

The Catholic Journal

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SATURDAY JUNE 4, 1893

Weekly Church Calendar.

Sun. 6.—Pentecost or Whit Sunday. Less.
Acts 1:1-11. Gosp. John xiv, 28-31.
Mon. 7.—Whit-Monday.
Luk. 24:1-7. Gosp. Matt. xxv, 1-13.
Tues. 8.—Of the Octave. SS. Primus and
Felician, Martyrs. Ember Day. Fast.
Wed. 9.—Of the Octave.
Thurs. 10.—Of the Octave. Ember Day. Fast.
Fri. 11.—Of the Octave. Ember Day. Fast.

AUTHORITY SET ASIDE.

Our Protestant brethren do not like to submit to legitimate authority. This dislike has been characteristic of Protestants and Protestants since the birth of the latter. In fact it is one of the corner stones of Protestantism. Luther and his followers broke away from the Catholic Church because, so long as they remained in the fold, they were compelled to submit to the infallible head whom Christ had placed over that Church. They preferred to set up a little establishment of their own where each man could be his own Pope, and each could interpret Scripture according to his own ideas. The wrangling and confusion caused in the religious world by the application of this erroneous principle of private judgment, are now matters of history. Heresy begot heresy, until to-day probably no man living can name all the sects into which Protestantism has divided and sub-divided. And all this chaos because there was no final authority to decide controversies as they arose. One man's opinion had as much weight as another's. We believe these foolish people will next be cutting off their own heads to prevent the brain from exercising authority over the hands and feet. Will they never recognize the folly of trying to make a head of each member of the body? In the Catholic Church how different. As in all well regulated bodies there is a head, and when that head speaks all the members obey. The result is a compact body, one in faith and doctrine throughout the entire world.

It is now proposed by our Protestant friends to deprive the family of a head as they have deprived the Church. At a Methodist conference in Maryland, a resolution was adopted providing that the word "obey" be omitted from the marriage vow made by the bride. In other words the wife will be as much entitled to call herself the head of the household as the husband, and her authority will be equal to his in all things. If the child of such a couple is forbidden to do one thing by its father it may be commanded to do the same thing by the mother. There being no higher authority, what is the child to do? He would probably act as best suited his own inclination. How much control would such parents have over their children?

God has ordained that the husband shall be the head of the family. So the Catholic Church teaches, and wives are reminded that they must be subject to their husbands. The woman who fears to make this vow of obedience should wait until she finds a man whom she can trust to that extent before entering the state of matrimony.

It is true that the authority thus conferred upon the husband and father is often abused, and the head of the household is too frequently a domestic tyrant. It is a hard and a painful thing to say, yet we are forced to make the admission, that in very many Irish-Catholic homes this is actually the case. We believe a score of cases could be pointed out, where the children, at the coming of the father in the morning, tremble, rather than in the expectation of a pleasant greeting, and the wife receives surly replies to the questions she asks of her husband.

should treat her gently and affectionately. And this is not always due to drink; it proceeds from too stern a nature and the false idea that harshness will inspire more respect than a gentle yet firm course. Fathers who act in this way are a scandal to their children, and an object of contempt to their fellow-men.

For Catholics, the Holy Family is ever a safe model. There gentleness, obedience and all the Christian virtues are fully exemplified.

CHRISTIAN EDUCATION

In another column, we publish an extract from a sermon delivered by the new Archbishop of Westminster, Dr. Vaughan, on the occasion of his taking possession of his pro-cathedral, at Kensington. That the Archbishop fully realizes the importance of giving a Christian education to the child, is apparent from his earnest words.

One sentence of the sermon, at least—"To perpetuate a race of genuine Catholics, you must have genuine Catholic education"—will go down to history. The position of the Church on the educational question is summed up in these few words. They express her belief as to what the child of Christian parents, in fact all children, should receive. Parents sometimes harbor the idea that because they are Catholics, their children and their children's children will likewise be. Unless the warning contained in the words of Dr. Vaughan be heeded, that hope in many cases will be vainly cherished.

We are accustomed to look upon the Irish as a Catholic people, and nobly have the great majority belonging to that race kept the faith. Yet we can scarcely pick up a daily paper without noticing that people bearing Irish names are connected with Protestant denominations. We find purely Celtic names mentioned in the list of non-Catholic marriages; in another column we observe that the superintendent of this or that Sunday school has a decidedly Irish name. And so the story goes. With the Germans and other people regarded as Catholic, the case is similar. We believe that many of those alluded to—Protestants with Catholic names—are the descendants of emigrants who settled in those parts of the country where priests were few and the opportunities for hearing Mass were exceedingly scarce; and where Christian schools had not been established. But even in our own day cases of apostasy are not unknown. Every safeguard should be thrown around the Catholic child, and he should be educated in schools where he may breathe the pure atmosphere of Catholicity. Religion does not come by inheritance. The parent or teacher, though, may teach the child how to acquire it. Whatever the nationality or faith of the parents, "To perpetuate a race of genuine Catholics, you must have genuine Catholic education."

PENTECOST.

"And the Holy Ghost descended in the form of tongues of fire and sat upon every one of them."

So we read in the Acts of the Apostles. To-morrow the Church commemorates that event. It is more than nineteen centuries since the twelve poor fishermen were thus miraculously endowed with the gifts of the Holy Ghost, and as we look abroad over the earth to-day and observe how widely the doctrine they preached has been diffused the miracle seems not less great. The Church which their Master founded is indeed spread throughout all nations.

Where men worshipped idols of clay, the Christian church may now be found. Where the name of the one true God was unknown His holy Gospel is preached in regions formerly unknown to the great majority of mankind.

The same Spirit which filled the Apostles is with the Church to-day, speaking through her visible head and guiding men from the paths of error to the one right path.

Could the Catholic Church summon all her communicants to one grand rendezvous, the number of languages spoken would bewilder listeners, as those who listened to the Apostles centuries ago were bewildered. And the doctrine taught would be the same.

ANNEXATION.

The Irish-Canadian, of Toronto, whose editor, Mr. Patrick Boyle, has been in the journalistic harness for many years—so long that he should be in every way competent to form a correct opinion—is heartily in favor of annexation to the United States, and in a recent article gave good reasons for his belief that such a step would be beneficial to Canada.

Sooner or later our northern neighbor will be forced to take that step. While our republic has been prospering, Canadian towns and villages have gone backward. The spirit of enterprise so noticeable in the United States seems utterly lacking a few miles beyond the border. Were the two countries under one government the condition of affairs would probably be improved. At least the experiment is worth trying.

There seems to be as much opposition to the proposed union on this side the line as on the other. It is urged that certain elements of the Canadian population would be undesirable citizens. Yet thousands of emigrants of the same class land on our shores every year; and they turn out to be pretty good citizens, too.

Her Cahenshly has re-appeared, with another explanation of his plans and intentions. If he loves his Church as he claims to, he will serve it best by keeping quiet about matters concerning this country. Irish, German and American are tired of him. Verily, he tries even our calm temper. Scat! Get out!

The new management of the street railway company deserves all praise for the consideration shown employees. It was only a little act to praise and thank the men for the manner in which they discharged their duties Memorial day, but it showed a kindly spirit, and probably made the men feel grateful.

The Schooner Yacht.

Although the schooner is generally deemed a big yacht, it is nevertheless a fact that small schooners are desirable boats to have, and that the number of schooners of small tonnage is increasing. There is no denying the advantage of the schooner's rig over that of the sloop. A schooner of forty feet is handier, safer and less expensive to run than a forty foot sloop. The schooner is peculiarly adapted to all weathers, and a small crew can handle such a vessel with ease, when to manage a sloop of equal size would require the best of efforts of "all hands and the cook." The reason for this is that the schooner's sails can be attended to one at a time, which is not the case with the big mainsail sloop.

Any yachtsman of experience can relate tales of hard trials with a sloop in rough weather that would not have worried a schooner's crew at all. The waters of the eastern sound and of Boston harbor have many of these little schooners, and their owners get from them an amount of comfort that can never be appreciated save by one who has had experience with both schooner and sloop.

Such a yacht is cheap to build, cheap to run, and very roomy. For men who seek to yacht for pleasure, comfort and safety the schooner and the yawl are beyond question ideal boats. If racing be the desire of the yachtsman, however, the cat, gib and mainsail sloop, and cutter rigged yachts are the boats in which he should invest and sink his cash.—F. W. Pangborn in Century.

Sheep on the Track.

"Sheep," said Engineer Willard, "cause more trouble than any other stock. An engineer always tries to guard against killing stock, but if I had my choice I would rather run into cattle, horses, hogs or any other animals, rather than sheep. Many thousands of sheep are in the great flocks that sometimes cross the tracks of western railroads. Where there are no fences a quick turn in the road through cuts may find the locomotive moving right through them. It is well known how sheep follow their leader. Notwithstanding the moving train they continue to rush under the cars, and sometimes many are killed that the locomotive never touches. They really commit suicide, crowding under the wheels before the train can be stopped.

"Sometimes over 200 or 300 sheep have been killed. But the wool gets into the running gear of the engine, and this causes the engineer more trouble than the killing of other stock. Sometimes the engineer is compelled to stop and clean out the wool that works its way into the more delicate machinery. At the end of the trip a search is also made for wool that may have escaped the attention of the engineer in his examination."—Denver News.

Right Respects.
We don't all look at questions of ethics in the same way. A young English traveler in Valencia became snubbed of a gypsy girl, but told the mother that he was not rich enough to marry her. The mother laughed and said: "What! not rich enough in the land of guineas? Why, with so accomplished a thief as my daughter, you will be a millionaire in a twelvemonth."—New York Tribune.

SACRED TALISMANS.

CAREFULLY GUARDED STONES AMONG THE CHEROKEES.

The Greatest of These Are Inspiring Beliefs About the Ulaquiti, a Transparent Stone About Which Numerous Stories Are Told—Its Owner.

Stones endowed with magic powers have held an important place in the world's belief from the days of the oracular stone in the breastplate of the ancient Jewish high priest down to the Lee penny and the murrain stone of modern times. The Cherokee medicine men make use of several stone talismans, commonly crystals found among their native mountains. One is a translucent purple stone about an inch long, with a sharp point. With this the conjurer claimed to be able to find lost or stolen articles, or to tell the whereabouts of game in the mountains.

To test the matter a coin was thrown into the grass at random while he was not looking, and he was told the money was his if he could find it. Procuring a string about a yard long he tied one end of it around the middle of the stone. Then holding the stone suspended in a circle with a stroke of his finger, at the same time reciting in an undertone some secret formula. The stone revolved rapidly, then more and more slowly, and stopped with the point toward the north. He walked a few feet farther in that direction, gave the stone another twirl, and again repeated the formula, explaining that it must be done seven times, and that on the seventh trial the stone would point to the exact spot where the money was lying.

Having gone through the whole performance, he finally halted at the wrong place. After hunting in the grass for some time he was obliged to give it up. He declared that his failure was due to the fact that the stone was not fastened as it should have been. The other Indians said that the stone was all right, but that the man was a liar, which was perfectly true, and that, although a pretty good doctor, he knew nothing of magic. They asserted that in the hands of certain conjurers, whom they named, the stone never failed.

To obtain a knowledge of future events they use another talisman. They put it into a bowl of water, where, according to their testimony, it moves about on the surface, following the direction of a knife in the hand of the conjurer, who all the time repeats his secret formula. Whipple describes that ceremony as he witnessed it among the western Cherokees forty years ago. The talisman was a small round piece of very dry grass.

The greatest of all Cherokee talismans is the Ulaquiti (literally transparent) stone. There is no end to the stories concerning this stone, which the Indians invariably speak of in a half frightened manner, as children speak of ghosts. They assert that it is a magic scale from the head of a great horned serpent, with a body as large as a tree trunk and two blazing coals of fire for eyes, which lived ages ago and worked terrible destruction among the people until it was killed by a famous magician. In the encounter a single drop of the serpent's poisonous saliva fell upon the head of the slayer, whose hair was transformed into a mass of writhing snakes.

The Indians describe it as a triangular crystal, flat on the bottom and tapering up to a point, and perfectly transparent with the exception of a single red streak running through the center from top to bottom. It is evidently a beautiful specimen of rutile quartz, so exceedingly rare that the conjurer who can obtain one outranks all his rivals.

The stone must be fed, the Indians say, with the blood of small game every seven days—rubbed over with the blood of the animal as soon as killed. Twice a year it demands the blood of a deer or some other large animal. It is wrapped in a whole deer skin and kept in some secret cave in the mountains. Were the tribute of blood to be withheld or neglected the Ulaquiti would issue from its hiding place at night as a great blazing ball of fire, and fly through the air to satisfy its appetite by drinking the lifeblood of the conjurer.

The original owner was afraid of it, and he changed its hiding place frequently, so that the stone might not be able to find its way out. When he died it was buried with him, as otherwise it would issue from its cave by night, like a fiery meteor, to search for his tomb night after night for seven years. But, if unable to find its owner, it would go back to sleep forever where he had placed it.

An far back as 1768 Timberlake heard of the stone with the wonderful story of its origin. He said that it was kept hidden in some place known only to two women, who refused to betray the secret. Adair, the celebrated trader, also speaks of it a few years later. The conjurer refused to let him see it for fear of profanation.

When consulting ideas to any unknown or future happening the conjurer gazes into the Ulaquiti, and there sees mirrored all that he wishes to know, and by the action of the spectator, or its position near the top or bottom of the talisman, he learns not only the event, but also its proximity in time or place.

It is believed that only one of these stones is in the possession of the eastern Cherokees. The owner has refused all inducements to show it. He said that he kept it hidden in a cave, wrapped in his deer skin covering, and that if he should expose it to the profane gaze of a white man he could kill no more game, even if he were permitted to live. It was very evident that he believed what he said, for no other could change his determination.—New York Sun.

Spargeon's Meddles.

Mr. Spargeon once wrote to the archbishop for permission to drive through his park, including a stamped envelope addressed "C. H. Spargeon." The archbishop answered, writing "off" before the name was written.

The human nose is an apologetic plant compared with the magnificent organ of the horse or dog. Our sense of smell is, when contrasted with our sight and hearing, singularly undervalued. We can arrange sounds into series; we know E is between D and F; we appreciate octaves and harmonies. Similarly we can put the colors into order, decide upon the amount of blue in a purple and get almost to emotion at the sight of a white star in the blue of a summer twilight or of the amber sunlight gliding between the blades of grass.

But this serial arrangement, this sorting and selective choice, is entirely beyond our rudimentary sense of smell. To us the idea of the scent of the violet being a rich harmony, or the suggestion that the frying of onions is a discord, or that patchouli and the new mown hay are pleasant things in different times and keys, sounds utterly nonsense. Our noses are entirely too dull to effect the analysis necessary before scents can be distinguished as complex and sorted and remembered so as to be made an æsthetic pleasure.—London Globe.

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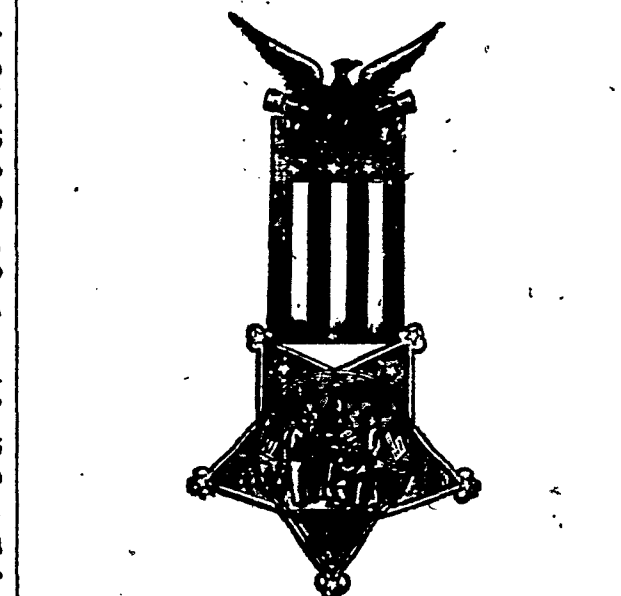
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