# Catholic Record.

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

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history, testimonies so many as

almost beyond the possibility of mar-

"From all the pages of history, I

say, proofs come to us of the immortality of the soul. Long before the days

of popular education, back even beyond

conspiracy, nor collusion could possibly affect this world-wide testimony which

comes to us from the history of all the

hope or place before humanity such a fate. But one solution can be given to

the universality of this belief, and that

is that from some source as high as the trend of the belief itself came that im-

print on the heart of humanity, as a

first principle of feeling and hope ; and

to that same source must we credit the

continuance of that same feeling

throughout all the ages.

If this be the Creator (and this is

the only logical expression of that first

source) then the Creator has implanted

this belief for a purpose; at least he

could not have given such a hope to humanity without a possibility of its being realized. For the Creator must be honest—and it would not be honest

to have created such an aspiration un

witnesses in those whose writings re-

present the spirit of their races and the

hopes of their peoples. Hence all through the years when their prophets

which were by them believed to be their peoples' goal, and whether it was

the Hesperides or dim homes where the sunlight played on the mountain

flight their fancy might take, they always expressed the certainty of a

future awaiting their people.

witness

death forever.

Christendom with all

are

tian inspiration need not be called

ibraries; they are in the centers of

of the soul, but even the possibility

poison of his principles in the rhetoric

"He preached suicide, death and ob-

that he had done, he turned to ask the

question, 'What of the future?' Then and there he paused, hoping that there might be some basis for the other life

and the other land, which showed that

though he might spurn all theology, might blaspheme the Lord and Master,

yet he could scarcely in his own heart

crush the yearning hope that those whom

he loved he might somehow or some-where meet again. And I cite him be-

cause he is an exception, belonging to a school that is now without scholars,

without even the form of a propaganda.

whereas the strong testimony and vig-

stronger by the quiet but steady achievements of the later and more

reverend scientists. These men recognize the limitation of their own sphere

is not contained in their conclusions.

orous faith of Christendom becomes y

Only once did he halt, and that livion. Only once did he hait, and was at the open grave of his dead brother, when, after proclaiming the virtues of the deceased, and the good

of which he was master.

they are everywhere with us

shelves of our

peoples, all the races, all the tribes.

some materialistic evolution?

1363

# The Catholic Record.

LONDON, SATURDAY, DEC. 3, 1904.

RECORDS OF HEROISM. In the Catholic World for November

the Countess of Courson has an instruct. ive article on the Society of Foreign Missions. Such articles are always timely, for they tend to uplift us into an atmosphere of love and self sacrifice. But to many of us the history of our missionary heroes is unknown.

Records telling of those who first planted the standard of the Cross in our own land have been used by writers as source and inspiration for many a glowing page of history, but they still wait to grow under some skilful and reverential hand into a grand, historical picture. We are too busy keeping up with the wild rush to devote time to the study of the careers of those who builded better than they knew. To all, however, who love the history of Canada we recommend the perusal of on behalf of the heathen by Father the lives of the early Jesuits of Canada Alexander de Rhodes, S. J., a missionwho hore across the ocean the blessings ary of repute. He was anxious to of Christian civilization, " leaving behind them," as Bishop Spalding says, "the narrowness and hatred, the political and social wrongs with which it had become associated," and who, derided by the unthinking, will ever be reverenced by all who can be thrilled by unselfish thought and deed. They were sons of the Catholic Church who bent themselves to the upbuilding of the civilization which we enjoy to-day. The Franciscans came first; and then the sons of the soldierly Ignatius, who were actuated here, as in every other country of the world, by the motive of the "greater glory of God." The Jesuit is associated with plots and Mgr. Colotendi to serve the Church in various other things that exist only in the luxuriant imagination of the sensational novelist. But we know him as the one who, as Spalding says, was the first to push the forest brambles aside, the first to cross the threshold of the wigwam of every native tribe, the first to plant the cross of Christ in the wilderness, and to shed his blood cheerfully at its base. Not a cape was turned, records Bancroft, nor a river entered, but a Jesuit led the way. We can look back and see them accompanying the savages in their wanderings, now narrating to them the story of the great Manitou beyond the stars, again exposed to brutual rage and torture, but possessing ever their souls in unalterable peace and indomitable courage. Heroes there are, but none worthier of a place on the roll of fame than the Jesuits of Canada. To plant the flag on the parapet of a blazing battery; to lay the hand of charity upon those stricken with loathsome disease is heroic, but to live and toil away from the amenities of life and to die as becometh a priest and a manas a priest with a blessing for his torturers, and as a man unwavering and on a higher plane of

tory of faith and courage whose memory will go on through the cycles of time. We make no apology for adverting again to the utility of knowing our own. In public addresses which come under our notice, we see but rarely any reference to our early missionaries. We are invited to laud the loyalist and the pioneer who fought the wilderness. But let us, without however withholding due tribute from anyone who has contributed to the upbuilding of Canada, not forget those who were the first to lay the foundations of our civilization. To know them is to love them. And loving them we breathe in an air that invigorates and make us secure against the self-indulgence which is so prevalent. The young can be interested in them and the grown ups also. Instead, then, of frittering away our time on chatter, on the prints which chronicle the things that pass, why not give a part to becoming acquainted with these gallant soldiers of Christ who went to death as men go to a marriage feast. But to return to the Society of Foreign Missions.

heroism. Good reading this-the his-

unflinching-18

# UNHAPPY FRANCE.

The society has an enviable record in the field of missionary sport, and, glancing over it, we find it hard to believe that the France to which it has given unfaltering allegiance is in such sore straits. But so it is. The France of Clovis and Charlemagne, of the Crusades and Bossuet, of Lamoriciere and Charette, is in the hands of men who are striving to make it recreant to what Lacordaire called the " religious vocation of the French nation." The bitter minded man who walks backwards ought to remember that the first Napoleon declared that

the Church alone brings true happiness to any well organized society, and consolidates the foundations of every good government; that the Catholic religion is that which, above any other, is adapted to any kind of government, and which in a special manner develops the principles and upholds the rights of a democratic-republican government. After signing the Concordat he said : "The history of sixteen centuries has convinced me that the Catholic religion is the one which best suits France, and that it alone can make the French people happy." Combes may live to subscribe to these sentiments.

### A NOBLE FOUNDATION.

The founders of the Society of Foreign Missions were animated by the spirit of the school that claimed men such as St. Vincent de Paul, Bossuet, Bourdaloue, M. Olter and others. Earnest and enthusiastic, they responded readily to an appeal made to them organize in the missions a regular ecclesiastical hierarchy consisting of Bishops and priests. He had been commissioned by the Holy See to select European priests who were willing and capable of ruling an ecclesiastical community and whose hearts would have to be of gold though their croziers might be of wood. Poverty and suffering, perchance death in cruel form, would be their portion. But the students who listened to him saw nought but the souls to be saved. After much delay Rome sent three of them to the East in 1658-viz., Mgr. Pallu to Tonking, Mgr. de Lamothetendi to Cochen-China and Northern China, Tartary and Korea.

## STILL FLOURISHING.

Before leaving Paris Mgr. Palla exhorted his friends to found a seminary for the training of future missionaries. Generous souls supplied the means for this, and in 1663 Bossuet formally introduced the Society to the world, in a sermon at the opening of its seminary. Want of space prevents us from following its varying fortunes. Suffice it to say that the men who bore its banner were ever worthy of its founders. The statistics for 1902, says the writer, inform us that the society now serves 30 missions: it is represented by 35 Bishops and 1,236 priests; all these are French, the Society being an essentially French institution. To all these missions are attached schools, hospitals, orphanages, churches and chapels. In the course of the year 1902 over 34,000 adults and 130,000 infants were baptized either by the missionaries or by their catechists.

# THE TROPHIES OF VICTORY.

Needless to say that the Society has received its bapti home in Paris are preserved the trophies of the victories of its sons. Just as the battle-scarred banner quickens the enthusiasm and loyalty of the soldier so also the memorials of the martyred missionaries keep their memory precious in the hearts of those who aspire to emulate their example.

They who sit in easy chairs and indulge in the inexpensive occupation of doing heroic things in imagination strive to understand the phenomenon of men spending themselves for the cause of Christ and dying for it. But no wonder that, trying to account for it by human standards, they are at a loss for any adequate explanation. What bewilders them is that there seems to be nothing in it for the missionary. If he could make a " grand stand play "once in a while, and have it chronicled, they might ascrible his devotion to a love of notoriety. But when it comes to men forsaking home and friends for far-away lards, and courting toil and poverty, and weighing all things human as nothing against the salvation of a soul-well they put it down to fanaticism. They could learn, however, the real reason from the clerics who set out from Paris with their faces eastwards.

# THE MOTHER OF MARTYRS.

"If," says the Countess of Courson, 'the French Catholics, taken as a body, have allowed political differences to hamper their activity individually, they continue to present noble examples of devotedness and enlightened zeal." We remember, too-and this is a power ful incentive to hope for better thingsthat the eldest daughter of the Church, whatever may be her errors, is still the mother of missionaries and martyrs, and that as such she has a special claim

upon the mercy of Him Who is mindful proof from the character of the soul itself, but we have witnesses that some from every field of thought, from every sphere of life, and from all the pages of even of a cup of cold water bestowed in His name and for His sake.

#### ARCHBISHOP GLENNON'S ANSWER TO A SOCIALIST,

Church Progress. St. Louis. His Grace Archbishop Glennon, in his regular monthly sermon at the New Cathedral chapel, on Sanday, on San-, answered the attack made on him the Socialists at their Music Hall eeting for his stand against Free Text

The Archbishop said: The Archbishop said:

"It is pleasing to note the general interest elicited by certain strictures of mine on the free text book amendment, to be voted on Tuesday.

"I said it was a step toward Socialism, and I notice that the Socialists badd as was a macting for the purpose.

sm, and I noted that the purpose, among other things, oi denouncing me. Strange to say, their indignation took the form of agreeing with me. They admitted it was a Socialistic measure, and they propose not only to have free books, but free clothes and free food as

"Now, I rest the case there. It only remains to be seen whether the voters Tuesday next propose, by voting for the amendment, to inaugurate the socialistic era."

Continuing his sermon on "Life After Death," he said, in part:
"That dread question before which humanity halts, and which perhaps of all others requires and expects as answer, is whether death ends all; whether with the end of these fast-

vanishing years the end comes to each of us; whether the 'hic jacet' written of old on the tombstones are the last words spoken, and the only evidence of the one who rests there?

"This dread question has caused more heartburns, has created according

as it is solved, more hope or despair, than any other that comes in the strange composition of life. To that question various answers have been given; in its solution the deepest thoughts have been expended; at its shrine have been laid the offerings of poets and sages, and yet it remains for us the crucial question, lying in the background of all our religious and moral endeavor. Especially must this question come to us at this time of the year, when we watch the falling leaf and see in earth and air and sky the evidences of dis-solution and decay. The thought comes to us, Must we go down into oblivion as the withered leaf?

'Now, following the season's course and arguing from the side of the mater ial universe, the student of physical science rises to remark that as it is with blighted tree, as it is with the withered grass, so shall we, one by one, go down to oblivion and the grave, and that Mother Nature in taking care of our asies shall obliterate that personality that we had vainly hoped would endure. And as the reign of physical science increases, so also does it become more and more a plausible theory in the world of thought, that all our dreaming, all our aspirations in this regard, are but vain and foolish, and that under the pitiless logic of science we must admit the inevitable and bow to laws which we cannot undo-laws which must endure even to our own undoing.

LIFE BEYOND THE GRAVE.

"In the face of this so-called progressive physical science, it may be asked what witnesses we have to bring before the bar of human reason, testimony will be worth reckoning, which will be able to uphold us hope that there is life beyond the grave. To summon some of these witnesses, my dear friends, is my task to-day-and a pleasing task it is, be-I am not only convinced of the sincerity of their testimony, but in a higher and truer sense I am convinced of the conclusiveness of that testim and its expert character concerning the subject treated.

lect treated.
If physical science tells you that it evidence of immortality, if it says that the heart that once beat ceases to beat forever, and that the body that crumbles to dust most certainly loses all continuous entity then physical science only tells you half the truth. For, when we consider that this personality of ours is not only the material body, but also the thinking mind, the spiritual soul, we at once see that there are premises to at once see that there are premises to argue from that physical science must

necessarily ignore.
"So plain is this that the mere definition of terms explains it. Of the mind, phpical science knows nothing, yet the mind exists, and it can be just as clearly and as logically demonstrated as the existence of the body. Now that as the existence of the body. Now that mind, not governed by physical laws, certainly should not be governed in its life by physical results, and therefore its life and the life of the soul may not be judged by physical results in re gard to the character or permanence of

" Death is the expression only of the disintegration of these material things that physical science has to deal with, when we come to the the soul life, we know that it is not material, that it is not composed of parts, but is and must be simply a spiritual substance and consequently not admitting of disintegration; it is equally immune from that other word which is synonymous with disintegration, namely, Death.

SOULS DO NOT DIE. "This truth, namely, that our souls do not die, is thus plainly a truth, not proven, it is true, by physical science, but nevertheless true, beyond the power of physical science either to griticise or predicate. ower of physical science either to riticise or predicate.
"Furthermore, we have not only the own limited studies a complement and a setting."

criticise or predicate.

## LESSONS FROM ADVERSITY

In a virile sketch of the career of Louis Veuillot, the great French Cath-olic journalist, now appearing in the Irish Ecclesiastical Record, the writer, Rev. James McCaffrey, of May-nooth College, recalls some develop-ments of the educational problem in France, half a century ago, which have an intimate bearing on the troubles of the Church in that country at the pres of popular education, back even beyond the days of civilization, at the very dawn of history, the first plainly de-veloped belief of all these rude peoples was that there was some refuge, some hope, some home beyond the grave. Neither education, nor priest rait, nor consultation, nor priest rait, nor Two very striking facts ent time. Two very striking facts are in particular brought once more into prominence as illustrative of the subtle onnection that exists between theories of despotic power, as in an Empire, and the theories of socialistic democracy. That democracy claims, in france, to-day, the child as the prop-erty of the State. Fifty years ago it was the Emperor, Louis Napoleon, who "Whence originated this belief? By formulated the theory and endeavored ly not, because there is no materialis tic evolution that could create such a

formulated the theory and endeavored to put it into working shape:

To understand the work that was before L'Univers and the Catholic party we must briefly indicate the grievances of which they complained. When Napoleon seized the power in France, one of his first and most constant cares was the education of the young. It is in the school, he argued, that lasting impressions are made, and if we are ever to have a united, happy, loyal people, we must secure that eduloyal people, we must secure that edu cation be everywhere of the same kind and the same standard. The training of the young belongs entirely to the State, and private enterprise must be State, and private enterprise must be jealously excluded. The university is to be the centre from which the springs of education must flow, so that to it be longs the educational monopoly. It is to fix the conditions and great the longs the educational monopoly. It is to fix the conditions and grant the licenses for the opening of secondary and even primary schools, but it may refuse such licenses, or when given withdraw them, without being respons-ible to any court of appeal. The uniless there were also the possibility given of its fulfillment.
"The belief in immortality has its ible to any court of appeal. versity was to have the field, and no rivals were allowed. With the university thus controlling absolutely the secondary schools, and almost absol-utely the primary schools also—a unirose to tell a nation's history or point out its future, borne on the wings of inspiration they sought to express great truths, we find invariably they versity deeply imbued with the worst and the most violent rationalistic views voiced hopes by telling of far-off lands

—we can understand the grievances, under which zealous Catholics labored. The stranger of the two facts to which we refer was that the claims of the Catholic Church, in antagonism to summit, or the New Jerusalem, or the Land of the Shades; whatever form their dreams might outline, whatever that of the State in regard to human souls which God creates should find among Protestants their strongest deamong Protestants their strongest defenders. The distinguished historian, Guizot, was one of the most ardent and eloquent upholders of the Church and the Papacy; the still more distinguished M. Thiers was no less insistent on the absolute necessity of the authority of the Church. Eather, McCaffeet "For us, however, there comes a that transcends all others, ity of the Church. Father McCaffrey

whose single word is stronger proof than even the united testimony of quotes him with effect:
"The Revolution of '48 had opened men's minds to the dangers of universthan even the united testimony of humanity, whose teachings contain more truth than all the thoughts of poets or philosophers; who lived with us to teach us how to live, who died in ity teaching, and to the direction in which it tended. M. Thiers denounced sacrifice for our sins; and then, conquering death, leads all of us forward the schoolmasters as an army of communists and anti-clericals. The university," he wrote, "has fallen into the hands of phalanterians. To in similar conquest; so that all the aspirations and hopes of humanity are in him centralized and by him strengthday my opposition is directed against ened. It is he who says: 'I am the resurrection and the life; he that be-'I am the the real enemy, and the real enemy is the democracy, into whose hands I will lieveth in me, though he be dead, yet not deliver the last rampart of order, the Catholic Church." shall have life, and everyone that liveth order, the Catholic Church." It was in religion and religious training alone that he could see any hope for the future. Many of his colleagues were of a similar conviction, and as a result M. Falloux was appointed Minister of Public Instruction, on the express proand believeth in Me shall not taste "This, my dear friends, is the coronation and consummation of our hopes. "From him, my dear friends, comes faith; in Him are centered our hopes, Public Instruction, on the express un-derstanding that the education diffi-oulty was to be settled immediately. and Faith and Hope and Love form henceforth this triple law of Human ity's struggle and its progress. Hence our civilization is lighted all over with the glow of the resurrection morning.
That light reaches the darkest spots,

An extra Parliamentary Commission was selected to prepare a bill for the was selected to prepare a bill for the Chamber, the majority of whose members the gloomiest days.

"In the illumination of the claims. Montalember and the claims." the illumination of the resurrepresentatives of their party, but wisely or unwisely instead of standing rection Humanity henceforth walks, and demands for complete educa its sages, poets and philosophers, of its men, women and children, rises up to bless the One who has made our tional liberty, which their friends had up till then put forward, they were willing to make a bargain and to sacrihopes reasonable and our faith divine. "These later witnesses under Chris

social

fice some of their claims. Such a line of conduct divided the Catholic forces." It will thus be seen that the trouble with which the Church is now wrestling France had its origin in the conflicts of a chaotic time, and primarily in the common design of both despot and communard to get the National Church industry: they walk with us in the streets; they bear joyous testimony all through our life's journey. under the thumb of the State. The les Some years ago there was in our on to be derived from these saddening records is the necessity of midst a well-known, popular orator who not only spurned the immortality uni ing on a theory and a platform and ceasing to fight in independent fashion conceiving it. His eloquence pleased the multitude, for he concealed the or groups the enemies of religion and

true educational liberty.

After the Example of the Divine

A press cablegram from Rome under ate of November 13, said : date of November 13, said:
"As Cardinal Oreglia, dean of the Sacred College, was returning home to-day from the Vatican, and while his from the carriage slowed up because of a congestion of traffic, a man named Marabini, aged 20, spat in the Cardinal's face. The youth was arrested. At the police outh was arrested. At the police Marabini explained that he had no personal rancor against Cardinal Oreglia. He was about to be locked up then a note came from the Cardinal begging his release and saying he for-gave him freely."

# A Quaint Old Custom.

In the village of Minori, Italy, a quaint and touching custom has existed from time immemorial. On Thursday evening every one places a light in his few minutes in honor o the Blessed Sacrament. of studies, and know well that all truth says: "It was pretty to see the little tremulous sparks approaching one after another in the windows of the humble Hence they welcome gladly the larger dwelling, resting there for a short time and then disappearing again."

#### CATHOLIC NOTES.

The Rosary is recited in the Irish language every Sanday evening at the regular devotions at St. Vincent Fer-rer's Church, New York City.

A recent Catholic Bazaar held in Dundee, Scotland, for the benefit of St. Andrew's pro Cathedral, netted the handsome sum of \$11,266.24.

In the course of his few days temperance crusade in Scotland which he eladed last week, the Rev. Father Hays administered the total abstinence pledge to close on three thousand per-

Father Sheeban, who is henceforth to be known as Canon Sheehan, is about to publish a new volume entitled "The Spoiled Priest," a name given in Ire-land to ecclesiastical students who do not persevere in their ecclesiastical vocation. Maynooth College is the scene of the story, and Father Sheehan in his description of the college life no doubt draws on the experience of his own student days. This story is closed akin to the same author's new Curate," and many readers will welcome Canon Sheehan's return to the role of a story-teller racy of the soil.

The golden Jubilee of St. Mary's Church, Dunkirk, diocese of Buffalo was commemorated on Sunday, Nov. 13. Bishop Colton, after the Pontifical Mass, addressed the congregation, ex tending his personal congratulations to the priests and people on the marvelthe priests and people on the marvel-ous advancement made during the half century just passed. The Jubilee ser-mon was delivered by Rev. N. H. Baker, V. G., of West Seneca, N. Y.

The Red or Votive Mass of the Holy Ghost, which for centuries had been offered annually on the opening of the English Law Courts for the Michaelmas term to ask for the Divine blessing on those engaged in the administration of the law, was celebrated, for the first time since the Reformation, in Westminister Cathedral, London, on Monday, October 24.

Advices received in New York from Rome say that Miss Eliza Lummis has received from the Pope full approval of the constitution which she drafted for the organization of Catholic women the organization of Catholic women known as Filiæ Fidel, or Daughters of Faith. This society, it will be remembered, was started by Miss Lummis and several other Catholic women a years ago for the purpose of correcting by their example some of the bad habits of "society."

Very Rev. James J. Dougherty, D. D., Ll. D., for the past sixteen years superintendent of the Mission of the Immaculate Conception, New York City, and editor of The Homeless Child, died on Nov. 19, aged fifty-years. R. L. D.

By her will, filed for probate in New York on November 18th, Miss Sarah C. Tracey, who died on November 6th, left the bulk of her estate, estimated at left the bulk of her estate, estimated at well over \$500,000, to Bishop P. J. Donahue of Wheeling, W. Va., to be used in founding Catholic educational and religious institutions in his dio-

Joseph Ramee, for a score of years treasurer of the Episcopal Church of the Holy Communion in South Orange, N. J., has renounced that faith and become a Catholic. A few weeks ago he called on the Rev. Janes J. Hall, who is rector of the Church of Our Lady of Sorrows, and announced his intention of becoming a Catholic. Father Hall instructed him and he was received into the Church. The announcement has created surprise among the Episco palians of the Oranges, as Mr. Ramee was an active church worker.

Catholicity at Kirkcaldy, is making marked and steady headway under the vigorous pastorate of the the Rev. Father Foley. To the intellectual and recreative, as well as to tenectual and recreative, as well as to the religious and social welfare of his people, Father Foley is giving much time and attention. Last week the Catholic club of the district held its first meeting for the winter session.

There was a crowded attendance. There was a crowded attended.

Father Foley presided. An able and interesting lettere, as the inaugural address was delivered by Mr. John addr

Barry, J. P., on, "Russia and Japan." To put Saturday night and Sunday dance under the ban, to forbid Sunday funerals and to declare saloonkeepers ineligible for church offices -these are expected to be three imporant rules which will be promulgated at th proaching diocesan synodato be held in the Milwaukee diocese.

A monument has been erected in Kansas to Padre Padilla, "the first martyred priest of the American conwho was killed near the site of the memorial pile at Herington.

The cultured Catholic world has been The cultured Cannot work of surprised by a philosophico-religious essay composed by a Protestant professor, Dr. Ferdinand Joseph Schmitz. and published in the annual report the Dorotheinaschule of Berlin. speaks with regret that after the days of classic German literature and philosophy, Catholicism has become again-the most important factor in public and spiritual life.

Professor Windle, who has been selected to succeed Sir Rowland Blennerhasset as president of Queen's Col-lege, Cork, Ireland, is not only an Irishman but a Catholic—a grandson of Lord Chief Justic Bushe.

# The Best Preparation.

No preparation for death can be better than to offer and resign ourselves anew to the Divine Will, hum bly, lovingly, with unbounded confi-dence in the infinite mercy and good-