

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 Harbor.

North from the beautiful islands,
North from the headlands and highlands
The long sea wall,
The white ships with the swallow;
The day beams follow and follow,
Glitter and fall.

The brown ruddy children that fear not,
Lean over the quay and they hear not
Warnings of ships:
For their hearts go a sailing, a sailing,
Out from the wharves and the walling,
After the ships.

Nothing to them is the golden
Curve of the sands, or the olden
Haunts of the water;
The white sails and the peaceful
Chiming of bells, or the careful
Sport on the down.

The charms no longer are cherished;
The charm of the meadow has perished;
Dearer, ay, me,
The solitude vast, unbroken,
The musical voice and the splendid
Fierce will of the sea.

Beyond them, by ridges and narrows
The silver snows speed like the arrows
Sudden and fair;
Like the boys of Al Boraik the windrows,
Lost in the blue and the bound rows
Leads of the air.

On to the central Atlantic
Where passionate, hurrying, frantic
Elements meet;
To the play and the calm and the commotion
Of the treacherous, glorious ocean,
Cruel and sweet.

In the hearts of the children forever,
She fashions their growing endeavor,
The pulses beat,
Their sires in the evenings she stavech,
The spirits that love her the waych,
And laughs in her glee.

Woe, woe, for the old fascination;
The women make deep lamentation
In starts and in sips,
Here always in her waych,
Here always the dreamers are sailing
After the ships.

—Louise Imogen Guiney.

THE GENESIS OF THE REFORMATION.

Discourse by Rev. R. F. Clarke.

The Rev. Robert F. Clarke, preaching at the church of St. John of Jerusalem, Great Ormond-street, on Sunday, said the Eastern Church, at the time of the heresies of the Paulicians and Euchites and others, which he had described in his previous discourse, was then cutting itself off from the Holy See, the centre of unity, and falling into disorder and moral corruption, on account of its inherent disease. It was not from its inherent disease, but from the spirit of schism and dissipation, that the disorder in the East arose. The heretics, who had gradually penetrated into the West during the confusion which preceded the fall of the Eastern Empire, and who were heard of in England as early as the thirteenth century, would not have been able to produce much effect had it not been that they were assisted by other causes, one of which was the corruption—not universal, and exaggerated by Protestants, but nevertheless prevailing to a very considerable extent. Whence did this corruption come? This was a very important subject; it was easy to be explained and to remember. Except in Italy and Spain, the inhabitants of Europe in the eleventh, twelfth, and thirteenth centuries were not removed by many generations from the barbarians who had overthrown the Western world. There was barbarism in the blood of many of them—nay, of most of them; and it was by no means wonderful that these results should have been manifested in the conduct of many. Referring to the circumstances under which in many cases early missionary enterprise was conducted, he said a missionary, or band of missionaries, would make their appearance in a camp or village or among a tribe of barbarians. Case after case is recorded where, when the King was converted, he ordered the whole tribe to be baptized almost straight away. If the missionary was left to himself, if there had been means of instruction at his command, if all had been done in order, it would have been otherwise; but that could not be. He saw the idolatrous rites which entrance into the Christian religion would stop going on, and the children who could not be baptized unless he accepted the king's command. They could imagine how many reasons there were for consent to the universal baptism of the whole tribe, and also how the barbarous instincts and practices must have lingered on among rude, ignorant country people generation after generation. It was not only one surging wave of barbarism that had to be met—they came on wave after wave, invasion after invasion of Vandals and Goths and Huns and Alemanni. Hence what was so often spoken of as the corruption of the middle ages, which was by no means universal. It did not spring up within Christianity, to which was due the diminishing of the much greater corruption which had existed in Paganism. They heard more of it in the later middle ages, because there were more educated men. This partial but very considerable corruption was confined to the people. People spoke of it as if it was altogether due to the clergy, but they said this out of a controversial purpose; but when you come to the plain intelligible truth, without exaggeration and without a desire to extenuate, men would very well understand that those who were received into the order of the clergy were men who had had the ordinary bringing up of their time, with inherited instincts, and were affected by the circumstances in which they lived, and the associates with

whom they had to live. They were people of the time, a time when people had heavy hands, rude, corrupt, rapacious ways, who at one moment would be devout, and at another dead drunk; at one moment full of religion, and at another would give way to their undisciplined, rude characters, and be engaged in border forays, murder, and slaughter. Another cause of the success which heretics met with in diffusing their principles was that they were wanderers, without a fixed place of abode in many cases. To live a wandering life was by no means an unfrequent phenomenon in the middle ages, and especially in the earlier part. The reason of it no doubt was that the population were descendants of those old barbarians who never did anything else but wander all their days, and their forefathers before them. The invasion of Europe by the barbarians was nothing but a series of wanderings from town to town, from wood to wood, from plain to plain, across one river and into a range of mountains to another—till from Central Europe, or further from South Russia or Asia, the plains of France had been reached, the Alps having been crossed, and Italy, Spain, and Portugal gained. The Crusades again probably increased this tendency to go from place to place, and this aversion on the part of many to remain long in one spot. There was even a children's crusade, a crusade of children who travelled all across Europe to go to the Holy Land, with some vague idea of perhaps in some miraculous way delivering it. This wandering way of delivering it. This wandering way also showed itself in the great pilgrimages which were made to great and celebrated shrines—to the tombs of the kings at Cologne, to St. James of Compostella, St. Peter's at Rome, and others. Multitudes of pilgrims, such as it would be impossible to get together to day, in spite of all the improved means of communication which we have, flocked in swarms and masses and vast crowds to these places, where people from all parts of Europe met to pay their visit and perform their devotions at the shrines, as well as to enjoy the journey to and fro. It also showed itself in such companies or bands as those who wandered about singing hymns, lashing themselves about singing hymns, lashing themselves and indulging in religious enthusiasm and other strange manifestations which were met with not so much among the settled as among the wandering populations. This wandering tendency was also increased by the Black Band, the sweating sickness, and the plagues which, rendering homes almost desolate, compelled many to hie them away and seek for means of subsistence elsewhere; while a ruler like, more immediate contact with nature, the ancient forests and greater harvests rendered travelling and journeying far more tolerable to them than to those who had been moulded to more delicate and complex modern civilization. Gypsies, who had come from India, and were identical with the old heretics, joined themselves to these bands. These were quite intelligible causes; there was nothing far-fetched about them. Those who went from place to place were necessarily out of reach of the ordinary clergy; their rectors or vicars or curates had no hold on them; they were here to day and gone to-morrow. What religious principles they picked up from their companions were mixed up with superstition and magic, and a general tendency or liking for the opinions of these very sects came to spread itself, so that not only the poor to those who were ignorant and superstitious, but others became infected with them. This was chiefly among the poor, except in Provence, where the old Mohammedan luxurious civilization had exercised an influence among the classes through intercourse with Spain, which was then possessed chiefly by the Moorish Mohammedans. Another influential cause was the defection of a half of the Franciscan Order. They deserted the notions which were prevalent. Quite a number of monastic orders were founded in the eleventh, twelfth, and thirteenth centuries—military orders such as the Knights Templars, the Order of St. John, and others. Then there were offshoots of Benedictines, such as the Cistercians, the first of which were called "converted brethren," which was the origin of what they might call Third Orders. Then came the mendicant orders of begging friars. The first of these was the Franciscans, founded by Francesco Bernardone, son of a rich merchant of Assisi, who renounced all possessions and travelled in Morocco and Syria on a missionary expedition. St. Francis recommended labor, and they did labor, but begging became their peculiar precept. They were to hold no property, which was of course a very different thing from the joint stock principle in which property is possessed, but possessed in common. Then came the Dominicans, founded by St. Dominic de Guzman in 1170. With these were the Third Orders, composed of people who distributed half their goods to the poor, who were in many cases a special dress, abstained from civic life, military service, and judicial proceedings. A branching off from the Franciscan Order took place. It was necessary

that the Order should have common or joint stock property. This was not pleasing to the Franciscans at first. The idea of possessing no property was so repugnant to the Dominicans that when a Franciscan was brought before any tribunal for repudiating common property, the inquisitor regarded him as a heretic. A chapter of the Franciscan Order, held in Perugia in 1320, or 1322, passed a resolution repudiating common property, but the principle was impracticable and had to be given up. The whole of the order, however, did not give it up. In spite of its being condemned by the Pope, some continued to maintain that common property was contrary to the practice of Christ, and ought not to be in a religious order. They opposed the Holy See. They had broken away, of course, from the Order, and amongst the celebrated men who belonged to this party was William Ockham, originally a Franciscan, and an Englishman, who had to be silenced, and who took refuge at the Court of Louis of Bavaria. He was the master of John Wickliff (born about 1325, and who died in 1381), and was thus indirectly the teacher of John Huss of Bohemia (born in 1369, and who died in 1415). There was a close connection between England and Bohemia in the reign of Edward II., whose son Richard married Anne of Bohemia, sister of King Wenceslaus. They had relations with the Court of Bohemia, and hence it was these opinions spread from England to Bohemia and to Germany. The lines of his teaching were those of the heresies of the Eucharist and Paulicians; and this teaching of Wickliff, John Huss, and others, whose names had not been preserved to us, came down to the Reformation.—London Monitor.

WHY PROTESTANT GIRLS AT-TEND CONVENT SCHOOLS.

A Striking Object Lesson Furnished by one of America's Leading Protestant Seminaries.

Catholic Universe.

Preachers and those whose horizon is narrow, sometimes, very often in truth, complain of Protestant parents who send their daughters to be trained in Catholic convent schools. They do not question the wisdom of the choice so far as excellence of curriculum and the educational advantages offered by convent academies are concerned, but they lay particular stress on the "danger" incurred by Protestant girls from the prevalent religious atmosphere of such institutions. The influence of contact with genuine Catholic teaching and exemplary conduct of nuns tends to awaken an interest in and admiration for the faith of which the pure lives of the religious are the visible product. This, according to the critics, is a sufficient reason why Protestants should not entrust their children's education to Catholic teachers. Of course with broad-minded, observant and conscientious non-Catholic parents this objection has no weight whatever against the numerous and distinct advantages which convent training holds out. The risk of conversion to which their children are said to be subjected, does not come from any direct efforts on the part of teachers to change the religious convictions of their pupils, and besides, no Protestant who is consistent can afford to object to a girl obeying the dictates of reason and conscience in the matter of religious faith. The more intelligent Protestant therefore is not led by this fear to deny his daughter the benefits of such schooling as not only cultivates her intellectual faculties and affords a thorough training in the higher academic branches, but which also develops the finer instincts of the girl, and supplies in the important manner of manners which can be acquired nowhere else. The large number of non-Catholic pupils enrolled in the numerous schools and colleges conducted by Catholic religious orders of women is the practical tribute of honest and sagacious Protestant minds to the efficiency and superiority of these institutions.

Another reason why the fault finding of bigoted preachers and writers who object to this condition of things is apt to fall on heedless ears, is furnished by a current story from Wellesley college in Massachusetts, one of the most famous and fashionable secular seminaries for young women in the United States. What is related of recent "doings" at that celebrated seat of learning has been previously told in a more or less modified form, of a hundred of the leading sectarian and secular female colleges of the country. While we are inclined to believe that the stories may be greatly exaggerated by sensational newspapers by way of adding "spice," there is no reason to doubt that they have a solid foundation in actuality. A dispatch from Wellesley a few days ago begins in this way: "The serenity of Wellesley College has been rudely disturbed this week by the pranks of several girl students, who have been summarily dealt with by the faculty. It is all on account of the superabundance of animal spirits of some of

the young women. Dryden aptly expressed in verse the high jinks that have just agitated 'college beautiful,' for the girls have been having a 'Very merry, dancing, drinking, laughing, quaffing and unthinking time.' As a result of this unthinking time the members of the faculty have put in several thoughtful hours. Tuesday and Wednesday the illness of relatives of three students compelled their immediate departure. Trunks were hastily packed and bicycles and saratogas encumbered the station platform, while a crowd of maidens thronged the platform to bid adieu to those so suddenly called home—for good. Some of the girls on the platform, while sorry to lose their departing friends, were hardly depressed, inasmuch as they had reason to bask in a disconcerting faculty, or perhaps a fortunate circumstance, for preventing similar illness in their own families. By the action of the faculty the membership of a merry organization of eight has been cut down, and just now there are several persons not connected with the college who are wondering how Miss So and So, and a few other, notably light hearted and high spirited young women managed to weather the investigation. But they did, and one of them, who comes from the West, has been given the credit of most cleverly outwitting the searching cross-examiners of the faculty. A column or more of flippant comment follows in which the names of students are mentioned and a circumstantial account of their habitual escapades furnished. From this narrative it appears that the drinking vice flourishes tremendously in certain 'advanced sets' of young women students and that 'parties' in which intoxicants and cigarettes constitute the 'chief refreshment' are of such common occurrence that the whole village is cognizant of this and kindred diversions prevalent among 'aristocratic girls' attending the college. Wheeling excursions to neighboring villages are another popular form of enjoyment and it is alleged that zest for these is or was stimulated by clandestine libations at certain favored places of entertainment. The dispatch proceeds: "Stories are also told of several of these young women at the room of one of the number, and quiet evenings at home, with beer and cigarettes to make light hearts lighter and footsteps like signs of abstruse problems, weighty and certain. 'The liquid that these Wellesley girls indulged in deceived them, and as a result there have been several thoroughly developed cases of over-indulgence. 'In due time the knowledge of this conduct came to the college authorities, and at first they sought to stop it by cautionary admonitions. A week ago one of the girls was expelled from the college society to which she belonged and urged to reform. 'It was intimated to the others that something would happen if the offense of drinking was repeated. 'The girls were watched closely, and the first of the week another beer and cigarette party came to the ears of the college authorities, and at a faculty meeting the situation was considered, and the chief offenders ordered to leave the college. 'The scribe who is authority for this account of recent happenings at Wellesley explains the denouement in which several of the 'most charming offenders' were obliged to sever their connection with the establishment: 'With such a large membership of varied dispositions and natures the rigid rules of Wellesley are incompatible with the theories of enjoyment entertained by some of the students. As a result, now and then a salubrious lesson has to be given by the authorities, and this last week was one of the times. 'The girls who are deemed to require a close espionage are obliged to room in the buildings within the college grounds, under the official eye of the institution; to be more studiously inclined are permitted to board in private houses in Wellesley village. 'The latter, therefore, enjoy greater liberty, and consequently village life is the great ambition of the girl who loves other worlds than that of books. 'As we have stated, these stories may be gross exaggerations. But again they may not. In any event the unenviable publicity which the matter has received at the hands of the press is sufficient to deter an ordinarily prudent parent from entrusting a daughter to such surroundings and associations as those described. And it is enough to confirm the selection of a Catholic convent by a careful, conscientious parent as the safest and most desirable place for his child to acquire an education, minus the unfortunate 'frills' ascribed to aristocratic Wellesley. It is Thou, O Almighty Paraclete, who hast been and art the strength, the vigor and endurance of the martyr. Thou art the stay of the preacher, the soul of the saint. By Thee we wake up from the death of sin, to exchange the idolatry of the creature for the love of the Creator.—Newman.

THAT THESE TIMES MAY COME AGAIN.

Lord Halifax presents a most entrancing picture of the days before the seamless garment had been rent in twain by rash heresy. "One Body, one Faith, one Episcopate, the same in all essentials everywhere, and as such extending itself throughout the civilized world, until the organization of the Roman Empire which had prepared its way, and on the basis of that unity building up the great fabric of medieval Christendom, which in its theory, in its ideals, in its aspirations, remains one of the glories of the human race. Such itself and in its results was the Catholic Church. "Think for a moment, what such a unity in religion, such an acceptance of the Christian theory of life by all and everywhere however much men might fall short of it, meant. It was a unity which covered Europe with churches like Westminster, York, Durham, and Lincoln, and produced a development of art such as the world had never seen; which organized the whole social fabric of man's life, individually and collectively, on the basis of, and in relation to, those supernatural truths proclaimed by Christianity which had transformed the world. The atmosphere of Christian belief pervaded everything; a man could not escape from it. It was a spiritual link uniting all men, the most diverse and remote, to one another, giving them common hopes, common aims, and common principles of conduct. A man might travel, north, south, east, and west, wherever there was a church there was the same service—a service in which he could take his accustomed part—the same ministry of reconciliation, the same truths recognized and proclaimed, the same means of grace. "Men were in possession of a rule and principles by which to guide their lives. It did not occur to them to ask whether life was worth living. The authority and inspiration of holy Scripture, the facts of the Gospel narrative, the truths summed up in the Creed, the insignificance of this life compared with the next, the contentment which is the result of such a conviction, the judgment which awaited all men, the rewards of the righteous, the glories of the saints, the intimate fellowship of all the members of the Body of Christ, living and departed, with Christ their Head and in Him with one another; their fellowship in prayers and good works; the prayers and the devotion of the one, through the divine alchemy of love, availing for all; this was the common heritage of united Christendom, resulting in that unity of sentiment, that sense of kinship, of confidence, and of love which we feel when we are brought in contact with those who we know are one with us, in the possession of a common creed, of common Sacraments, and a common love to our Lord and Master Jesus Christ."

ENGLISH MISSIONS.

Sacred Heart Review.

If England is to take her proper place as the light bearer of Christianity to the two hundred millions of heathen and non-Christian subjects who acknowledge her sway in different parts of the world, it is on the comparatively small fraction of her Catholic population that the burden of fulfilling this great task must fall. The remnant left by persecution and false guidance has only within the last half century so grown and consolidated as to be entitled to rank as a community, and from the very inception of its organization as such, the duty of accepting this great and arduous function of a Christian Church has been unceasingly and unwaveringly kept before it. The singular fashion in which the attainment of this ideal was originally impressed on the mind of the first head of the English hierarchy, and worked out by one destined eventually to be his successor, is told by Lady Herbert in her interesting little brochure on the history of St. Joseph's Society for Foreign Missions, and the Sacred Heart Missionary College at Mill Hill. She dates the first resolve on the establishment of such a society from an interview between Cardinal Wiseman, on the eve of his Episcopal consecration, with one whom all Rome regarded, and still regards, as a saint, the venerable Padre Pallotti, of whom the English prelate sought advice as to the problems and difficulties harassing him. "What passed between these chosen souls," says Lady Herbert, "is known but to God. But one thing has been revealed to us—the answer given to the perplexities which so much disturbed the inward peace of the questioner. He was told that trials and temptations of this kind would be his portion until such time as he was enabled in England to start a Foreign Missionary College; that for this object he was unceasingly to hope and pray; that the plan would encounter endless opposition—an opposition bearing on its surface an appearance of truth and wisdom, or, at any rate, of common sense; that years would elapse before he would be permitted to see the commencement of the work,

but that he was neither to lose heart, nor cease from beseeching heaven for its accomplishment." The visible answer to his prayers came in the ardent vocation to foreign missionary work many years later, of a young priest whose mind was filled, from the time of his ordination, with the desire to devote all his energies to the evangelization of the heathen. He, too, met with many discouragements in the prosecution of his task; his superiors deemed it quixotic to seek converts in distant countries while the want of priests at home was a dire evil, and he was told that "London must be his Japan." He obeyed, but still continued to be possessed by the idea, and at last determined to lay it before the supreme head of the English episcopate, who, so far from opposing it, saw in him the instrument for giving effect to the prophetic counsel received by him twenty five years before. The foundation of a missionary college was decided on in that hour, and in order to supply the means which the English Catholics were too few and poor to provide, Dr. Herbert Vaughan, as he was then, started, with the blessing and encouragement of the Holy Father, on a begging tour through America. His wanderings began with an unexpected call upon his sacerdotal zeal, for he arrived at Panama to find the population dying in hundreds of small-pox and fever, while all the priests had been banished by the president of the republic, and the administration of the sacraments was treated as a criminal offense. His defiance of this iniquitous decree by ministering to the sick and dying caused his arrest, and he was only released from duress on heavy bail. This was but the beginning of many difficulties and rebuffs; but money, when refused in some quarters, came in unexpectedly from others, and Dr. Vaughan, when recalled to England on the death of Cardinal Wiseman, had collected a sum sufficient to buy a property at Mill Hill, within eleven miles of London, on which a small villa residence then stood. Here, on the feast of St. Joseph, 1863, the first Foreign Missionary college in England was opened, its inmates consisting of Dr. Vaughan himself, one student and one servant. The hardships and privations endured by the little community during the following years are graphically described by Lady Herbert. "Often," she says, "there was not even bread in the house, and then Dr. Vaughan would come to London in a kind of a cart, and beg humbly from door to door." The undertaking was scoffed at as chimerical, and little help was forthcoming until a meeting, held in St. James Hall, on April 23, 1868, under the presidency of the late cardinal-archbishop, secured the public recognition of the work by the Catholics of England. Progress since then has been slow, but steady. The building of the present college on a commanding site marked a stage in the growth of the movement; the opening of a preparatory school, at St. Peter's, Freshfield, on Aug. 11, 1884, indicated another. The establishment since then of two other preparatory colleges abroad, one at Rozendaal in Holland, the other at Brixen in the Tyrol, has given a still further impetus to its work. It is an interesting fact, in connection with the original foundation of the society with money collected in America, that it was from that continent that the first demand for missionaries educated by it came. In answer to the appeal of the Bishops of the United States for missionaries to evangelize the colored population of the Southern States, the Pope assigned this special mission to St. Joseph's Society, and four Fathers were accordingly despatched from Mill Hill to Baltimore on Nov. 17, 1871. The nomination of Dr. Vaughan to the diocese of Salford, June, 1872, despite his most earnest protests, obliged him to appoint a resident rector to the college, while remaining himself superior-general of the society. The pressure of other cares and other duties has caused no slackening in his interest in its work, nor of his energy in promoting it, and it still continues to grow under his fostering care. Its special task is to furnish missionaries to the heathen in British dominions, and with that view it has sent out Fathers to Kashmir and Madras, to Labuan and North Borneo, to the Maoris of New Zealand, and the swarthy natives of Uganda. The latter mission, presided over by Bishop Hanlon, who left England only in May, 1895, is of special interest, from the great success which attends the preaching of Christianity there, and the vast field opened to it as a centre of civilizing influences for the whole of Africa.

You tell me, says Father Doyle, that it seems hard for you to do without the drink. Then that is a sure sign that the accursed appetite has got a foothold within you. Spring off the car before it rushes down the incline. Run the boat into a creek ere it is caught by the rapids above the falls. Force the cloven foot back out of the door before the demon has time to thrust his whole body into your heart and life. Do it at once. Do it now. You ask not to be led into temptation; you don't go into it.

... IS THE RELIABLE. ... WANTED ... ANSEY, ... FRASER, ... LEY, ONTARIO. ... BELLS & PEALS ... COLLEGE OF Toronto ... SUPPLIES. ... COLLEGE