.

EARTH'S FORGOTTEN ONES.

Alas! they are numerous, very numerous, those unhappy ones whose memory has gradually faded from the hearts of others, and who, far from those who loved them, are passing away without venturing to utter a plaint.

THE LIQUOR HABIT.

On the occasion of a lecture delivered before a large and appreciative audience in Windsor Hall, Montreal, in honor of the Father Matthew anniversary, Rev. J. A. McCallen, S. J., of St. Patrick's church, and President of St. Patrick's Total Abstinence Society, paid the following grand tribute to the value of Mr. Dixon's discovery for the cure of alcoholism.

THE LONDON MUTUAL.

Established 1859. The LONDON MUTUAL Fire Insurance Co. of Canada. Head Office, LONDON, ONT.



SURPRISE SOAP. Is a Pure, Hard, Solid Soap. Economical in wearing qualities. Most satisfactory in results.

USE THE GENUINE MURRAY & LANMAN'S FLORIDA WATER. THE UNIVERSAL PERFUME. FOR THE HANDKERCHIEF TOILET & BATH. REFUSE ALL SUBSTITUTES.

FIRST AID FOR THE WOUND. POND'S EXTRACT. FOR BURNS, SPRAINS, WOUNDS, BRUISES OR ANY SORE OF THE SKIN.

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CHURCH BELLS. Chimes and Peals. Best Superior Copper and Tin. Lowest prices. McSHANE BELL FOUNDRY.

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C. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall on Albion Street, Richmond Street, Wm. Smith, President, P. F. Boyle, Secretary.

Fortify the system against disease by purifying and enriching the blood—in other words, take Hood's Sarsaparilla.

Are you a sufferer with corns? If you are get a bottle of Holloway's Corn Cure. It has never been known to fail.

Success. In business comes when through satisfaction is given the public. That's why Nervine sells so rapidly. Tootsie's external finds a market in Pain, Internal or External. Finds a prompt antidote in Nervine. Try it.

Full particulars regarding this medicine can be obtained by writing to Mr. Dixon, No. 81 Wilcox street, Toronto, Canada.

