

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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Keep Your Eye on the Compass.

BY CY WARMAN.
Keep your eye on the compass
If the sea runs high
And the ocean's inky billows
Mock the blackness of the sky.
When beating up against the winds,
So pitiless and strong;
Keep your eye on the compass,
And you can't go wrong.
Keep your eye on the compass
And your white light trimmed,
Though the moon hide in the heavens
And the stars are dimmed,
Though the voyage may be lonely
And the way seem long,
Keep your eye on the compass,
And you can't go wrong.

Keep your eye on the compass;
It will guide you over the deep
Will show you where the north stars
And where the flowers sleep
In the sunny south, No matter
If the way seems long,
Keep your eye on the compass,
And you can't go wrong.

—The Sun.

TELLS HIS EXPERIENCE.

Father Elliot's Mission Work Among Non-Catholics.

In the November *Catholic World* just issued Father Elliot relates some episodes of the mission work he is now doing in certain towns of Michigan. Father Elliot has changed the names of places and persons, but assures his readers of a perfectly accurate narrative in every other respect.

The village of Beechville claims fifteen hundred inhabitants, the adjacent country being fairly well under cultivation. For town and country there are Baptist, Methodist, Presbyterian, Lutheran and Catholic churches, the last named having less than fifty families. The others are in the usual state of rural Protestant congregations, which live mainly in hopes of better days. The first four have resident ministers, ours being visited every other Sunday by my old and much-admired friend, Father George. The Episcopalians are feebly striving to get up a congregation, and what are called the Free Methodists have a little church on a back street, in which they indulge in the antique Methodist liberty of a howling religion.

What kind of a man Father George is, his zeal for souls exhibits. With missions that require his driving twenty miles every Sunday, he not only serves the faithful to the full standard of pastoral zeal, but he has a big heart for non-Catholics. He long ago purchased with his personal means a copy of "Catholic Belief" for every family in his mission. As soon as he learned that the Benzigers had brought out a popular edition of that valuable book, he ordered five hundred for distribution to non-Catholics. He pays the bulk of my expenses here, hall-rent and printing, out of his own pocket, though the Beechville Catholics declared to me that they would make it good to him; and they will keep their word—if Father George will let them.

A HOT BED OF APASSIM.

This town is a hot-bed of the anti-Catholic party known as the "A. P. A."—the American Protective Association. Indeed this whole state has felt its power. Let us hope that it will be as short-lived as the old Know-Nothing party, which bloomed and faded in a single lustrum. Orangemen from Canada are chiefly responsible for the movement here, both as to organization and bitterness of spirit.

I selected this locality to begin the non-Catholic missions because I knew Father George to be highly sympathetic. My arrangement with the Bishop left me free to choose, with every good will on his part; and on my arrival I found that all my suggestions as to preliminaries had been adopted and improved upon.

I boarded with my dear friend Joseph Sobieski (as he might well be named), a Polish American, who could serve as a model for the new generation of his race in America. To him and his family I am greatly indebted. The following notice appeared in both the Republican and Democratic weekly papers of the village for two weeks before our opening:

REV. WALTER ELLIOT.

"On Monday evening, September 18, Rev. Walter Elliot, of New York, Catholic evangelist, will begin a series of religious meetings in the Village Hall. The lecturer is no stranger among us, having preached here a year ago to Catholics; his present course of meetings is designed to interest persons of all denominations or of none. The topics chosen are of living interest to all serious-minded persons. Everybody will be welcome, no admission fee being charged."

The hour of meeting was fixed at 8 o'clock, as the stores close then, and the hall is distributed just before. It was deemed best to open on Monday evening, instead of Sunday, so as not to lose the church-goers. This gave me an opportunity to hold a singing-class of all our own people in the church on Sunday night before benediction of the Blessed Sacrament. Our little choir is not a bad one, and having sent them some of our tiny mission hymn-books a couple of weeks before-hand, they nightly carried the audience with them in the singing of three or four hymns.

Celebrating High Mass at noon and preaching on zeal for souls, holding a singing-class at night and preaching on the Holy Eucharist, the Sunday was well occupied. And the reader

may be sure that Sunday and Saturday and every day spent in such work is productive of prayer among the Catholics of the place: "It prays itself," when all is ventured upon God's good pleasure for stirring the hearts of non-Catholics to come out and hear a priest. So our little congregation prayed hard.

CHOICE OF SUBJECTS FOR SERMONS.

Some of the subjects, such as temperance, were chosen because of the conviction that the best way to obtain a hearing is to make the points of resemblance between Catholics and non-Catholics the points of contact for missionary purposes. We have a friendly feeling in common about some truths and some virtues; but we are not always aware that these can be made bridges across the torrent of prejudice. Non-Catholics do not know how profoundly we love the Bible, how intensely we value the interior life, that of confidence, love, reverence towards God, and trust in the continual guidance of His Holy Spirit. Let them but know as a preliminary that the Church stands and falls with the Bible, that all her eternal ministrations have for their sole object to build up the inner man, and they are better prepared to consider the true relation of Church and Bible, and the divine institution of the sacraments. To seek a hearing without a start of agreement of some kind, is to ask one's audience to follow you walking backwards.

The natural virtues, also are common ground, as well as the hatred of ordinary vices. Hatred of intemperance on the part of Catholics, especially if accompanied by the practice of total abstinence, if only it be brought into public notice, and made useful against drunkenness, saloons and saloon-going, is a missionary go-by virtue of the best sort. Let us but vigorously war against gambling, bribe-giving and bribe-taking, and do it openly, and the best elements among non-Catholics will be turned towards us, and that right end foremost. The same is to be said of all sorts of vice and crime. Claiming the leadership of the world in faith and morals, any little piece of the world is a fair field to show our practical capability.

Patriotism, especially as we are so largely foreign in our membership, is a virtue to be thoroughly developed before the non-Catholic people from a Catholic standpoint. That topic, and the Catholic view of the vice of intemperance and its occasions and its remedies, gave me more favor with my audience than any others—which means that they won favor for the Catholic religion.

THE FIRST WEEK'S EXPERIENCE.

Monday morning dawned in the rain, and it was feared that we should have a wet evening. "Anyway," said I to myself, "the rain will be a good excuse for a slim attendance"; but before night the wind changed and the weather was favorable.

So the first night the hall was filled, scarcely a seat to spare. Tuesday night the same, except that Catholics were fewer, two-thirds at least being non-Catholics, and the boys were not there. Wednesday night was the temperance lecture, and it brought a large attendance, many standing, and not a few unable to enter. The numbers increased nightly after that, till at the close, on Saturday night, the hall was packed full long before the opening and a great number were turned away. The three or four last meetings were made up of about four Protestants to one Catholic.

About a score of boys attended the first meeting, thinking doubtless, that it was wanted waste to lose any free show at the Opera House. After gawking at me for a quarter of an hour they gave me up as a poor show, and then both distracted and amazed me by their pinching and kicking and thumping each other, ending when we were half-way through, by leaving the hall very demurely and on tiptoe, but clattering and yelling as they went down-stairs. We also had the trouble with babies usual at country gatherings.

An encouraging feature was the attendance of non-Catholics from the country. Some families came from a distance of eight or ten miles, and did so every night. Such people are the ones who think, and God will assist them towards the Church. We gave all such, and in fact nearly all the non-Catholics, a good assortment of leaflets, and many of them copies of "Catholic Belief." The leaflets distributed here are: What Catholics do not believe (a new four page tract); The Plea of Sincerity: Is it Honest? (a splendid old tract on the Church and the Bible); What my Uncle said about the Pope: Why I am a total Abstainer; and Why I am a Catholic.

PROTESTANTS ARRANGE COUNTER ATTRACTIONS.

Of course the Protestant leaders took the alarm. Word was passed around among church members to stay away. The Masons held an extra meeting; the Baptists got up an impromptu ice-cream party. But nothing could hurt us; the attendance kept on increasing. Only one difficulty could not be mastered: I was unable to hold private or conversational meetings. I announced them for 10 o'clock in the forenoon, but met only a few non-Catholic friends. How shall we bring

to bear a more intimate and personal influence? God, let us hope, will show us the way pretty soon.

The "order of exercises" was the recitation of the Our Father in common, all standing. Then we sang a hymn from my hymn pamphlet, followed by answering of questions from the query-box. After that another hymn, sometimes two of them; then the short discourse, which some nights became a long one. I then gave out announcements for the following evening: the hymn "Come, Holy Ghost" was sung; reading of the Bible followed, and then was delivered the main discourse of the evening. That over, we sang "O Paradise," and I gave them, all standing, my blessing, making a big sign of the cross in doing so, the meaning of this having been explained the first night. Beginning at 8, we were all done at 9:30.

I conducted the meetings in secular dress, and I am a trifle ashamed to wear, after so many happy years of missionary preaching in cassock and with crucifix to our faithful people, that I soon felt quite at home in preaching God's word in coat tails.

HAVE A BETTER OPINION OF CATHOLICISM.

There sat my three hundred non-Catholics and looked at me—the old horror of a Catholic priest, familiarly addressing them on the way of salvation. It was a delicious sensation to be watched and listened to, and measured up and down as a representative of our Redeemer's Catholic truth and love. I was ever wishing in my heart, as I spoke or sang or prayed, that they would say to themselves, "Well the old religion is not so bad, after all"; and that a few would say, "This has a chance of being true." "It has a chance; whether glad or sad, all Beechville feels that Catholicity stands in this town higher than before—far higher.

And how easily is all this done! How differently from the old-time missions to non-Christians here, when the noblest men of France and Belgium left the reeking atmosphere of the court of Louis XIV. and buried themselves among the savage tribes of this region, to learn a barbarous tongue, and to be starved and mutilated and then martyred, or spurned and rejected by the most cruel race known to history! Glorious heroes they were, and their memory a perpetual stimulant to us so-called missionaries, who are pampered with every luxury, petted by the Catholic people, and respectfully listened to by this noble nation of Americans!

Of course a feeling of fatigue followed the ninety minutes of mental and vocal exertion, to say nothing of the tired legs. But all was compensated for by the interest of the audience. There is a rare joy in addressing people on the great truths who do not wish to be persuaded, and yet want to be honest. They are drawn into your thoughts and arguments and appeals to carry at least for a while in your Catholic World's Fair. All this is a joy. Then, too, there are no long hours of hearing confessions, my little congregation giving me no more than eighty the whole week.

ANSWERING OBJECTIONS.

I found on the first and second day that the question box needed to be baited; and so I not only called attention to it at every meeting, but on Tuesday evening I had a prominent non-Catholic read out publicly a couple of objections which had come to my ears, and I answered them. After that I had all the questions and objections I wanted. They served an excellent purpose. I took them out of the box a few minutes before beginning, examined them publicly, and after the opening prayer and hymn answered them. I treated them kindly, explained and developed them briefly when necessary, quoted Scripture in my answers when I could recall a text, struck back but did so good-naturedly, sometimes raising a laugh. I could answer seven or eight questions in twenty minutes or less.

SOME OF THE QUESTIONS.

The reader may be entertained with one evening's harvest of questions:

Where is it in the Bible that we are forbidden to eat meat on Friday?

Why do you use sprinkling as a mode of baptism?

Why do you baptize children that are not old enough to repent?

Why do priests demand security or money before they will attempt to pray for souls in purgatory?

How is it that a priest always preaches in Latin? How is it that every Catholic is a Democrat? (These two by the same questioner.)

How is it a man dies in sin and the widow pays twenty-five or fifty dollars to the priest to pray him out of purgatory? I know this to be a fact. Please answer this.

What class of people go to purgatory? In what part of the Bible is purgatory mentioned? Give Bible description of it.

Where is purgatory?

Why do Catholics consecrate their places of burial?

Why do Catholics keep Lent? Also, why do they abstain from meat on Fridays and other days?

Is it true that a Catholic priest will refuse to perform a funeral ceremony unless he is paid in advance?

What is the object of convents? and why must the world be renounced when

one enters it? (Written in a feminine hand.)

In what way does the punishment given to your members by the priests under the name of penance benefit them, since Christ has died for all mankind, making salvation free?

Is it true that money is demanded from penitents in the confessional, and that the enormity of the sins committed fixes the price to be paid?

We Protestants believe that the granting of an indulgence is a license, or permission, to commit sin, granted by the Catholic Church for a money consideration.

Why do women become nuns?

How do sin and evil come to exist? This last was the only real poser and as it has puzzled all grades of minds since St. Augustine, I was not distressed. My answer took the case out of the philosophical into the personal field; the possibility of sin in our own case and that of each one personally is a powerful means of increase in virtue, religious character being built up and perfected by resistance and conquest. God, therefore, by permitting evil, offers me opportunity for good, etc.

The wording and handwriting of these questions indicated, as a rule, the

AVERAGE AMOUNT OF INTELLIGENCE found among our ordinary American people; and are they not for the most part suggestive of dense ignorance about Catholicity? One of the questions reminded me of a young lawyer, whose case I came across in New York City last spring, who answered an invitation to attend a Catholic sermon by saying he was too rusty in his Latin to understand it! So it is in hearing away and burning up this jungle of our labor. But let us bear in mind that if the pioneer's work is rude and tedious the virgin soil once uncovered and cultivated proves the most abundant harvest.

Saturday evening I bade farewell to my non-Catholic friends urging them to be faithful to their consciences, to seek the truth, and to follow the light earnestly, and finally to go to intelligent Catholics for knowledge of our religion, and not to listen to men and women who have been expelled from the Church. This last admonition I gave because this whole region has been over run by the lowest class of ex-priests, and, curiously enough, they have got a hearing, though hardly credence, from large numbers of the people. I also invited my audience to attend High Mass at our church on Sunday morning, announcing a sermon on holy Communion. The most regular and best disposed of my nightly auditors, to the number of forty or fifty, were present with us the next morning.

AN A. P. A. PREACHER.

Father Corrigan of Hoboken Says Some Sharp Things to a Bigoted Methodist Minister—Liberty-Loving Americans Seek Truth and Not Misrepresentation.

Patrick Corrigan, the zealous and patriotic rector of the Church of Our Lady of Grace, Hoboken, N. J., finds time amid his multitudinous duties to keep a close watch on the bigots who are seeking to revive the spirit of Know-nothingism in New Jersey. The subjoined open letter, written by Father Corrigan to one Rev. Dr. R. Lowrie, D. D., appeared in a recent issue of the *Hoboken Evening Journal*. It shows how effectively the mask of hypocrisy and deceit can be torn off and the calumniators of our holy religion exposed to the contempt of all fair-minded citizens:

A copy of your paper of October 9 was sent me a few days ago, and my attention was directed to a notice of an address delivered by Rev. Dr. R. Lowrie before an assemblage of Junior Order of American Mechanics. I cannot tell whether the sender intended to treat me to a specimen of old-fashioned bigotry or to create a smile at the anger of the reverend doctor with myself and the distinguished audience which I had the honor, a few days before, of addressing at the dedication of the Hasbrouck institute. A more un-American, un-Christian and grossly insulting harangue could hardly have been conceived than this address to young men who profess to have for their motto reverence for the Bible and the constitution of their country. The reverend doctor began his address with an appeal to friendship and brotherly love, but he was careful to tell us that "friendship" and love means hatred of Catholics. He tells his hearers that he bears no ill will to Catholics, but in the same breath he assures them that Catholics are plotting the destruction of the Bible, the Public schools and the country itself, and that as a matter of course Catholics should be hunted down as the worst enemies of mankind.

The address and the welcome with which it was apparently received by a large assemblage of young people, is a timely warning against the revival of know-nothingism under the hypocritical guise of the Bible, the Public schools and the constitution of the country. It is the most un-Christian un-Americanism that has yet appeared; for while know-nothingism

aimed at the proscription of foreigners and the A. P. A., or American Protective Association in the west, advocates the exclusion of all Catholics from public office, the Junior Order of American Mechanics, if we judge from Rev. Dr. Lowrie's address, regards Catholics as "death to the flag, the Bible and the Public school."

This is worse than any species of anarchy that has yet appeared, for while the naked utterances of such as Emma Goldman render them amenable to the law, it is difficult to counteract the teachings of men who, under the cloak of religion and patriotism, instil into the minds of youth principles of hatred of their fellow-men which are destructive to the institutions of their country. Such men are, indeed, "death to the flag, the Bible and the Public schools," and they will meet with the same fate as their predecessors, the Know-Nothing, did forty years ago, from the fair-minded people of America. We are in an era of peace and good will; we are in a country where liberty is the inheritance of all, and where every effort is being made by its noble, Christian men and women to advance the cause of religion by the assembling of all the religions of the world at the Columbian fair; why, then, this disgraceful appeal by a Christian minister, to the furies of discord? The appeal is a gross insult to the country, to the age, and to religion itself.

America is a Christian land; her mind is broad and her heart is large, and her high aspirations are leading her toward the centre of Christian unity—the one, holy, Catholic and Apostolic Church. The tremendous growth of the Catholic Church in the United States is forcing this truth on the reverend doctor, and hence his recourse to weapons of despair. His labor is in vain. Know-nothingism is dead, and bigotry is dying, and no liberty-loving American will pray for the resurrection of either.

The reverend doctor looks on Catholics as dangerous citizens, and he has special horror of monks, and he asks why they dare come to America. The World's Fair, however, tells us that Catholics came to America a good while ago; and that Columbus brought the first monk with him, and that this same monk was the first to offer up the Christian sacrifice in the new world. It will be hard to keep out the monk and the nun, and the reverend gentleman knows it. America admires the self-sacrificing Christian spirit that inspires the priest and the nun. The same spirit is to day exciting this emulation of denominations hitherto hostile to those noble men and women; and we find these denominations actually introducing the idea of the monk and the nun into their own communities. Hence we have Episcopalians, monks and nuns, and even Rev. Dr. Lowrie's own denomination now has its Methodist nuns. All hail to the good monks and nuns, for they are the expression of the noblest sentiments of head and heart and the natural outgrowth of the influence of the Catholic Church in America!

My remarks on the occasion of the dedication of Hasbrouck's Institute seem to have given special offence to the reverend doctor, and he assures us they were an insult to the very intellectual audience. Perhaps the offence was the mortification occasioned the reverend doctor by that fact that a priest received such honor. The large-minded directors of the institute had, no doubt, their own reasons for inviting me and for not inviting the reverend doctor to address an audience composed of the aristocracy, of the intellect and the wealth of Hudson county. It was an expression of good will and friendship on the part of the institute to invite the priests, and its patrons re-echoed that good will and friendship in the hearty applause that greeted my remarks. The presence of five priests on the platform showed how they accepted the warm hand of friendship and wished the institute every blessing in its noble undertaking. This is the spirit that should characterize those who claim to be Christians and Americans.

It is to be hoped that the reverend doctor will learn a lesson from this manifestation of good will, and that he will impress it on the minds of the Junior American Mechanics, who seek truth and not misrepresentation. It will be more in keeping with the spirit of the Bible, and more suited to them as American citizens, than the "Bloody Shirt" harangues which insult their heart and their heart. Religion that cannot thrive save by inciting hatred against the neighbor is a dangerous growth on American soil. It is "death to the flag, the Bible, and the Public schools."

P. CORRIGAN.
Oct. 24, 1893.

The *True American* utters a warning to young men that ought to be widely republished: "Just a certain as pitch defileth, just so certain will taint attach itself to every youth who gives ear to this political harlot (the A. P. A.'s) siren song. The young man who allies himself to the tenets and aims of the 'American Protective Association' gives up his future. He goes down into the pit from which there will be no deliverance. This organization will be short-lived. It will soon be of yesterday, and those

who are of it now will stand isolated in the face of public derision and scorn."

PETTY PERSECUTION.

Toronto Catholic Register.

Our attention has been called to the following example of bigotry and persecution. Such things do not surprise us, for we long ago learned that Catholics had to fight for everything they have in this country, whether social or political. D'Arcy Magee it was who used to say that an Irish Catholic had to do twice as much, and do it twice as well, as any other before he will get the same credit for it. It is just as true to day, except that it is doubled: he has to do four times as much, and do it four times as well. In the workshop, in society, in politics, the story is always the same. The spirit of bigotry is abroad; Catholics need expect no quarter, and should give none. Wherever the trail of the serpent P. P. Association, or any of its branches or emissaries, are found, there is no use for our co-religionists: no Catholic need apply. Wherever the hand of calumniators now infesting the land breathe, society is blighted; no tree of charity or peace or neighborly feeling can grow; and there, too, is political life withered. It may do us all good—and will if we are not divided, but stand together.

Now to our case. A gentleman taught a Public school in a certain section for three years. He was a Protestant. During that time he married a Catholic, and continued in his position until last summer, when he came to Toronto to attend the Normal School and fit himself for a higher grade of certificate, which he obtained. A short time ago he applied to the trustees of a certain section in the county of — for the position of master, and was duly accepted and appointed. On the 1st instant he received a letter, of which the following is a copy, names being omitted, containing a resolution passed at a special meeting of the School Trustees:

Oct. 30, 1893.

To J. N. —, Esq., Toronto.
Dear Sir: I am instructed by the trustees of S. S. No. 3 to say, owing to a report having been circulated to the effect that your wife belongs to the Roman Catholic Church and you attend said Church, that a strong feeling exists in this section against employing a teacher in any way connected with that Church.

The trustees met this evening at the call of the Chairman, A. F. —, Jr., when it was moved by J. B. —, seconded by J. —, I., that in consideration of the feeling in the section against employing a teacher in any way connected with the Church of Rome, we believe it would not be in the interests of either the section or Mr. N. — that an engagement be entered into. The acceptance of this application is hereby rescinded, and the Secretary instructed to send Mr. N. — a copy of this motion at the earliest possible moment.—Carried.

I certify the above to be a true copy of motion. J. C. —, Sec.

WAS LINCOLN A CATHOLIC?

The erection of a statue to President Lincoln in Scotland has revived public interest in the martyred patriot. A reverend friend writes to remind us, says an exchange, that Lincoln was in youth a Catholic.

J. E. Martin, in an article in the *Roman World*, on the death of Monsignor Lefevre, Bishop of Detroit, gave valuable testimony on the subject of Lincoln's religion. "We came to speak," writes M. Martin, "of political events and the assassination of President Lincoln, and we were not a little surprised to hear Monsignor Lefevre say with sadness: 'Ah, poor Lincoln! if he had remembered my advice, his end would not have been so deplorable. Why did he not remain at home on Good Friday, and why did he not continue to say his beads?' 'His beads' we answered; 'but Lincoln was not a Catholic.' 'He was not latterly; you say rightly—he had become an infidel. But in his youth he was baptised by a Catholic missionary of Illinois, and I myself have heard his confession many times. I frequently celebrated holy Mass in the house of his parents. Later in life he aspired to honors; he married a woman that belonged to the Presbyterian sect, and he became connected with the Freemasons. We felt it a duty to break off all relations with him.'"

"We confess," adds M. Martin, "that we did not expect this revelation the authenticity of which was guaranteed upon the testimony of Monsignor Lefevre; and Americans need not have the least doubt that they have nominated a Catholic for President. But Lincoln did as many others have done—he abandoned a religion which he had freely embraced after serious examination, and, to arrive at fortune and position, he became an apostate and an infidel."

An interesting event of recent occurrence was the awarding by the State of New York of a valuable gold medal to Rev. W. Corby, C. S. C., for bravery displayed at the battle of Gettysburg, when Father Corby was chaplain of the Irish brigade. The medal is an elaborate affair, and will cause Father Corby's name to be enrolled in the Medal of Honor Legion whose headquarters are at the National Capitol. It will be remembered that Father Corby lately published a book—"Memoirs of Chaplain Lefevre"—descriptive of the priests who served as army chaplains in the civil war. It can be procured at this office for \$1.50.

It is good for us now and then to have some troubles and adversities, for oftentimes they make a man enter into himself that he may know that he is an exile and may not place his hope in anything of this world.—Thomas a Kempis.