

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 Catholic Record.

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LANGUID CATHOLICS.

It is rather curious that some of the Catholics who are summering in the country are very languid on Sundays. They tramp around during the week, deeming a jaunt of a couple of miles or more quite necessary for health, but on Sunday the same distance prevents them from hearing Mass. They have excuses galore: It is too dusty or too hot or too rainy—anything in fact to condone their effeminacy—and then there are no electric cars to bring the city folk, tired out with merry-making, to the church doors. Any sacrifice for time—nothing for eternity. They might, and with profit, watch the country folk who believe they are called to the constant service of God in spring, summer, autumn, winter.

AN IDEAL FRIEND.

We were invited a few days ago by a friend to visit him at his country home—not what one would call a villa, but just a little cabin hard by the sea, and on either side "glooms of the live oaks beautifully braided and woven." He is a little unconventional and a bit of a philosopher, content with himself and his surroundings, and can derive much pleasure from such simple things as "the whistle of the curlew or the wild mixed cadence of a troop of plovers." Perhaps Burns taught him the secret. But we think that the normal-minded know that earthly happiness is composed of unostentatious material. A little love and sympathy and a song for the road—a ready hand to the weary—a few thoughts from the Master, and we are rich so far as this world goes.

AN ANONYMOUS WRITER.

This week's mail brought us a letter or rather a curious document abounding in lines and splashes—punctuation marks we suspect. At first sight we deemed it a contribution in a language unknown to us, and we confess that we even imagined that some kind friend had, for reasons best known to himself, honored us with a manuscript found in a land haunted by antiquarians. But after a few moments of painful examination we contrived to make out the words "ink slinger"—an allusion doubtless to our humble self. Now, please do have your next effusion, dear anonymous maker of runes, typewritten. It will save time and temper and merit for you our courteous attention.

"QUO VADIS."

"Quo Vadis" we understand, is being "boomed," again. This work of the Polish novelist has, so we are informed by the correspondents who delight in ministering to the gullibility of an unreflecting public, received the warmest approval of the highest dignitaries in Rome. Perhaps so—but we doubt it.

There are individuals who still regard it as the biggest thing that has ever happened, but some of us may be permitted to say that its sale and commendation by some who have a claim to the title of critic has been a wondrous phenomenon to us. Why some people also who do not on propriety read and recommend it to others has also astonished us. We are not prudish, but we confess to a distaste for descriptions of lorgie echevelés. And then the whole thing—to quote Andrew Lang, the nice good Christian girl with a Roman District—the luxurious Roman, a winking at her with his wicked old eye, the arena business, etc., has been done so often that it requires a good deal of courage to tackle an early Christian story.

OUR GRADUATES.

The individuals who "do" the "humorous" for the newspapers are just now manufacturing quips for the delectation of the graduate. Well, he may be self-opinionated and imagine he knows everything. But time will cure him, and even in his raw state he is more worthy of respect than those who agree with everybody, who follow the crowd, and who are never guilty of having an independent opinion.

We envy, too, the enthusiasm, the glory, and beauty of life rioting in the veins of most of our graduates. We

are growing old apace, and somehow or other the heart throbs less bravely than of yore, but we can understand the feelings of the young men who are longing to run a course in the lists of the world—good knights and true, ready to break a lance for the truth. Never a possibility of defeat, but ever the stout heart and hand nerving them and bearing them on to victory. Perhaps so, but let us hope they shall never cause a moment's sorrow to the little mothers who believe them to be the best boys in the world. It is a blessed thing, the memory of kind words to her who loves him God knows how unselfishly—of deeds that give her cause for pride—of a manhood that is a benediction to the one who crowned him to sleep in the days long passed.

THE EDUCATED MAN, WHO AND WHAT HE IS.

A notable address was delivered by Mr. Thos. J. Conaty, rector of the Catholic University, at the scholarly commencement exercises of Holy Ghost College, Pittsburg. Space does not permit its entire reproduction. We glean a few of the most striking passages.

"Education," said Mr. Conaty, "aims to develop character, to lead men to give the best in them to life and its duties. College trains the mind, the heart, the body, that all may combine in the building up of character and will stand the tests of life. The college man should give the best expression to character, which, after all, is the possession of the best of which our nature is capable. Character is in being, and not in having, in living in the world, and not in conquering worlds; in assimilating the true, the good and the beautiful, more than in acquiring knowledge of their history and meaning; in a word, in being good, more than in discoursing on goodness."

"The educated man should be an example of strong, sturdy manliness which tells of a soul in all his acts, and a faith in God, which spiritualizes his entire life. In him should be the hope which argues immortality, and the will which finds its perfection in obedience to the eternal laws. Herein it to be found the Christian gentleman, whose life is a blessing to his fellow countrymen, because his character exemplifies his faith in God and his hope in immortality. College adds culture to his knowledge and aims to make him a model man, a good citizen, and a true scholar. Without religion, which alone can answer the questions of life, college instruction lacks the soul of true knowledge and cannot form the character which makes the Christian gentleman and the Christian scholar, who alone can save society and preserve the ideals of true manhood. The college man needed in the new century and competent to do the best work in any field of endeavor, is a man with faith in God and in his fellow man, as well as with a knowledge of classic and scientific learning."

"Conscience is to character what the soul is to the body, what the sun is to the earth. Give to the exterior of character the greatest possible accomplishments, without conscience, and you have but Dead Sea fruit. No teacher but religion can inform, instruct and guide conscience. Human law reaches but to the surface, nothing penetrates to the conscience but the eternal law of God. To us religion means Christianity as taught by the Catholic Church, and character means Christian character, modeled upon Christ, who is the ideal of manhood. All human society exists to help man obtain his destiny. Nations have their missions and are but instruments for man's happiness and God's glory. A common Father created all, and a common Redeemer died for us. Equality, liberty, happiness are the birthright of the children of God and the sources of a nation's glory and an individual's progress. Other men may have other views, but these are our views, and we feel the duty to build our educational systems upon them as our foundation stones. Christ is greater than Socrates or Aristotle; Christianity is superior to the intellectual idolatry of a science without God. National prosperity is a vain bubble unless it be a stepping stone to a better manhood and a higher life. Christianity, the teacher of our conscience, is the moulder of our character."

"I am aware of the fact that this is an educational age, an age of general, free education; and no one rejoices more than I do in general education, but I insist that the Christian parent should have a voice in determining its character. He is a citizen and a taxpayer, and he has rights which even a modern State should respect. What is to be feared most is the tendency in education to make religion a simple sentiment, and not an informing force. You remember that Milton says, in speaking of education, that 'a complete and general education is that which fits a man to perform justly, skillfully and magnanimously all the public and private offices of life,' and he also says that education 'should make a man hate the cowardice of

doing wrong.' You cannot do this except by the voice of religion, that teaches what is just and what is right. Education is a much abused word, and in its name many crimes are committed against conscience and against God. Education, if it means anything, is development in line with man's destiny. It is the answer to the questions of life and eternity. It is the agency in character building which lays hold of everything in revelation and nature, and by its harmonious action on man, moulds and shapes and perfects the character which fits him for his place in life. Disorganize these different elements, set them up in antagonism one with the other, or overlook some that are essential, such as religion, and what is the character which results? A stunted, dwarfed, deformed, sightless, animalized being, all mind and no soul, intelligence with no heart, the fullness of a man is not in him."

"The Catholic college man has a special responsibility to the age and country. Trained in the Christian life he should be a leaven for good in the world of thought and action. He represents not merely the human side of scholarship, but he also represents the supernatural. His scholarship is Christian, and his guide is the Catholic Church, which has given to the world the inheritance of the civilization which it enjoys. No man is better prepared to enter into our active life, and shape and mould its thought along the lines that lead to true progress. Grounded in the principles of sound philosophy, with a conscience trained in the knowledge of the eternal laws, and a character formed to goodness by the morality of Christ, he should be the one whom men would respect because of the message of truth which he bears to the individual and to the nation. Fearlessly he should proclaim that public and private morality spring from the same source, that the nation as well as the citizen has its obligations to God as well as its rights, that the Ten Commandments equally bind both, and that the State which violates the Divine law must expect punishment. Men of law are not preaching the gospel of public utility, the advancement of trade, the success of business, the enlargement of territory as the goals of a nation's ambition, the tests of national life."

"No matter what material prosperity may come to a people, it still remains true that the eternal law is the underlying principle of all law. It alone gives sanction to law and guarantee to confidence. Ignore it and the passions of the human heart are in control, fear of detection and punishment are the controlling influences, might prevails over right, popular promises are forgotten in the greed for gain or the avarice of mercantile success, human rights become a myth, free government a caprice, the autocracy of the dictator and the despot is in sight, anarchy is at hand. The Christian scholar, the man educated in the spirit of truth has the responsibility to preach the gospel of truth, to punctuate the reforms of materialistic theories and boldly lead the people along the lines of truth, which alone can save our liberties and preserve our manhood. He rules the people best who has first learned to obey God."

"The educated man should be an example of strong, sturdy manliness which tells of a soul in all his acts, and a faith in God, which spiritualizes his entire life. In him should be the hope which argues immortality, and the will which finds its perfection in obedience to the eternal laws. Herein it to be found the Christian gentleman, whose life is a blessing to his fellow countrymen, because his character exemplifies his faith in God and his hope in immortality. College adds culture to his knowledge and aims to make him a model man, a good citizen, and a true scholar. Without religion, which alone can answer the questions of life, college instruction lacks the soul of true knowledge and cannot form the character which makes the Christian gentleman and the Christian scholar, who alone can save society and preserve the ideals of true manhood. The college man needed in the new century and competent to do the best work in any field of endeavor, is a man with faith in God and in his fellow man, as well as with a knowledge of classic and scientific learning."

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THE PRIEST REFORMERS.

Futile Attempts of British "Reformers" to Wipe Out the Catholic Faith in Ireland.

The official records of Ireland in the seventeenth century are full of accounts of the imprisonment and execution of "Popish priests" in the determined policy of the British "reformers" to wipe out the Catholic faith. One of the grandest tributes that can be paid to the sublime courage and apostolic zeal of the Catholic priesthood of Ireland is the record of history that they stood faithful to their sacred mission, undaunted by persecution and undimmed by death.

In 1696 the Irish Parliament was assembled, and the first measure was that a committee be appointed to consider what penal laws were already in force against the Catholics, not for the purpose of repealing them, but to add others. An Act was passed to derive Catholics of the means of educating their children, at home or abroad, and to render them incapable of being guardians of their own or the children of others. A second Act was passed to disarm all Catholics, and lastly an Act to banish all Catholic priests and Bishops from Ireland.

The Protestant historian, Prendergast, testifies that in 1696 the Government had noted the great increase in the number of priests, in spite of their persecution, and ordered a general wholesale arrest by the justices of the peace in the month of April. On May 3 the governors of the respective provinces were ordered to send the arrested priests with guards to Carrickfergus, to be there put on board ships to be transported to the Barbadoes.

But even in Barbadoes the Government did not seem to consider them secure, or perhaps the cost of transporting them may have been too heavy. For on Feb. 27, 1697, they referred to His Excellency to consider where the priests, then in prison in Dublin,

might be most safely disposed of; and thenceforth the Isles of Arran, lying out thirty miles in the Atlantic, opposite the entrance of the bay of Galway, and the Isle of Tunishciffin, off the coast of Connemara, became their prisons.

In these storm-beaten islands they dwelt in colonies during the three concluding years of the commonwealth rule in Ireland, maintained on an allowance of sixpence a day. Yet still in all parts of the nation there was found a succession of these intrepid soldiers of religion to perform their sworn duties, meeting the relics of their flocks in old raths, under trees, and in ruined chapels, or secretly administering to individuals in the very houses of their oppressor, and in the ranks of their armies.

Rev. Thomas Walsh, in his "Church of Erin," writing on this subject, says: "The embers of persecution were rekindled; the education, foreign or domestic of Catholics was prohibited. All Popish prelates, vicars general, deans, Jesuits, monks and all others of their religion who exercised ecclesiastical jurisdiction in Ireland, were ordered by Parliament to depart from the kingdom, and in case of return were subjected to imprisonment and transportation to foreign parts; whence, if they returned they were liable to be arraigned as traitors, and hanged and quartered."

As a pendant to the foregoing and to form an idea of what the Irish people suffered, suffice it to quote from a pamphlet written by T. D. Guard and published in London in 1647. It serves to show what the sentiment of the English people were, and what the topics were that excited their interest and their approbation.

At the time there was in preparation an expedition to go to Ireland, but it was delayed for some time. The author of the infamous pamphlet, voicing the sentiments of the English people, thus protested against the delay: "I beg upon my hands and knees that the expedition against the enemy be undertaken while the hearts and hands of our soldiers are hot, to whom I will be bold to say briefly: 'Happy is he that shall reward them as they have served us; and cursed is he that shall do the work of the Lord negligently. Cursed be he that holdeth back his sword from blood: that maketh not his sword stark drunk with Irish blood.'"

A PRIEST PREACHES AT HARVARD.

Father Herman I. Heuser, professor of exegesis in St. Charles Theological Seminary in Overbrook, Pa., and editor of the American Ecclesiastical Review, conducted service in Appleton Chapel, Harvard College on the 30th ult. He spoke to a crowded chapel. He chose his text from the gospel and the epistle for Trinity Sunday in the Catholic ritual, found in Mark iv, 8, 21, and Matthew xxviii, 18, 50. He spoke in part as follows:

"On this day Christ laid down the foundations of His Christian university. By His wish to establish the doctrines of the New Testament for all nations—the university that would one day reach the heights and depths of human life. The first member appointed to the corporation by Christ to carry out the doctrines were to instruct, baptize and educate. Mark the record of that charge in Mark, 'Go ye and teach all nations.' In the old text it was: 'Teach all nations, baptizing them in the name of the Father, the Son and the Holy Ghost, teach them all things, whatsoever I have commanded you.' In the old days the Christians when once baptized marked themselves with the cross as the badge of trinity and as the symbol of absolution from sin."

"But the function of this great university was not only to teach abstract truth, and laws and understanding; this was not even the main purpose. The Apostles were to teach all things which Christ had commanded. 'Your University shield has emblazoned upon it the word 'Veritas' it is a military shield. Charged upon it is the likeness of three open books upon which we read the single word 'Veritas.' The motto expressed in that shield is that every student who seeks allegiance in those ranks comes to seek truth; that the University has for over two hundred and fifty years propagated the highest maxim of Christ and His Church. For through that Church that Christ has said He would be active to the end, knowing that He had full power in heaven and on earth."

"You gentlemen, of this University, whom I have come particularly to address, seek truth not in the abstract, but in the concrete. The student goes to Harvard to be instructed in that wisdom that will fill his after life; that he may better learn the real use of the faculty of his mind and soul. The search after truth expresses the highest aim in the individual life."

"The search after truth divides itself into three main heads, first, the study of self; second, the study of an ideal outside of self, and, thirdly, the study of endeavor to conformity of self with the ideal and higher self. This third effort is always accompanied by reflection, which is but another word for religion. To the ancient colliers of words these two words were synonymous."

"Religion means the control of self, along the lines of a more noble path."

tern. Reflection begets motives, for in thinking we create motives in the heart; these motives beget actions; these actions habits, and these habits beget character.

"Religion as well as reflection fashions man into the image of his Creator. If we who have come from a divine creation, but have suffered from the fall, allow ourselves to be remodelled, we will yet become supremely beautiful, devoid of all ugliness. God made the face, but man has the regulating of the countenance. And it is the function of religion to make the countenance, which is but the outward expression of a deeper inwardness."

"This transformation, which is the purpose of religion and the result of reflection, is nothing more than self-examination, getting away from one's self to get an exterior view. Of this self-concentration is the very opposite, and the greatest detriment."

"But in the study of self for the reform of self, we must constantly have the ideal before us toward which we are striving. The testimony of centuries points to Jesus Christ as this ideal. And this university points to the same example—truth devoted to Christ and to His Church—truth received from Christ and from His Church."

"I have said that Christ is the ideal reflected in the mirror of the Christian Church. But in order that the image may be clear, three things are necessary as in the working of a camera. First, the mental vision must be so adjusted as to admit the rays of the ideal, Jesus Christ. Then let us assume that we have gained all the knowledge to admit those rays. The next thing necessary is that the film upon which the image is to be reflected must be without fold or wrinkle. That is the human mind must not be contracted by prejudice or learning, and, thirdly, the lens, which is the purity of conscience, must not be marred by any ingrained flaw. For the cleaning of the lens the Catholic has the confessional."

THE DANGER OF INDIFFERENCE ABOUT FUTURE PUNISHMENT.

The most exquisite torture of those who are so unhappy as not to attain the final reward of the just in the world to come, will be the ever present thought that it might have been otherwise but for their careless thoughtlessness and indifference. A thousand times they were warned, both internally and externally—by the dictates of conscience and by providential dispensations—but they would not listen. They were absorbed in business, in schemes of earthly pleasure and selfish ambition, and they deliberately refused to give attention to the infinitely more important concerns of eternity; and now they are beyond all hope.

Oh, despair! despair! how terrible is the thought. It is for all eternity. And it might have been otherwise! It would have been so easy to listen to the voice of conscience and follow the dictates of duty. They see now that they ought to have done so. It was the most reckless imprudence—the most daring presumption—in them that they did not. They see, too, the frivolousness of the excuses with which they sought to justify their indifference and neglect of the all-important concerns of eternity. There was absolutely nothing that ought to have delayed a sensible man one moment from the earnest, persevering effort to find out the truth, satisfy his doubts and set about fulfilling the great end of his creation.

He can not help being convinced of the extreme folly of trying to justify himself in his indifference and inaction by pretending to doubt or, perhaps, disbelieve in future punishment. It is made very clear to him that doubt, instead of being a cause of indifference and inaction, is just the contrary—especially where such awful consequences are involved—a just cause for the most serious, persevering and indefatigable action. Doubt involves the possibility that one dreads may be true, and in this case it was the wildest extravagance of dangerous folly for him to live on, from day to day, as if it were a matter of entire indifference whether he should take pains to decide the momentous question for himself or not. Ten chances to one, it was his natural or acquired repugnance to religious duty and obligation that the enemy of souls took advantage of to fill his mind with doubt and incline him to disbelieve in future punishment, so he strove to fortify his mind with arguments against, rather than in favor of, the belief. He sees the folly of it now when too late, and it adds poignance to his suffering.

To us, there is nothing more deplorable in the religious trend of the times than the growing disposition, even among the so-called orthodox sects, to discard the doctrine of future punishment. The temporal, as well as the eternal, interests of mankind require that the dangerous delusion—for we can call it nothing less—should be combated and exposed.—Sacred Heart Review.

O Lady! you have all power to save sinners. You need no other recommendation to God, since you are His Mother.—St. Joan D'Arc's words.

THE HOLY ROLLERS.

Such is the name of an obscure religious sect who recently became better known through the dedication of a church in the State of New York. Virginia is honored with the title of "Mother of Presidents," but to New York belongs the distinction of "Religion Maker."

Central New York is prolific in strange religious sects. Ever since Joseph Smith heard the voice and saw the vision which was the beginning of Mormonism at Palmyra, N. Y., the sequels have been strange and medley. The Shakers, the Oneida Community, the Holy Order of Kneebenders, are succeeded now by the Holy Rollers, whose inspiration and prophet is N. L. A. Eastman.

Ten years ago Eastman was a country school teacher. Seized with a religious fervor, he gave up his school and organized a small band of worshippers, whose methods and beliefs were unlike those of any other sect. Their meetings were held out of doors, on hilltops preferably, and the services were continuous, with a relay of leaders, and only a few hours allowed for rest between midnight and daylight. This strange sect takes its name from the peculiar custom of rolling on the floor, or ground during religious ecstasy, much after the manner of the high-tempered child. This act is frequently followed by a feigned suspension of life.

In addition to these juvenile demonstrations the services are marked by shouting and embracing and kissing among the men. They suddenly leap from their seats and jump about the aisles, uttering incoherent cries, much after the approved fashion of fractious lunatics. They also believe and profess to practice healing.

For all forms of religious lunacy we must commend the "Holy Rollers." There is nothing outside of the asylums of the demented to compare with them. Neither is their anything inside to surpass them. So let the Holy Rollers roll along. If men can roll into Heaven, the walkers should certainly find consolation in the fact.—Church Progress.

FACTS ABOUT CONVENT EDUCATION.

We have had some experience as a teacher and we do not hesitate to say that the training received in convent schools is far superior to that given in other schools. The influence of a school dominated by the spirit of sanctity and gentleness inseparable from the religious state, is necessarily and essentially elevating and refining. The chief ends of education are to develop the faculties of the soul, to broaden and establish the character, train the mind in harmony with carefully nurtured heart. In view of the subject, as applied to the education of girls, the conspicuous requirements, it will be perceived, inherently belong to the system controlled by orders of religious teachers. The convent bred girl invariably possesses a "manner" that distinguishes her from the less favored of her sex in all surroundings, and a "manner" means a great deal to a woman, no matter what her sphere, especially that product of the high and sympathetic element of Christian culture, engendered in the genial radiance of the religious academy. The future of the Catholic world depends largely upon the preservation of the faith and cultivation of the character of the women. The greatness of the work of convents in training and elevating those who, as the Catholic wives and mothers of the future, are to contribute such a large in the shaping of destiny cannot be over-estimated. Intelligent Catholics of to-day must appreciate the fact, and should act accordingly.—American Herald.

A MIRACLE IN WALES.

The Shrine of St. Winefride was recently the scene of a remarkable cure. A Mrs. Fenner, of Manchester, arrived in Holywell some few hours before noon, and returned home the same day perfectly rid of her infirmity. For a period of about two years she had suffered acutely from deformed feet. Walking was a most painful task to her. She visited a professional man in Manchester, but found no respite in her painful suffering. Mrs. Fenner, who is a Wesleyan, heard of St. Winefride's Well through relatives, and hastened to Holywell as a last remedy. Before entering the Well she spoke fervently of her faith in God and St. Winefride. She had no sooner touched the water with her feet than she cried but that she was healed. The amazed bystanders crowded round her praising God for His great mercy. All pain had vanished, for she walked with ease. In the evening she returned home full of gratitude, promising to become a Catholic, and further, to dedicate her boy to the priesthood.—The Catholic Times.

Men love naturally all that comes from the heart, all that is great, all that dazzles and even all that is strange. A heroic act or a simple act of generosity moves them infallibly and provokes their enthusiasm. They see these acts; they do not see the cause in the heart of the man.