

# The Catholic Record.

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

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### THE POSITION OF ITALY.

Some keen-sighted writers are never at a loss to discern the ever increasing glory of United Italy. People however of normal vision see only a kingdom burdened with an immense debt, smitten with political restlessness, and haunted with anarchistic ideas—a kingdom with a discreditable past, a third class army, a poor navy and a king who will be unable to deal with the economic and political conditions confronting him.

### THE TEMPORAL POWER.

Our religious weeklies are still wondering at what they term the indiscreetness of the Duke of Norfolk's utterance apropos to the restoration of the temporalities of the Pope. Were the Duke a peasant politician his remarks might have been conservative enough to have pleased the most exacting of our brethren. But being a man who does not believe in condoning robbery, and a Catholic who is satisfied to accept the teaching of Leo XIII. that temporal independence is necessary for the free exercise of his apostolic mission, he said a few words that have evoked a howl of protest from certain sections of the English press. The outcry shows that Catholicity is, in some quarters at least, regarded still as the Ishmael of Christendom and that the bacillus of bigotry is active in the brain of a few religious weekly editors.

### SOUPERS IN ITALY.

The Christian Guardian is disposed to be sarcastic at the Pope's lamenting the Protestant propaganda in Italy. But does it expect a special blessing for the sects? We presume, for the editor stands for righteousness, that he would refrain from undue eulogy of the crusades of lying and calumny of the religious soupers who ply their trade amongst the poor Italians and give in exchange for the old historic religion they seek to fish from them the fantastic creations of the various isms, banded together in hatred to Rome. Those wandering evangelists go about the country ridiculing the Church of which they know nothing, and with the bait of money and clothing, lure the simple, unlettered people into their convalesces. But the conversions are few. The Latins may lose their faith but not their reason. What wonder is it, said John Wesley, that we have so many converts to Popery and so few to Protestantism, when the former are sure to want nothing and the latter almost to starve.

### CATHOLIC REPRESENTATION.

We have waited for a long time for someone to explain why the Catholics of a certain city are to day without a representative in the Dominion parliament. Assuming that they did not make their own candidates, we may be pardoned for seeking the cause of this strange condition of affairs. The strangest thing of all, however, is that the political orphans do not seem to mind it. They are becoming accustomed to it, or perchance they are thinking of emigrating to some land untroubled by the split vote gentry. But if they remain in this country and wish to rejoice in the rights of other citizens they will have to form up into fighting lines or the bigots will wipe them off the political map forever. The good people who believe that the splitting of votes is an intelligent exercise of the franchise are few, and, as we are told, abhorred by respectable Protestants. This, of course, may be indicative of increasing toleration, but it is very poor consolation to the Catholic voters.

### FEDERATION OF CATHOLIC SOCIETIES.

What about that federation of Catholic societies of Canada? We hope the proposers have not yielded to inactivity, and, above all, have not hearkened to the counsel of the wisecracks to whom everything is rosy and who believe in letting sleeping dogs lie. We, too, believe in the same policy as to the dogs, but it is a good thing to have a club ready for them when they begin to bark and to show fight. And a

federation may also have a soporific influence upon the aforesaid dogs. We have not so much need of it as our brethren across the border. In that favored country—land of liberty and various other things—as indicated by orators every year, Catholics are discriminated against in many ways. Whilst here in Canada we have not, though living under a monarchy, the same reason to complain, still for the concentration of our energies and more systematic work, a federation is most desirable, and it may be of use at any moment.

### HAZING.

In our last issue we published a letter from an esteemed correspondent to the effect that the "United States and Canada are alone notorious for whatever college abominations of the bullying, caddishly insolent, and brutally foolish sort they have had or still have."

We are as yet a new people, and may in the after time have the barbaric edges clipped off us. But with a deep conviction of our shortcomings we were not quite prepared for the revelation of brutality as practiced at West Point Academy. One can put forward some excuse for a student's frolic, but there is no condemnation too severe for the detestable savagery of those young men who are supposed to be gentlemen. They appear to have promised to give over such exhibitions of manliness for the future, and the investigators, deeming this sufficient reparation, accord them a gracious pardon. We wonder what political magnate was behind that committee. Those students will some day, if a kind fate does not remove them from the planet, wear the United States uniform, and then we shall pray for the new peoples whom they may attempt to civilize.

### A PERNICIOUS HABIT.

We are told by reputable authorities that the use of alcohol and drugs is on the increase, not only amongst men, but amongst the gentler sex. Our emancipated sisters now indulge in the weed and delight in the stimulating and bracing influences of cocaine, morphine and scents of different kinds. Next we shall have absolute and optimum joints for the fair sex. It goes without saying that such habits, that wreck body and soul, cannot but result in deleterious consequences to society. Alcohol is bad enough, but the drug habit is tenfold worse. Its influence is more pernicious, and one that cannot be counteracted in some cases at least except by heroic means. Every dose brings the victim nearer a premature grave or the lunatic asylum, and yet men and women who are thoroughly convinced of the fact persist in the habit.

Without examining the different reasons that may account for its existence, we are quite sure that its inception is attributable sometimes to the over-readiness of medical men to give cocaine or morphine to their patients. A physician is perfectly within his rights in administering the above drugs to benefit his patients, but he will, if wise, reflect that the good thus obtained is but temporary, whilst the pernicious influences may be lasting; and that his treatment, blameless enough at times, may give into the keeping of the sick man or woman undreamed of resources for self-indulgence. Many a habit dates from the first morphine pill or application of cocaine.

### FRANCE AND THE RELIGIOUS ORDERS.

The recent action of M. Waldeck-Rousseau against the religious orders may be just the very thing needed to infuse a fighting spirit into French Catholics. They will place no value on his hypocritical statement that the measure is intended merely as a protection to the Bishops and secular clergy, and will remember that the monks, at whom Governmental hostility is directed, are, in view of their signal services to the nation, entitled to the respect and gratitude of every right-thinking citizen. Consistent upholders of the Republic, friends of morality and order, they have done, and are doing still, all that lies in their power, in their schools and publications and pulpits, to check the

ravages of an infidelity that is sapping national vitality.

M. Waldeck-Rousseau, of course, is not the originator of that tyrannical regulation. He is the spokesman of those who aim at the destruction of the Church. It is the cry of Voltaire over again—the policy that made the mob, who would not obey the authority of the Church, put up barricades, and afterwards follow blindly the fortunes of Napoleon.

What amount of support, says the Spectator, M. Waldeck-Rousseau will find for his ideas in the Chamber, we do not know. It may be considerable, for long watchfulness has convinced us that French Deputies, drawn as they are from the less prosperous of the professional classes, are more anti-religious than their constituents: but this we do know, that he has given the Opposition a magnificent rallying cry, and will rouse forces of whose strength he has but an imperfect idea. We hope that such may be the result. Now is an opportunity for a French Windthorst.

### PART OF A SOUL'S STORY.

Letters From the Diary of a Convert.

It has come. This is surely the happiest day in all my life. I feel that I am walking on air; I want to dance with joy.

How I have looked forward during these past few days to the time when I would kneel there, in the chapel of the convent where I have learned so well to know and love my dear Lord and Saviour, waiting for His coming. How I have prayed that He would not come and find me unprepared.

Daring my retreat I lived over and over again the last seven years of my life, and traced through all my trials and pleasures God's hand bringing me to Himself slowly but surely. Did I say seven years? No; surely He has watched over me and guided me all ways, all the days of my life. I know not what is before me, but my trust is in Him. I have now the same perfect confidence in Him that I had when I knelt at the Communion rail in the Episcopal Church of St. Mary, in Birkenhead, the town in England where I was born, to receive confirmation at the hands of the Protestant Bishop. Well I remember how on that occasion my heart went out to Him whom I had promised to love and serve, how I gave myself to Him unreservedly to do with me as He in His divine wisdom thought best, and surely He has answered my prayer.

How it all comes back to me now. How vividly I remember my Sunday afternoons in the Bible Class held in the old Abbey chapel where the monks had prayed so many years before, and how, after the usual Bible reading and explanations, we were allowed to ask questions in our own way.

When at home in the evening I would ponder over the answers we had received, wishing that they were more satisfying. I did not like to think that our teacher, whom we knew and liked so well, could not explain away difficulties; and so I concluded that my fault was mine, that I had not succeeded in making myself understood. I would put the questions to her again in another way, but with the same result. I was more confounded than ever; I could not unravel the tangle.

What was I to do? I had often been told by my mother that children could not clearly understand everything. This surely was an instance of it; I must wait till I was older.

I continued to attend Church and to receive Communion. I was, as far as I knew, doing just what God wanted me to do. I could repeat from memory almost all the Church service, especially confession and absolution, the psalms for each Sunday, the Te Deum, the creed, the collects, the prayers for the royal family, and a prayer of St. Chrysostom which was always read toward the end of the service, and which I would repeat with great fervor. But for special study of the questions, which troubled me from time to time, and the doubts which would continually arise in my mind, I had little or no time. My father had died some years before, leaving five young children, and my dear mother needed all my help. And so through those busy years the doubts still persisted, even after my confirmation in the Episcopal faith, were of necessity too often forced into the background. But my mind would not be satisfied and I talked with various Protestants concerning the teachings of their churches only to find that no two had quite the same opinions concerning any one doctrine.

But God had not forsaken me even in the midst of the darkness. It was in the year 1892 that I left my home in England to join my sister in Washington, D. C., and during the month of June of the following year I met Mr. With him, on one occasion I visited St. Patrick's in Washington. It was my second visit to a Catholic church. On one occasion, when I was about eleven years old, a girl friend and myself were attracted by a procession which was entering a Catholic

Church evidently a baptism, for one of the party carried an infant. We stepped into the vestibule and stood gazing at the priest as he performed the ceremony and talked with awe of the dreadful things we had heard were done in Catholic churches. When one of the attendants invited us to come inside, we fled, and afterwards were especially careful, in passing the building, to do so on the opposite side of the street.

My first visit to St. Patrick's differed somewhat from the memorable one. I admired the ceremonies. I enjoyed the music; but I must say my prejudice in my own way. The people of this congregation seemed to me to be musing their prayers, and watching the people assemble, many of whom appeared to be strangers. Presently a gong would sound; then for a few moments every head was bowed with great reverence, and in a little while the ceremony was repeated. Was this all the devotion and reverence these people gave to Him? For during the remainder of the Mass the congregation seemed to employ their time in various ways. Some were looking about as if to discover any friends who might be there, while they counted their strings of beads which they held in their hands; some appeared to be addressing prayers to the statues and even to the pictures on the wall which represented Our Lord at the different stages of His journey to Calvary.

During our walks together my friend and I would talk of what I had noticed in church, and of my surprise that the people should kneel with such apparent devotion before a statue and how the Blessed Mother of Our Lord—or as I would call her then, the Virgin Mary—was fully equal, even if it did not exceed, that offered to God Himself. He then explained to me very patiently that in placidly ourselves under the protection of His Mother, our action must necessarily be pleasing to Our Lord Himself; and that these people of the congregation, believing what Christ taught, do in fact commune with the saints in Heaven, and through their intercession obtain for themselves and others many blessings and graces of which they, of their own merit, are not worthy. This, then, was the explanation of the words I had so often repeated: "I believe in the Holy Catholic Church, the Communion of Saints."

Why, then, did I not avail myself of it? Did I not realize that if myself I could do nothing? How many, many times my good resolutions had come to naught, and I have found myself yielding over and over again to the small temptations of my daily life. How many opportunities for little acts of self-denial and of help and encouragement to others, passed by unheeded because I had neglected to ask for the grace of perseverance and the help of the saints in Heaven.

Was this God's way of showing to my friend my helplessness? Sometimes, my friend, who seemed to realize my position, would sympathize with me and try to comfort and cheer me. How I longed at these times that I could share his feeling and know that I was doing just what our Lord would have me do. Yet I feared that were I to listen to and believe what he told me of the Catholic religion I must lose my faith in God entirely. In the year 1896 it was decided that I should accompany my sister on a visit to England, yet I was sorry to part with my friend. I would miss him so much; for I could then see in him only kindness, generosity and nobleness of character, combined with a humility and reverence for his religion such as I had never seen in any man before, and which to me had hitherto only existed in books. I would miss his wise counsel, and above all, his example of goodness and piety. But we must say good bye; and I will remember how, on that occasion, he told me of his perfect confidence in God's goodness and mercy and that my efforts to do right would not go unrewarded, and that he believed I would not die until God had revealed to me the truth as taught by the Roman Catholic Church.

### THE BEST IRISH BALLADIST NOW LIVING.

By Thomas O'Hagan, M. A. In February Donahoe's.

Father James B. Dillard, "Silevna mon," has recently brought out his poems in book form under the beautiful title of "Irish Mist and Sunshine," and it is a volume worthy of this gifted Irish priest. "Irish Mist and Sunshine" is a distinct and valuable contribution to the wealth of Celtic poetry. It is veined with Irish legend, sweet with Irish melody, aflame with Irish patriotism, magical with the spirit and poetic profusely that are peculiarly the province of the Celt. Father Dillard by his sweet lyrics and strong ballads has already attracted wide attention on both sides of the Atlantic.

This volume will assuredly enhance the fame of our modest and gifted "Soggarth Arroun." We have no hesitation in pronouncing Father Dillard the best writer of Irish ballads now living. No stronger ballad than the "Hanging of Myles Lebane" has been written for years.

### THE CATHOLIC CONVERTS' LEAGUE.

New York Freeman's Journal.

Every new movement in the Church has its critics and is more or less misunderstood, being judged partially and in haste. With reference to this difficulty, in taking the chair at the initial public meeting of the Catholic Converts' League, held in the hall of the Catholic Club, on Monday evening, January 28, Archbishop Corrigan being on the platform, Dr. B. F. DeLoach made some observations. Improving the occasion to indicate what the League does not propose. Leaving the speakers who followed to deal with the positive side of the subject, the subject was treated by the chairman in a brief and distinct way.

1. First, he said, the League did not propose to rival or supersede any existing societies in the Catholic Church, but to work in entire sympathy with the various organizations.

2. It did not, as some actually fancied, propose to isolate or cut off its membership from the general life of the Church, but to bring the members of the League into closer touch with the Church and all its activities.

3. It was not proposed to form any sect, party or select coterie in the Church. The League is as broad as the Church itself. Any and every Catholic whether man or woman, who has arrived at the proper age, may become a member. The speaker observed that that must be a very narrow and select coterie or clique, or whatever it may be called, that desired to receive to membership. Bishops, Archbishops, Cardinals, priests, deacons, sub-deacons, members of all religious orders, and, in fact, all sorts and conditions of people, high and low, rich and poor. Members of religious orders had simply to send their names, the membership dues being remitted.

4. It is not proposed, nor would the idea be tolerated, to take any action tending to diminish the interest felt by Catholics at large in existing societies.

5. It is not proposed by the members of the League to take any less interest than formerly in other societies and movements. They will not relax their efforts in connection with societies of which previously they were members, but rather hope that this new League may prove an additional encouragement to every good work.

6. It is not proposed to assume a critical, aggressive or intrusive attitude toward friends left behind in various denominations, but to treat all such persons and their beliefs with the utmost respect and courtesy, holding themselves in readiness to meet in queries, to deal gently and wisely with prejudices and to furnish needed information.

7. It is not proposed even to stand aloof from non-Catholics with whom they formerly had religious associations, or to love and esteem them less. By entering the Catholic Church, the convert has attained to nobler views of humanity than previously. The Incarnation and the Incarnation are truths held free from all vagueness, and there has come an increased sense of the value of each individual soul. On every ground, they feel specially drawn to pray and labor for the welfare of those to whom they have been bound by the ties of friendship; and the love of old friends must, if anything, be deeper and stronger than before. Above all other forms of belief is the Catholic faith a humanizing power. The Catholic faith makes all the world kinsmen.

8. It was hardly necessary to add that the Converts' League would not encourage or tolerate any departure from the truest loyalty to the Catholic Church, or its doctrine and discipline taught and ordered by the ecclesiastical authority. Reference was made to the fact that certain anonymous writers in England, professing to be Catholics, had proposed departures on pretended "liberal" lines, thereby calling out the unanimous condemnation of the English Bishops. The members of this league knew too well the worthlessness of this so-called "liberalism" to encourage or tolerate anything of the kind; and the American hierarchy might rely upon the League for an example of unshaken devotion and loyalty to the Catholic faith in all its aspects, being resolved not to undertake anything that does not meet with the fullest approval of those who are over them in the Lord.

9. The League did not propose to depart from the quiet, unobtrusive methods of work already projected, though at the same time it will not shrink from any needful public issue.

On the question "Why organize?" it was said by the speaker:

1. First, there was a great and unoccupied field, a sphere of labor not now wholly and systematically provided for.

2. Converts had need of mutual encouragement and support, and could do much to stimulate a zeal that would manifest itself, not simply in connection with the League, but in its relation to every department of the Church's work. The League would benefit the whole Church.

3. Converts have an experience that specially prepares them to deal with those who are alienated from the Church and who, nevertheless, may be

come reconciled. The convert will often be listened to when an original Catholic is unable to make the least approach. In a thousand cases, the fact that a person is a convert opens the door to usefulness, there being among non-Catholics at times an irrepressible desire to learn from a former associate something of the reasons that led to a change of faith and made him a Catholic.

4. Organization alone will enable converts to attain to their special and highest usefulness. By keeping in touch with one another they will find unequalled opportunities for knowing the actual non-Catholic conditions, as every new convert will bring in his quota of that information so essential to successful work among non-Catholics.

5. Organization will bring the funds that may be needed in the prosecution of work. Money would be needed not simply for ordinary current expenses, but (a) for providing the needed literature; while (b) it was contemplated to raise a fund for the temporary relief of converts, having specially in mind Protestant ministers, who, on entering the Catholic Church, require time to find means of earning a support for themselves and their families. Many of this class have endured severe hardship.

At the close of the meeting, which was very successful, Archbishop Corrigan gave the Papal Benediction to the converts and their work; and, under the circumstances, the League, after diffusing the necessary information regarding its aims and methods, will feel under no obligation to apologize for its existence; though it is begged of the critic, that, before expressing an opinion, he may weigh well what the Converts' League does not favor or propose.

### THE CHURCH AND EDUCATION.

The Rev. Father McSorley some time ago, in an article in the Catholic World, contended that Protestantism tends to destroy belief in the divinity of Christ. A writer in the Observer (Presbyterian) sets himself to reply, and attempts to prove that the Catholic Church is inimical to scholarship. Even if he succeeded—which he does not—he would not refute Father McSorley, because his proposition is not the antithesis of the latter's contention that Protestantism tends to destroy belief in the divinity of Christ. The truth of Father McSorley's contention does not in any way depend on the Catholic Church's attitude toward scholarship.

Place the two propositions in juxtaposition and the irrelevancy of the Observer writer's reply is apparent.

Father McSorley—Protestantism tends to destroy belief in the divinity of Christ.

Observer writer—The Catholic Church is inimical to scholarship.

It is apparent that this second proposition is not a reply, but an invasion of the issue raised by the former.

The Observer writer attempts to prove his proposition by citing statistics of the German universities showing that the great majority of the professors are Protestants. He assumes that all the professors that are not Catholics are Protestants—an assumption that cannot be admitted, for it is notorious that the German universities are hotbeds of infidelity, agnosticism and atheistic evolution. To scholarship of that kind the Catholic Church is undoubtedly opposed, and always will be.

But passing that, the German universities are state institutions, which means institutions of a Protestant government, having, like England, a State Church. In view of this fact, it is not surprising that Catholic professors are greatly in the minority. It is rather surprising that there are any Catholic professors in the institutions of a Government that has for more than a quarter of a century been persecuting the Catholic Church, banishing its best scholars and educators.

In refutation of the charge that the Catholic Church is inimical to scholarship, we need but refer to her record. She alone filled Europe with universities and other institutions of learning before Protestantism began. All the great universities trace their origin back to Catholic times.—N. Y. Freeman Journal.

If there is one thing that education must aim at it is the formation of character. That is the education is a failure. To that the training of the intellect is necessarily auxiliary and subservient. You may dazzle the mind with a thousand brilliant discoveries of natural science; you may open new worlds of knowledge which were never dreamed of before; yet if you have not developed in the soul of the pupil strong habits of virtue which will sustain him in the struggle of life, you have not educated him, but only put in his hand a powerful instrument of self-destruction. You have made a monster and not developed a man.—Rev. T. J. Campbell.