

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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BOYS' SOCIETIES—AN EXAMPLE.

We sincerely hope that the boys' society established by Rev. Father Finigan of St. Paul's Church, Toronto, may have an abundant measure of success. Nay, we have not the slightest doubt of it, for we are convinced that the protection of our boys is a work upon which falls the benediction of God. The rev. pastor is very much in earnest, and will, we are assured, build up an organization that will be not only a testimony to his zeal but a means of untold good. The protection of our boys from the baneful influence of the streets is a God-like work and the man, be he lay or cleric, who puts his hand to it is furthering in a practical manner the interests of Catholicism in this country.

OUR CATHOLIC COLLEGES.

The Rev. Fr. Campbell seems to have the gift of saying the right thing at the right time. His addresses on education and matrimony are still remembered: and the one which he delivered a short time ago on "Dissertations from Catholic Colleges" will provoke interest in a subject which up to this has been treated with heedless cruelty.

Speaking recently on this subject he scored the Catholics who patronize non-Catholic institutions because either they are more richly endowed, or because they are, in the opinion of foolish and worldly-minded parents who look upon social prestige and surroundings as the *sine qua non* of collegiate training, more capable of imparting instruction that will win success in the world. He points out the dangers to which boys are exposed in non-Catholic institutions. The youth who comes through them with faith intact is a marvel. The constant intercourse with individuals of no fixed principles, who consider religion of no moment, or at best regard it as a pleasant scheme to beguile the unwary and uneducated, will sooner or later uproot from the mind, deprived of the grace of the sacraments, every vestige of faith, or weaken it to such a degree that the boy will become, what so many are to-day, a hickory Catholic, devoid of generosity and consumed by the spirit of selfish indifference. If Catholic colleges received anything like generous support they could surpass, and easily, any competitors:

"With the refining and elevating influence of classical studies, with the deep and comprehensive grasp of the principles of individual and social life which Catholic philosophy bestows, with the religious and moral formation which Catholic colleges alone can give, we are better able than others to meet the dangers which threaten civilization from the grossness and sordidness of growing wealth, from the atheism which is pervading the whole social and political world, as well as from the immorality which is increasing with such appalling rapidity."

Here in Canada we may not have the same cause for complaint as our brethren across the border, but we may say without fear of denial that our colleges are not accorded the loyal support to which they are entitled. It has been said, and proved time and again, that we, so far as sound and thorough training goes, can hold our own with the very best in the country. Our colleges aim at giving a grip of fundamental principles and at forming the character on moral and religious lines, which alone can be of enduring value to life's work. There is not a shadow of excuse for parents who send their children to non-Catholic institutions: and they who do so are imperiling the eternal interest of their offspring and laying up shame and confusion for themselves.

With halls of learning such as we have in Canada, presided over by a body of brainy and thoroughly competent professors, Catholics have no reason to give their support to non-Catholic institutions.

"PROTESTANT SPIRITUAL DESTITUTION."

Looking over old files of the Dublin Review we chanced upon an article which cannot but prove of interest to our readers. The article in question is entitled "Protestant Spiritual Destitution," and was prompted by the investigations of a special committee sent out by the House of Lords to determine the real cause of the infidelity which was so prevalent in certain quarters.

The ministers declared that it was owing to insufficient church room. The explanation was simple, but could hardly account for the fact that the Anglican Churches which then existed, counted but few worshippers within their precincts. Even to-day, with all the lavish expenditure of money on tract societies and churches, there are—and there is documentary evidence to prove it—thousands of Londoners who never bow the head to God, and who, to all practical intents, are as pagan as un-Christianized savages. But the real cause of the emptiness of Anglican churches is their utter inability to minister to human needs. When the Reformers extinguished the lamp of the Tabernacle they cut off from the people that strength and consolation which comes forth from the "Hidden God." Their churches may be monumental piles, graced by all the charms of painting and statuary, but they will never be the temples of God: they will be bodies, splendid indeed, but without a soul "which life and majesty to material forms." The absence of the supernatural element is the reason of their little influence upon the life of the people, their unproductive missionary labors and of their failure to induce men and women to consecrate themselves entirely to God. They may build churches in every quarter, but they will be but buildings nowise different, save in name, from any other. They always look to something physical and material as a remedy for spiritual evils, and multiply the same idea because their system can only repeat itself.

The sterility of Protestantism is exemplified by the great English Cathedral, Westminster Abbey has but a small space reserved for worship, whilst the rest is given over to the sightseer. Were it again in the hands of its lawful owners there would not be an inch of it that would not be devoted to the glory of God. They have daily services, but they are attended by very few—some of whom go out of curiosity, and others with the belief they are assisting at an office of the true Church. It is a curious thing that anyone kneeling in a Protestant church except during service would be considered eccentric if not insane. The author narrates the case of an individual, who, when found by a beadle praying in a church which had been left open, was severely reprimanded by the magistrate, and told that he had no right to pray except at the hours of public worship, and warned that unless he restrained his devotional ardor he might "commit murder and come to the gallows."

The Protestant church is a place for public worship but a Catholic one is a home and refuge and a source of supernatural strength for all classes.

The author remarks that the Anglican church is borne down by its impediments, the dead weight of the women and children. Sidney Smith asked a Protestant bishop who proposed to build a number of churches with very small endowment, what was to become of the wives and the children of the new ministers. This was a difficult question, especially as Protestant ministers have generally large families. There is no doubt that marriage inasmuch as it binds them to various interests and classes, gives the ministers much weight and influence. They have, too, a hankering after matrimony—in fact they are said to be champion matchmakers: and we can hardly blame them, when we reflect that a marriage may sometimes be the means of getting them a good living, affording them opportunities to care for the things which interest the gentlemen who are not unduly exercised over the things to come. But the great trouble is to pay the salaries of married ministers. They are told they are needed, and badly, for the ever increasing population. The Anglicans spend much money for the salvation of the heathen, but this, considering that they are not decided upon what message of truth to deliver to the heathen, and that by their very doors are myriads who are rotting in the grave of spiritual ignorance, does more honor to the heart than to the head. Anglican Bishops would like to see their curates in single blessedness, but the hope will never, except in rare instances, be realized, because Anglicanism is a human institution and "could

not long resist the power of human inclinations and interests."

The observant are seeing every day the utter powerlessness of Anglicanism to stem the ever-encroaching tide of unbelief and to exert a wholesome influence upon the masses who clamor for *panem et circenses* and are kept in order only by the erasing whip-dog fear of the bayonet and the scaffold. It is a momentous arm of political strength, a great national organ, says Cardinal Newman, and to a certain point, a witness to the truth. But that is something sacred, that it is an oracle of revealed doctrine, that it can claim a share in St. Ignatius or St. Cyprian, that it can take the rank, contest the teaching and stop the path of the Church of St. Peter—this is the view of it which disappeared from my mind and which would be almost a miracle to reproduce.

LARGE NUMBER OF CONVERTS MADE.

Lectures to Non Catholics Accompanied by Stereoscopic Views.

Father Fitzmaurice of St. Joseph's church, Philadelphia, has just closed an interesting course of lectures for non-Catholics in that church. The lectures were remarkably successful and unique in their way. They were illustrated by a fine set of stereoscopic views, and music was rendered by the choir. The lectures were such an innovation and so successful that they are worthy of more than passing notice.

A UNIQUE PLAN. In the first place it may be noted that the attendance throughout was gratifyingly large, and taxed the seating accommodation of the church to its utmost capacity. The number of non-Catholics was especially remarkable. Upwards of one hundred and fifty gave in their names, expressing a desire to receive Catholic literature and special instruction in Catholic doctrine.

General admiration was evoked and astonishment expressed at the beauty and suggestiveness of the pictures, over one hundred of which, taken from the great masters and artistically reproduced in the finest colors, illustrated each lecture. Many of the non-Catholic audience remarked that the stereoscopic views inspired new ideas and cast brighter lights upon hidden and obscure gospel truths, whilst they impressed those already known more vividly upon the mind. That the selection was so complete and that there existed so many masterpieces on the life of Christ was the source of agreeable and universal surprise.

THE VIEWS SHOWN. The first of the course of six lectures, having touched on the promise made to Adam and Eve of a woman that was to crush the serpent's head, dwelt chiefly upon the birth and early life of the Blessed Virgin and the infancy and childhood of Christ. The pictures that accompanied were charmingly beautiful and delightfully realistic.

The second lecture, in which the miracles and teaching of the Saviour as well as the organizing of His Church, were most aptly illustrated, had for its subject the public ministry of our Divine Lord. In the three following lectures Christ was followed, step by step from Palm Sunday to Ascension Thursday, while every important incident related in the Gospel was graphically represented on the canvas. The last lecture brought vividly before the eyes of the audience the coming of the Holy Ghost, the death and assumption of the Blessed Virgin and the spread of the glad tidings throughout the world by the preaching of the Apostles. The closing pictures suggested by the "Acts of the Apostles" and the "Lives of the Martyrs" showed the wonderful triumph of Christianity over paganism and manifested the fortitude infused by the Holy Spirit to enable the chosen ones of God to endure all things for that Divine Master who, "when lifted up, would draw all things to Himself."

150 APPLY FOR INSTRUCTION. The choir of St. Joseph's church on the various nights of the lectures artistically rendered a choice selection of apply chosen sacred music.

It may be interesting to remark that of the 150 non-Catholics who have applied for instruction, 23 are Episcopalians, 40 Protestants, 17 Presbyterians, 10 of no persuasion, 10 Lutherans, 9 of the Church of England, 7 Methodists, 6 German Lutherans, 5 Universalists, 3 Atheists, 3 Jews.

A NOTABLE CONVERT.

Miss Annie Burritt of Bridgeport, Conn., a prominent worker in Trinity Episcopal Church in that city, was received into the Catholic Church by the Paullist Fathers of New York, a short time ago. Miss Burritt was accompanied, when she made her submission, by her friend and sponsor, Miss Hecker of Bridgeport, a niece of the late Father Isaac T. Hecker, the founder of the Congregation of Paullists. The conversion of Miss Burritt to the Roman Catholic Church created a sensation among her friends who are cognizant of it in

Bridgeport. For many years she had been a member of Trinity Episcopal Church there, of which the Rev. Louis Norman Booth is the rector. It is the most ritualistic church in that place. She had busied herself in the work of the industrial school connected with the parish and with labors among the poor of the city. It was the wish of Miss Hecker that Miss Burritt should be received into her new faith in the church founded by her own uncle, Father Hecker.

ARCHBISHOP IRELAND AT THE KENRICK SEMINARY.

Elloquent Lecture on "After the Love of God, the Love of Books."

The students of the Kenrick Seminary were accorded an unusual pleasure last Thursday afternoon, when His Grace, Archbishop Ireland, of St. Paul, accompanied by the Rev. D. S. Phelan, paid a visit to that institution. He was most graciously received by the Faculty, and given an unbounded welcome. Shortly after his arrival, the Very Rev. Rector of the Seminary invited His Grace to address the students, to which he readily consented. The reception given him by the seminarians was truly magnificent. Prolonged and vociferous applause greeted his appearance, manifesting which the students have for the great American Prelate, whose love for Holy Church and American institutions find expression in the loftiest flights of eloquence. His address, though entirely impromptu, held his listeners captive for a full hour. The subject being, "After the Love of God, the Love of Books."

He spoke in substance, as follows: "I love to visit a seminary. It brings back to me happy days—days when life was free and I knew not care. I love to look into a seminary and see therein the soldiers of the future—the men who are to fight for Christ and His truth. When asked to address you, I consented not with a little reluctance, not because I was unwilling, but because so much may be said and many subjects selected. Then, again, students and professors are critical. When I was thinking what I might say to you about, Father Phelan suggested that I take for my subject 'After the Love of God, the Love of Books.' The subject was well chosen.

"First, and above all, my dear young men, is the love of God, of God especially for the priest. Without the love of God all science and all learning is of no avail. So you must have, first of all, love of God in your souls—then comes love of study, love of books. You must ever be desirous of increasing your knowledge. The priest is sent the teacher of men, the representative of the Master: 'Doctus gentes.' He commissioned the apostles. And again we read, 'Et aperiens os suum docebat eos.' Priests are teachers—sublime and holy thoughts. But they cannot be teachers without study. The scientia infusa only comes when we have done our duty. Knowledge is necessary for the man who would teach others: if this be true, it is never more true than in our incredulous age.

"In our day revelation is denied, and since we are the defenders of revelation, we must know full well what revelation means. We must know the proofs upon which it rests, and these proofs in our day require, I might say, a knowledge of all things. We must know history, we must know science in all its cognate branches. We must know psychology and the social sciences, which affect both heart and head. Science as it is to-day is a rayed against revelation. To go forth into this unbelieving world as the defenders of Christ's revelation without a fund of knowledge, and without pen to use it with tongue and pen, were a crime. It were a crime against God and His Christ. So, my young men, you must prepare well. Use every moment. Time is valuable. It is fraught with eternity.

"Then it is your duty, your pressing duty, to study. Study diligently. Read much. You should study your text books. These come first as the specific training of the seminary. It were fatal to wander off to other studies to the neglect of the particular studies of the seminary. But you should read outside the text book. The text book is limited, so you must go into larger fields. This will enlarge the scope of the class work, it will custom you to original research. It will broaden your intellect. It will create in you the love of books, which means a love of study. A mere specialist does not fill the need of our day. We want large-minded men. We want men who without ostentation (which is damnable), can command respect and attention. I like to see a young man with a passion for books. I like to see a young man avaricious of books, who will spend his spare dollar in the purchase of them. It is well to know even the backs of books. It creates a curiosity to look inside. Then comes the temptation to read, which arouses in the rational soul a thirst for knowledge, expanding and growing with the growth of years. Books are sacred things. In them come echoing back to us the great thoughts of all times and men. By communion with our books we become the associates of the great ones of all ages.

I think a priest may be judged by his library. When I go into a priest's study and see many books, and when he can talk about them, I say there is something in him. By taking in knowledge he is able to give it out. When you meet a man who talks little of books, people may say it is humility, but I say it is vacuity. So my advice is, cultivate a passion for books: it will give you arms for the conflict. Men love learning, they love ideas, they love thoughts. If you have a message to convey to the world, the American people want to hear it. In no city, village or town in America will the people refuse to listen to the truth. If you cultivate a love of study and of books, your library will be a happiness to you. In the many hours of solitude and loneliness which every priest may experience, we may find company and comfort in our books.

"I pity the priest who has not a love for books: I pity him from my heart. A love of books drives away the devil: it prevents idleness. Study brings down upon the mind the perennial freshness of eternal truth: it illumines the mind with the light which is not of earth. Then, love study, love it to-day, love it to-morrow, love it always. If you go forth into the world with a love of study, the seminary shall have done its duty. Since you desire to enter the ranks of Christ's priesthood, aim high. A noble ambition is praise worthy.

"There is enough of mediocrity, there is too much of it. We want men who are ambitious: men who may impress and win the attention of the world. We want men who, with enthusiastic earnestness, carry the banner of Christ's truth into the world. In other days the Church had the pomp of court and the arm of kings to assist her: to-day she stands divested of all these, with nothing but the power of truth to win the souls of men. You are called to give this truth. You must make this truth the very substantial form of your mind. Reading judiciously will assist you in this. Among priests and students there is a good deal of reading—a vast amount of it—without any practical result. This is superficial reading. Whatever you read, endeavor to profit thereby. Think over what you read, make it your own. Let the fruit of your reading be changed into the very substance of your intellectual life, just as the food of your body becomes part of your flesh and blood. There are many young men who pass through the seminary without any personal thought. Personal, individual thought is what we must cultivate and strive for. Your years spent in the accumulation of knowledge—but to think. Thinking is education. When a subject is presented you, examine it for yourself: do not dismiss it from your mind until you are able to say that you understand it. Do not think a certain statement or proposition is true merely because your professor says so—know the reason of it in your own mind. When the subject is presented, revolve it in your own intellect, analyze it, create objections, make it your own. Don't pass over any matter with only a half knowledge of it; better do one subject well than pass over twenty in a slipshod manner. After this process, use your pen and ink. Write down your thoughts: this will serve to preserve them in your memory. I lately came across a passage in St. Augustine which struck me very much. It was this: 'Whatever I learned, I have learned by writing.' I really believe that it would be a good thing if every student or priest were, for a while, the editor of a newspaper. It would make you ready men. Not that I would not encourage careful preparation on all occasions, but in the life of every priest there will come times when he is compelled to speak without the opportunity of preparations, and on these occasions our habits of reading and writing will serve us well.

Remember that the mission is yours to give the truth to the world. If you would give out that truth in its vigor, you must know the language in which you are to convey that truth. This does not mean a more grammatical knowledge; it means a knowledge of a style. We must have a style for our thoughts; it means the cultivation of the literature; it means the study of style. We must present the truth with all the beauty of diction and elegance of thought of which we are capable. Why is it that in the world to-day error is rampant? It is because the propagators of these errors have dressed their thoughts in beautiful language. The representatives of truth have been so engrossed with its beauty that they cared not for its dress.

"In conclusion, my dear young men, I would say, I hope my few words to you have not been cast upon the air, but that they will assist you just a little to form in your hearts a more passionate love of study, and help you to become true seminarians.—Western Watchman.

Remember that no penitent soul can perish. And no soul that loves God can be lost. Let us read the traces of God's loving hand in all our ways—in all the events, the changes, the chances of this troubled state.

THE HUNTER vs THE FISHERMAN.

REV. A. P. DOYLE.

A brief study of the methods of some missionaries would lead one to believe that they thought that the compelling power of truth was irresistible. It has been the custom of some to simply content themselves with a mere explanation of Catholic doctrine. It is quite true that there have been fogs of prejudice and mists of error hanging over the fair face of Catholic truth. How often have we been compelled to say in conversation with Protestants that that distorted thing which you think is the Catholic Church we despise as much as you do. But, in our opinion, they are mistaken who think that if only the fogs of prejudice be dissipated or the mists of error cleared up so as to reveal the fair features of Holy Church, non-Catholics would fall in love with her and want to be one of her children.

Without a doubt there are some souls as true as steel, and, like the steel, when brought within the influence of the magnet, are drawn to it. There are some minds, but we have learned to believe that they are the few, who as soon as they see the truth want to embrace it, and will make any sacrifices to do so. They are the few, I say. With many people the will is loaded down with the weight of habit: it is bent by the influence of worldly consideration, it is warped entirely out of shape by an evil life. So, while it was originally designed by God that the recognition of the truth by the mind was the power compelling the ascent of the will, yet, to a large extent, this state of affairs has been changed.

We must adapt our methods to men as we find them. To content ourselves with the mere exposition of Catholic truth, to say the Church does not believe such and such, and she does believe this other thing, is not doing our whole duty. It is said that God's grace is necessary to make converts, and nothing can be said more truly. But while we operate from one end by clearing up errors, and God operates from the other end by the moving influences of His grace, there is still a region of the heart that must be stirred before the currents from opposite directions complete the circuit. Sometimes when we have made adequate explanations of the truth, if converts do not follow, we are inclined to blame it on the lack of grace: "God." A priest said the other day: "There is no use of talking; you may explain till you are blue in the face, if God does not bring them in it is no use." On this theory, if converts are not made, it is God's fault, and if they are made, it is God's fault, and God had nothing to do with it. This is a rather puzzling quandary to be put in.

The fact of the matter is, God's grace is superabundant, and every one has a sufficiency of it. The electrical wires are all right on God's side. On our side not only must we clear away all debris, like prejudices and errors, from the mind, but we must warm up the heart by moral considerations, by a presentation of the great eternal truths of sin and death and judgment to come, that the will may be released from any twisting or warping influence of this life. When we can get the wires perfect from this side, the result will be a convert every time. It is questionable whether a non-Catholic mission which simply explains doctrine and does not stir the heart, is a complete affair.

There is all the difference in the world between the fisherman who sits by the bank of the stream with his line in the water waiting for the fish to come along, and the hunter who shoulders his gun and goes about the live-long day beating the bushes in his quest for game. Just so there is all the difference in the world between the missionary who mounts the platform in order merely to explain the teaching of the Church, and the missionary who considers the explaining only a small part of his vocation, who exhorts and entreats, who is down at the end of the church as well, who comes in personal contact with doubters, who so exerts his influence as to *compelle intrare*.

All this, too, has a special application to the ordinary Catholic as well as the missionary. We so often meet the listless fisherman who, if he did get a bite, might land his fish; but who rarely meet the eager hunter who is ever on the alert for converts. When we do, it is very refreshing.—The Missionary.

A Pastor's Joke.

From the London Chronicle.

The Very Rev. Dr. McGregor of St. Cuthbert's, Edinburgh, who dined with the Queen on Sunday, is like Zaccheus of old, a man of little stature. When in a strange pulpit he is always provided with a footstool to raise him to the necessary height in the eyes of the congregation. On one occasion, when preaching in a country church, he found that the necessary footstool had not been provided. The reverend doctor, who has a keen sense of the humorous, on standing up found that he was quite invisible to the congregation, and announced as the first psalm for the day, "Lord, from the Depths to Thee I Cried." Even the serious Scotch folk could not repress the smile that followed this dry announcement.