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### Monsignor Croke Robinson. ON "The Need of a Church."

On Monday evening the first of a series of lectures by Catholic priests on Catholic doctrines—popularly known as the "Catholic Evidence Lectures"—was given in the Holloway Hall, Holloway Road, the organizer, the Right Rev. Monsignor J. S. Vaughan, occupying the chair. He was supported by the Right Rev. Monsignor Canon Moyes, the Right Rev. Monsignor Robinson, the Rev. Father Breen, O.S.B., the Rev. H.J. Grosch, Father Carey (Elen Grove), and Father Nolan (Islington). The spacious hall was crowded.

In opening the proceedings, Monsignor VAUGHAN said they had not come there for an aggressive purpose, or to insult the belief of any one. They were there to explain why it was that they, as Catholics, held certain doctrines and beliefs, and therefore their non-Catholic friends need have no fear they would hear anything that would distress them. Nothing would be said in an unkind spirit; everything that would be said would be from charitable motives, and with a view to letting non-Catholics know more clearly what Catholics believed (cheers).

Monsignor Robinson said it fell to his lot to open the ball at those lectures, and he had chosen for his subject "The Need of a Church." He was afraid in the course of that lecture he would have to speak of himself, but he could not help it, and would do so as little as possible. He would first ask,

#### "Where is the Need of a Church to the Protestant Mind?"

There was a need in a certain sense. If they were to build a suburb they would certainly think of building a church. All Protestants would want a church, because they had an idea of praying together in public. He knew a great many of the English people did not go to church, and he also knew that if they all did, and every church was filled there would be three millions left outside. He did not speak of a Church in that sense. Where was the difficulty which Protestants felt? As one who had felt it he would tell them. The idea of a Protestant was personal, individual, relationship with Christ (A. Voice: "Hear, hear"). Well, he quite admitted it, and would not say one word against it, and no priest of the Catholic Church would do so.

On the contrary, it was what they all endeavoured to promote. When he was a Protestant this personal, individual relationship with Christ used to be put in this way: What they had to do was to apprehend Christ or appropriate Him, or believe Christ died for every one's soul, and go to Christ on the strength of that and confess their sins. Anything like a Church was looked upon as an interference. When he (the lecturer) began to examine into all this his mind became clouded and confused, and he was ignorant of which way to go, and he asked himself, "What is exactly the meaning of apprehending Christ?" He went to different ministers of religion, and asked their opinion, and even asked visitors to his father's house what was their way of apprehending Christ. He was told by some that he had to believe that Christ lived and died, and he replied "Well, I do." He also read a number of books, but

#### He Never Could Understand the Meaning of Apprehending Christ.

He believed in Christ, but could find no peace to his soul. His friends said, "You ought to pray." He did pray "You ought to have studied the Scriptures." He did study them. What he wanted was the practical point of it. He wanted to know how he was to have it applied to his soul. He did not hesitate to tell them that these were the most agonizing years of his life. It then began to strike him that surely God must have made a way by which the salvation of Christ could be applied to his soul. He thought there must be some method somewhere. He did not care what they called it as long as it was the real article by which the salvation of Christ could be applied to him, and he now wondered how it was people did not see this. He would tell them what hindered him. It was the thought the Church would interfere with him. Then he began to look up Scripture. They would remember

that at the crisis of our Divine Lord's life He turned to Peter, and said to him, "Whom do men say I am?" and St. Peter answered, "Thou art Christ, the son of the living God." There was the individual personal relationship of Peter with Christ. And our Lord said, "I say unto thee, thou art Peter, and upon this rock I will build My Church." That was a revelation to him (the lecturer), and he resolved that that was the Church he wanted to find. He went on examining Scripture to see whether other parts would give him hints as to the Church or the organization by which the salvation of Christ was to be appropriated. Then he came to the word "kingdom," which our Lord used no less than sixteen times, and he knew that kingdom must have some connection with authority. It was astonishing to him that when St. Peter expressed his individual relationship with Christ, our Lord spoke about a Church. That was

#### What Made Him What He Was that Night—a Catholic.

Again, he found our Lord spoke of a net, the object of which was to gather in fish. Then he saw a reference to a city on a hill, and he knew they could be inside or outside a city. All these elements working together gradually sprung before his mind an idea of the machinery for appropriating the revelation of Christ. They read in the Epistles the Church was the bride of Christ, and what closer relationship could there be than that? Then, again, they read the Church was a "body" and the "pillar and ground of truth." All these elements working together convinced him that our Lord had revealed a method of salvation, and also the method by which that salvation was to be apprehended. Thus it was he began to realize there must be a Church—a divinely appointed institution teaching truth and feeding the soul. He looked round the world to see if he could find it, and he looked at the Anglican Church to see whether this did the work. But he came to the conclusion, when he saw the conflict and division amongst its members, that this could not be the divinely appointed system. He went to many of its divines—including Dr. Pusey and Dr. Liddon—but when he came to ask them how they accounted for all the miserable divisions in the English Church.

#### Not One Could Give Him an Answer.

He went on reasoning thus: "Surely there must be one truth, and one way, and one salvation, and one only. It must be one in the teacher and one in the taught, and if you want to find truth you must go where the teachers are one and the taught are one. What I want is unity; there must be unity." He then looked at the sects, and went to hear Spurgeon, and was struck with his eloquence. But he found Spurgeon preaching the same thing—appropriate Christ. He felt that he should like to have cried out, "But how do you do it, sir." He remembered the first time he saw a Catholic priest. How he (the lecturer) looked at him! His father used to tell him how such funny things about the Catholic Church—that the Pope was the man of sin, and all that kind of thing. He remembered, after having been abroad, telling his father that they had good music in the Catholic Church. "Yes," was the reply, "the devil takes care of that" (laughter). He now came to the time.

#### When He Was a Curate in a Certain Country Place.

He was going his rounds, visiting certain cottages of the poor, and in one of them a book was lying on the table, and he saw it was a controversy between a clergyman and a priest that took place about ten years previously. He borrowed it, took it home and read it. What a revelation! The clergyman was looked upon as a great man, and here was an unknown ordinary priest who had the best of the argument. That opened his eyes, and he came to the conclusion that the religion of that priest was the religion for him. He resigned his curacy, for if he had not done so he would have been a humbug. The right rev. lecturer then narrated how he went to Cardinal Newman, and was received into the Church, and, in conclusion, said the need of the Church to Protestants was to meet together for prayer; but the need of a Church to him was because it was the only divinely appointed machinery by which man could appropriate Christ.—*The Universe.*

### Returning to the Old Ways.

The Rev. Father Cambell's warning that the non-Catholic colleges of this country, with their craze for physical science to the detriment of the humanities, were apt to turn out delvers but not men, students of rocks and bones but not men of high character and noble ideas of principle, is beginning to find echoes. The *Boston Transcript* says: "The new policy which Williams college is about to inaugurate, the purpose of which is very much to increase entrance requirements and incidentally reduce the number of students by the difficulties of the examinations, is attracting wide attention and calling out considerable comment, generally favorable, especially from the more authoritative sources. The experiment of dispensing with Greek as a condition of a degree has been tried there, and evidently it has not been entirely satisfactory. At any rate the student hereafter is not to be permitted to substitute for it a smattering of modern languages. The professors of French and German have determined to raise their standards of admission, and the professors of Greek and Latin will admit no applicant on certificate unless he has had four years instruction in the latter language and three years in the former. *Harper's Weekly* says that if these decisions are carried out certain admirable results will doubtless be attained. The great universities with their eclecticism have sunk the classics and with them, of course, the humanities to a secondary place. This is not altogether well. The decision of the faculty of Williams to increase the dignity of the classical course is a pleasing sign that sanity has not entirely disappeared from our seats of learning. There is certainly room for any thorough college with courage to head the reaction from the recent revolt against classical study to become a great classical school, and when the new experiment of ignoring or neglecting the humanities has been tried and found wanting, as it is sure to be, such an institution will not find itself lonesome or unappreciated." After all, heart education is the most important—train the intellect to know truth and train the will to love it.—*CATHOLIC REVIEW.*

### Influential Women.

By Henry Austin Adams, in *Donahoe's*.

I will wager at this moment to one loud-talking, masculine busy-body, who is really accomplishing anything of real value for the world, there are scores, thousands, of modest, quiet women who are doing better and truer work—and I mean in the literary, scientific, and sociological fields too!

For example, here is an American woman who has done something. She has made \$50,000 by her writings. She has published thirty works, she has founded fifteen educational institutions. She has travelled, and speaks four or five languages, from which she translates for great publishing houses. She has raised and judiciously expended hundreds of thousands of dollars for her many civilizing projects. She is now sixty years old, but still vigorous and untiring and enthusiastic.

Who is she? Surely she must be president or secretary of something? She must be a public leader? A radical? A terror to timid, henpecked men? Not a bit of it. She is a humble Sister of Mercy who with her silent, unknown community has done more to turn the American wilderness into a garden, to elevate and educate, than the whole pack of log-rolling, stump-orating, careering Amazons in creation.

All culture, all effectiveness in life, all altruism and chivalry and usefulness to humanity, one would now be asked to believe, are the exclusive result of the emancipating and elevating labors of a lot of women who have screamed themselves into notoriety in the last twenty years. The women who can address meetings, quell parliamentary riots, elect school boards (school for which they never bear children); strong women, with a horrible but undoubted amount of fact to back up their theories with; women who are up in their political economy, and their sanitary plumbing, and their general information on men and things.—these, we are asked to believe, are alone

responsible for the advance of the world in general and woman in particular.

The rest,—the quiet, retiring, modest women; the women with the oldtime shrinking from publicity; the mothers of children, the house wives, the nurses and care-takers,—these, it would seem, are to be pitied and encouraged and helped as those from whom no very great or effectual work is to be expected. But unfortunately for the whole genus "new woman," an "old" woman is found here and there with amazing qualifications for stupendous doing and attaining, and with it all a supreme contempt for the brazen conceit which would organize the sex into insufferably disagreeable female reformers and unsexed mischief-makers.

### One view of the Irish Question.

In the issue of the WESTMINSTER GAZETTE for Monday evening there was a most striking and interesting article from the pen of the special Irish correspondent of that paper. The writer tells us that the Irish never had unbounded admiration for Parliamentaryism, as such. PARNELL, we are told, effected a revolution by working out the idea conceived by GAVAN DUFFY and his companions of an Independent Irish party. Then follows this rather telling contrast:

If one had ventured to speak disrespectfully to an Irish crowd of Irish members in the days of Parnell, he certainly would not have come away with a whole skin. But no one in Ireland dreams of talking disrespectfully of the Irish members now. What people say is, "How on earth did PARNELL keep them all together?"

Mr. Dillon, the writer informs us, sees the absolute necessity for a united Irish party, and recognizes that to make such a party again, all opponents and rivals must be crushed.

But what Mr. DILLON does not realize is that PARNELL was one man in a thousand; that the extraordinary combination of faculties which he possessed, and which made him irresistible, are singularly rare among men.

The writer insists that the English alliance is telling against Mr. DILLON with the clergy, and that were he to fling this alliance as the champion of Catholic education he would checkmate his arch-enemy—viz, TIMOTHY HEALY.

Home Rule, the writer thinks, is now in the background. To it have succeeded the Land Question, the Education Question, and a host of social and industrial questions. Still, the Nationalist spirit is not dead; it will revive, and will again be heard from end to end of the land.

But [says this very intelligent writer] this generation will not see Home Rule. The future is with the young.

And may the young, is the ardent prayer of THE UNIVERSE, see their way to profit by the mistakes and the divisions of the fathers.—*Universe.*

### Women Who Should Not Marry.

The woman who proudly declares that she cannot even hem a pocket handkerchief, never made up a bed in her life, and adds with a simper that she has "been in society ever since she was 15."

The woman who would rather nurse a pug dog than a baby.

The woman who thinks she can get \$5,000 worth of style out of a \$1,000 salary.

The woman who wants to re-furnish her house every spring.

The woman who buys for the mere pleasure of buying.

The woman who does not know how many cents, halves, quarters, dimes and nickles there are in a dollar.

The woman who thinks that men are angels and demigods.

The woman who would die rather than wear a bonnet two seasons old.

The woman who thinks that the cook and the nurse can keep house.

The woman who reads cheap novels and dreams of being a duchess or a countess.

The woman who thinks it is cheaper to buy bread than to make it.

The woman who marries in order to have somebody to pay her bills.

The woman who expects a declaration of love three times a day.

The woman who expects to have a good, easy time.

The woman who cares more for the style of her winter cloak than she cares for the health and comfort of her children.

The woman who stays at home only when she cannot find a place to visit.

The woman who thinks embroidered center pieces and doilies are more necessary than sheets, pillow cases and blankets.

The woman who buys bric-a-brac for the parlor and borrows kitchen utensils from her neighbors.

The woman whose cleanliness and order extend no further than the front hall and the drawing-room.

The woman who wants things just because "other women" have them.

The woman who thinks she is an ornament to her sex if she wins a progressive euchre prize.

### The Holy Father's Hands.

THE Pope suffers much from weakness in the hands, and is obliged when writing to hold the right wrist firmly with his left hand to steady the pen in his fingers. This weakness is said to be the result of an attack of ague more than 25 years ago. An amusing story is told of His Holiness apropos of this weakness. It is related of a certain Cardinal that he looked aghast when receiving from His Holiness some written instructions which he was to repeat to a foreign prelate at a distance.

Smiling gently at his subordinate's evident denseness of comprehension, Leo XIII. began to advise him as to the best route to take, time of departure, deportment to be observed, &c. The Cardinal, interrupting him, remarked bluntly: "I can remember all that, your Holiness, but how can I possibly explain to a foreigner instructions that I can't read myself? Your secretary must be about the worst in existence. He writes like a spider in a fit." Now courtesy is one of the Pope's principal characteristics; therefore, instead of humiliating the Cardinal by telling him whose writing he had characterized, he took back the paper, looked at it closely, laughed, admitted that the objection made was a just one, and promised to have the instructions rewritten.—*Universe.*

### You will Never be Sorry.

- For living a pure life.
- For doing your level best.
- For being kind to the poor.
- For looking before leaping.
- For hearing before judging.
- For thinking before speaking.
- For harboring clean thoughts.
- For standing by your principles.
- For stopping your ears to gossip.
- For being as courteous as a duke.
- For asking pardon when in error.
- For being generous to an enemy.
- For giving square in business dealings.
- For giving an unfortunate person a lift.
- For promptness in keeping your promises.
- For putting the best construction on the acts of others.