

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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NON-CATHOLIC MISSIONS.

The missions to non-Catholics are more than realizing the hopes of their promoters. The lectures are well attended and the missionaries are treated with unvarying courtesy. The traditional dislike of Catholicism that has been fostered by calumny and misrepresentation is disappearing before the plain enunciation of Catholic truth; and men and women are going slowly, but surely, Romanwards.

We sincerely hope the day will come when devoted men will undertake a similar work in Canada! Meanwhile we say to our separated brethren, in the words of Cardinal Newman:

"You are born to be Catholics; refuse not the unmerited grace of your bountiful God; throw off for good and all the illusions of your intellect, the bondage of your affections and stand upright in that freedom which is your inheritance."

THE SCIENCE OF WAR.

Mr. Hudson Maxim, the maker of sundry destructive engines, intimates, in the course of an article in *The Home Magazine*, that he has not as yet exhausted his vein of inventive originality, and that he has in view the construction of a few more instruments that will contribute not a little to the further development and perfection of the science of war. One of these will be a projectile that will hurl some hundred pounds of poison for the purpose of blinding and singeing and burning men in trenches or behind breastworks.

International law is opposed to such barbaric methods of warfare; but Mr. Maxim tells us that international laws, "like spider's webs, are made for the authors of those laws—made to bind the weak, while the strong can break through." Rather cool-blooded, but Mr. Maxim has been studying history. He knows that the talk about universal brotherhood, the desire for peace, for the protection of the down-trodden, is nonsensical, and he is not afraid to say so. If the promoters of the benevolent assimilation scheme are not provided with equipment sufficient for the civilizing of alien races it will not be due to his want of ingenuity or industry. His ideas have a look and sound infernal: but when they are put into practice by means of gleaming steel tubes and pretty capsules they will be given a name in accordance with the enlightened views of the century.

ANGLICAN INCONSISTENCY.

The individual who can see in the present disorganized state of Anglicanism much to be thankful for must have a keen vision and be withal of singularly optimistic turn of mind. The Archbishop of Canterbury is blessed with these two qualities, which, somehow or other, belong to his See.

In a recent pronouncement he suggests to Anglicans that a toleration of each other's views, without sacrificing principles, will enable the Church of the future to extend its influence and to surmount the difficulties that seem to cast a cloud over it at present.

The learned prelate seems to think that the differences between the various warring parties in the Anglican body are based on sentimentalism and in no wise conflicting with the 39 Articles. This view may be conducive to ease of conscience, but it cannot be borne out by facts. The truth is that Anglicanism, in the dumping-ground of irreconcilable opinions, the refuge of men who, as Colenso, deride the miracles of Scripture, or like Gorham, deny the necessity of Baptism. But how may a conscientious Anglican who believes that there are but two sacraments, tolerate as a brother one who teaches there are seven; or to have no doubt of the orthodoxy of him who does not recognize that the Mass is a blasphemous fable and a dangerous deceit? In all this the Archbishop sees no danger. While everything that has been held sacred by former Anglicans is trampled under foot, with the interloper and infidel in his walls, he is pattering about lights and incense, instead of standing to his guns.

He prays that he may never see the day of its disestablishment.

It is a poor, pitiful admission that Anglicanism draws its life from the State and that a body purporting to teach truth is dependent for existence

on the governing power. Strip it of this world, said Cardinal Newman, and you have performed a mortal operation on it, for it has ceased to be. Take its Bishops out of the Legislature, tear its formularies from the Statute Book, open its universities to Dissenters—and what would be its definition?

ARE CATHOLICS TO BLAME?

The absence of Catholic names on the list of high-priced officials of the Government is painfully apparent. Outside of Quebec they hold very few important positions. They have, it is true, a few offices of more or less lucrativeness in the Civil Service, but situations of responsibility are not allotted to them. The assurance given by politicians that we receive our due portion is not borne out by the facts. We have known of cases where an individual qualified in every way for a position was set aside because his selection would offend an Orangeman with a "pull." His friends grumbled somewhat in their club-rooms and drew up a set of indignant resolutions—but there the matter ended. We have noticed that the member who is profuse in promises to his intelligent constituents become dumb when he takes his seat. Perhaps he is afraid of embarrassing the Government or has time only for the weighty concerns of state. The fact remains, however, that so far as regards Catholic interests he is generally a nonentity. He votes and draws his salary and comes back with fine-spun yarns about his efforts to promote our advancement. But we do not blame the politician; we blame our disunion and lack of ambition.

Our young men should have some opinions on current political questions. We do not want them to be "ward heeled" with catchwords and ignorant declamation and abuse; but men intelligent enough to have opinions, and independent enough to maintain and defend them. The great difficulty with many of them is that they are content to draw their information from their political leaders. We have nothing to say about the presiding genii of political parties save that knowledge thence derived must, if we want an opinion untainted by partisanship, be purified by personal investigation and study. This takes time and toil, but it enables us to poll our ballot as becomes a freeman. This course of action is not at all calculated to make you popular or to give you a life membership in the society whose constitution is comprised in the words: "They all do it!" but you will be a person that is one who knows something of the dignity and duties of selfhood.

The opinionless young man has always a weak character; and like the ancient Polonius agrees with everybody and everybody: getting no respect and deserving none; driven hither and thither by every gust of popular opinion, and leaving their capaciousity and godlike reason unused.

A TRUE CATHOLIC.

The great characteristic of the nineteenth century Catholic should be a spirit of loyalty to the Church. We are surrounded on all sides by enemies that wage stern and relentless wars against the faith. Never in time's history has there been such mental madness as there is to-day. We look back in pity and admiration at the mighty attempts of the old philosophers to find in the various systems then in vogue the answer to the problems they could not solve, and see them but burdened with the weight of doubt and failure: but to day we have individuals who shrink not from proclaiming the wildest and most impious theories and who are content to receive as guerdon for their labors the applause of the unthinking multitude.

To-day a new creed is formed: or we are assured that the cult of the Egyptian Isis is the religion of the future: or told that Buddhism plus Herbert Spencer's philosophy will bring consolation to weary and doubting souls. We smile doubtless at these aberrations; but we should not forget that the spirit that gives them a semblance of life is around about us working incessantly for the destruction of Catholicism. It does not attack us openly, for such hostility would put us on our guard. It professes even a great love for us: and a hint betimes that some of our dogmas are out of

touch with the aims and aspirations of the century is given with such apparent kindness that it arouses no suspicion. One thing, however, that makes it forget its honeyed language is the exercise of authority. It is up in arms when a Bishop makes a pronouncement on mixed marriages, or warns his people against some danger and points the finger of scorn at the Catholics who cheerfully and loyally bow acquiescence to the mandate of their spiritual chief. The Catholic who is a worthy member of the Church that has never retrograded one step in defence of principle is not affected by ridicule; but the indifferent, back-boneless Catholic who has come to believe that self and the world must be consulted before God, feels it intensely. He aspires to be deemed liberal-minded, to be able to rise above vulgar protest and to have his own ideas in matters of disciplinary regulation. In the home circle he will permit his precocious offspring to discuss and to censure things ecclesiastical: in his public life he is the urbane gentleman anxious to see good in all men and in all theories and careful never to utter words of condemnation. He will consider as strong and unadvised the words of this and that one in authority; but any opinion approved of by the world, even when it besmirches his faith, will be suffered to pass unchallenged.

A good Catholic is always loyal to the rulings and teachings of his Church; ready to resent an insult to her; eager to work for her; in private and public life of "the seed of the man by whom salvation was wrought in Israel." And he is always respected. Men may look askance at him, but deep down in their hearts they admire him. The shuffling, timorous Catholic may preen himself in his own good opinion, but they who use him for commercial or political purposes rate and regard him as a pitiable coward.

NON-CATHOLIC MISSIONS.

Special to the Catholic Record.

A recent remarkable conversion is reported from the South, Mrs. Ellison, daughter of General Jackson, a famous Confederate general and owner of the Belle Mead Farm, was recently received into the Church at Nashville, Tenn. Mrs. Ellison comes from the most aristocratic Southern circles and has been looking towards the Church during some months, hoping to find relief for her religious perplexities. Finally when the step was taken a sweet feeling of peace and security so filled her soul that she could not help manifesting her joy to her relatives. The stern old general seeing how joyful she was remarked rather quizzically "Daughter," said he, "you must have had a great load of sins to confess for you seem so happy after getting rid of them."

The Mission in Philadelphia by Father Xavier, Passionist, at Our Mother of Sorrows was remarkable for the great interest taken in it by all classes. Non Catholics came from all parts of the city. It only shows how ripe is the field in Philadelphia. Thirty converts were left in the class at the close. Sunday night the questions were getting hot, some of the bigots were excited over the exodus to Rome and gave a blast through the box—the old charges—Catholics burning the Bible, ignorance of Irish and corruption of Catholic countries, particularly France, were brought up.

A married lady who had been attending the lectures called on the missionary, and after a little explanation of one or two points, told him she desired to become a Catholic but, she said, "My husband is a poor Catholic and gives me no encouragement." The next day she called she had her son, a young man eighteen years of age, not baptized, in line also with her and both were received Monday night. Another Protestant joined the class and her husband also was a careless Catholic. When it was discovered that two of his children had been baptized by a minister, the missionary said to him, "I will wager that you have not been to confession since before your marriage." "You have won the bet!" exclaimed the Protestant wife. He went to confession and had the two children baptized. Thus it is they never come alone—the influence of one convert attracts others.

The movement has begun. May it continue in Philadelphia. The Secretary of the Catholic Missionary Union has found the missions of the annual subscription so numerous within the past month that most of the letters he receives are necessarily answered by a type-written circular containing sincere though somewhat impersonal expressions of gratitude and encouragement. This time-saving expedient, long deferred, is a gauge of the growing enthusiasm in the work of convert-making, and therefore, evidences one of the choicest fruits of the non-Catholic Mission movement. The healthy, big-hearted

charity that longs to extend the sovereignty of truth, is a force that makes strong, manly Catholics, proud of their religion and glad to acclaim its fragmentary parts strewn among the shipwrecked souls who have lost the faith. The lack of charity is often due to an imperfect understanding of the Church's impregnable position, and an unsuspected fear that perhaps it may be risking too much to surrender even when you realize that he is railing against mere assumptions of his own, and that his very arguments are aimed at establishing what the Church has always taught, how quickly pity and good-will take the place of rancor and hurt pride. The importing of this spirit into a Catholic parish is like a new Easter dawn, bringing joy and a glorious exultation that will inevitably express itself in a grateful, generous outpouring of sympathy towards the blind, groping wanderers who long so earnestly for the light. It is a new revelation to learn that many a bigoted hatred of the Church is really but an upright, conscientiousness displaying its opinion of a bad institution. Agree with him in his opinion of such an institution but show him that he has misunderstood the Catholic Church and lo, from an irritating vilifier he is changed to a warm-hearted friend, grateful to us and anxious to make amends for the past.

The non-Catholic mission which opened on Sunday, May 6, in the Church of St. Raphael, New York City, recalled many pleasant associations. It was in this church that the Passionists inaugurated their efforts along these lines, launching their apostolate with the very encouraging result of thirty converts. The present mission is conducted by Fathers Benedict and Richard and promises to be a very interesting success. The Passionists are displaying an edifying earnestness in, and an appreciation of the non-Catholic mission movement, and week by week we hear more encouraging reports of what they are accomplishing. At the "lecture course," recently given in one of the Philadelphia churches, Father Xavier Sutton won many a heart by manifesting his direct, personal interest in the strangers who attended, and his tactful, patient charity in the informal talks and questionings showed how even in a manner of a good priest can dissolve prejudice and open a way for truth. Of all inappropriate qualities, perfumery is farthest from the methods and spirit of the non-Catholic mission. A set discourse is advisable, of course, but prudent, individual character-study is essential, for souls are ordinarily won singly, one at a time, and a few words well placed, with special reference to temperament or specific needs, rarely fails to clear the road for God's greatest gift.

THE QUEEN IN IRELAND.

Her Visit to Loretto Convent, Rathfarnham.

Dublin Irish Times, April 21.

The chief incident of the Queen's drive on the 20th was enacted in the grounds of the handsome and commodious Loretto Convent, Rathfarnham, one of the finest of the convent boarding schools in Ireland. Elaborate preparations had been made to give Her Majesty a befitting welcome, and the scene in the spacious grounds as the Royal carriage drove in was of an order to live long in the memories of those privileged to take part in it. The gathering of Sisters of the Loretto community and of other schools carried on by the Order, of Catholic clergymen, ladies and gentlemen visitors must have numbered fully fifteen hundred. The porch of the building is reached by two broad rows of steps, and these converge in a spacious platform on to which the door opens. This platform and both rows of steps were occupied by the young lady boarders of the convent, attired in white costumes. Among this interesting assemblage was a large juvenile choir and orchestra, and as the Queen drove up to the house, the National Anthem was splendidly chorused by the young ladies, the orchestra accompanying. It was a truly interesting and charming scene. The open lawn in front of the convent was thronged by ladies and gentlemen, and the brilliancy of the afternoon further heightened the interest of the scene. As Her Majesty's carriage drew up in front of the main doorway, the fresh young voices of the pupils still maintained their sweet and welcome chorus, and at the close a culminating burst of cheering saluted Her Majesty's ears. Her Majesty appeared to be delighted by the enthusiasm of the greeting, and bowed and smiled graciously in acknowledgment.

Then the Earl of Denbigh, who had driven round from the Meath Hospital, so as to be in time to meet the Royal party on arrival, presented to the Queen the Rev. Mother General (Mrs. Corcoran) of the Irish Institute of Loretto, called of Loretto, who is also Rev. Mother of the convent; the Mother Superior of York Convent, who is on a visit to the Institution, and the following clergymen: Rev. Father Kennedy, P. P., Rathfarnham; Monsignor Fitzpatrick, Monsignor Plunkett, and

Very Rev. Canon Fricker, P. P., Rathfarnham.

A handsome bouquet of yellow and pink roses, lily of the valley, tiffs of shamrock, and brown ivy, and tied with a satin ribbon was then presented to Her Majesty by a very pretty little lady, Miss Mona McCormack, one of the boarders, who was attired in pure white. Her Majesty bowed her gracious acknowledgments. Still another feature of interest was associated with the visit. Two other charming little ladies—Miss Molly Bawn Kenny and Miss Kitty Crump—presented Her Majesty with an illuminated scroll, handsomely and artistically embellished with an ornamental Irish harp, worked over in gold, with clusters of shamrock at the top. The inscription on the scroll was as follows:—

To Her Most Gracious Majesty the Queen, on the occasion of Her Majesty's visit to Loretto Abbey, Rathfarnham. With most respectful and profound greetings from the Rev. Mother-General of the Irish Institute of Loretto, called of Loretto, and the Community of the Order in Ireland, India, Canada, Australia, United States, Gibraltar, Mauritius, and Spain.

"Blessed forever be she who relied On Erin's honor and Erin's pride." 20th April, 1900.

It should be stated here that the convent is the head institution of the order, and the address was thus presented in the name of the whole community, which has branch institutions in the various countries named.

Her Majesty graciously accepted the bouquet and the pretty address, and engaged in a few moments' conversation with the Rev. Mother, inquiring how many nuns were in the institution and also how many young lady boarders. Rev. Mother Corcoran informed Her Majesty that there were no fewer than two hundred Sisters of the community present—some having come for the occasion from branch convents, and the young lady boarders numbered one hundred and sixty. There was also, however, very many young ladies from other convent boarding schools and the total number of children present was about six hundred.

A verse of an Irish melody was then sung by the choir of young ladies; and, finally, as Her Majesty drove off, another verse of "God Save the Queen." Her Majesty appeared delighted with the splendid welcome accorded her, and the charmingly interesting character of the proceedings.

THE SECRECY OF SPIRITUAL INFLUENCE.

We desire to be as useful as possible to every class of our readers. We confess to a special interest in those who, not content with a mere external conformity—more or less formal and perfunctory—but who are, striving to live up to their religion, to imbibe its spirit and enjoy its consolations and its spiritual recreations and rewards. Such persons are often troubled with doubts and misgivings as to their real spiritual estate before God. Their ideas of spiritual influence are vague and confused. They know, of course, that we are dependent upon the Holy Spirit for the necessary grace to conquer ourselves and lead a good, Christian life; but, in some way, they have imbibed the notion that they ought to have sensible evidences of the presence of the Spirit in their hearts, and be conscious almost of a physical, sensible impression, producing an elevation of feeling and a joy transcending the joys of earth. They read the extraordinary experiences of the saints, and because they do not realize something similar in their own experience they are discouraged and are led to doubt, perhaps, even their own acceptance with God.

Now, such persons should bear in mind that the Spirit of God acts through our natural faculties. The grace of God takes us as it finds us, and operates through all our natural faculties. Many ill-instructed persons mistake feeling and emotion for the operations of the divine Spirit. There is a class of religiousists who may well be advised that the Spirit of the Lord is not in the whirlwind, nor in the earthquake, nor in the fire, but in the still, small voice which spoke to the prophet of old. That same Spirit speaks now to every truly penitent, obedient and devout soul, in soft, low and impressive accents, whether they perceive it or not. It speaks through the conscience and by secret suggestion to the understanding.

There is a great difference in temperament in different individuals. Some are naturally emotional and enthusiastic; others are more equable and phlegmatic. The phlegmatic are apt to envy the emotional and wish they could be like them, they seem so joyous and happy and take such delight in religious exercises. Those of less fervent temperaments accuse themselves of coldness and want of fervor, even though they are not less faithful and punctual, perhaps, in the discharge of all their religious duties, and labor constantly, with anxiety, to please God.

Now, such persons should remember that as emotion and enthusiasm are not necessarily an evidence of the extraordinary influences of the Spirit, so the absence of emotion and enthusiasm is not to be taken as an evidence of the absence of the Spirit. On the other

hand, the truly conscientious and faithful Christian, who is doing his duty without extra warmth of devotion—simply from conviction and from a sincere desire to do his duty to God and save his soul at any cost, has more evidence of the presence of the Spirit than one who is carried along by the pleasant path of emotional enthusiasm without the necessity of struggle. The merit is greater inasmuch as he does his duty at the cost of greater labor, self-denial and sacrifice. Such a one, instead of doubting of his good estate, should take courage and be consoled with the consciousness that he is a special favorite of heaven. He should remember that the very fact of his desire and determination to please God and do his duty is sufficient evidence of the presence of the Spirit in his heart, helping him to overcome natural inclination and subdue his passions.

He may think that he is not making the progress that he ought, but if he will observe closely and candidly from time to time, he will discover that he is making progress, however slow; that he is, upon the whole, overcoming this or that passion, inclination or propensity; that he is getting the control of his temper; that he is becoming more patient, humble and charitable, and, in fact, that upon the whole, his spiritual duties and occupations are becoming more pleasant, and the former irksomeness is gone. The conscientiousness of duty done is a real satisfaction; but the conviction that the grace and strength to do one's duty come from the good Spirit of God adds immensely to his happiness.

Let, then, the doubting and perplexed soul take courage. If the good Spirit were not working in your heart you would be indifferent; you would not even care enough to be doubtful and perplexed. But, now, in the midst of your anxieties, you are struggling on, contending against obstacles within and without, fighting the good fight of faith and determined never to cease the contest as long as life shall last. How can you for a moment doubt that your strength comes from above, from that Father of light with Whom there is no change nor shadow of alteration? Have faith, then; meditate on the goodness and mercy of God thus manifested to you, and, please God, in time you may experience a degree of "joy in the Holy Ghost," or at least "the peace that surpasseth all understanding," which shall "keep your heart and mind in the knowledge and love of God and of His Son Jesus Christ."—Sacred Heart Review.

A NOVEL PARISH VISITATION

The pastors of one of the local parishes have undertaken a visitation of their parish, which extends not only to the Catholics living in the district, but to every one. So far they have met with uniform courtesy, and have found a number of fallen away Catholics who were entirely unknown to the parish records. Besides this, a number of non-Catholics have promised to attend Mass in the parish church and come for instruction in our holy faith. We hope the reverend pastors will give the public the benefit of their experience in the laudable work they have undertaken. It is certainly in the line of priestly zeal, and that it is a departure from established procedure makes it none the less praiseworthy. Let the good work go on, but when it is done let us have a candid statement of the practical results of it. The method is not new to pastors of Protestant churches, and if this delayed experiment on our part proves successful, as it probably will, it is only another verification of the fact that "the children of this world are wiser in their generation than the children of light."—Catholic Universe.

C. M. B. A.

Resolution of Condolence.

Huddell, April 27, 1900. At a regular meeting of Branch No. 121, C. M. B. A., the following resolution was moved by Brother Edward McLagham, seconded by Brother John Wheeler, and adopted: Resolved, whereas it has pleased Almighty God in His wisdom to remove by death, Mrs. Tooley, mother of our worthy and respected Brother, William Tooley, Recording Secretary of our branch, Resolved, that we, the members of Branch 121, hereby express our heartfelt sorrow for the loss of our brother, and extend to his family our most sincere sympathy and condolence in their sad affliction.

Resolved that this resolution be placed on the minutes of the meeting and a copy sent to Brother William Tooley, his brothers and sisters, and one to the CATHOLIC RECORD and CANADIAN for publication. W. J. Dewan, president. P. O'Shea, assistant secretary. At a special meeting of St. Mary's Branch, No. 77, of the Catholic Mutual Benefit Association, Wednesday evening, May 2nd, 1900, the following resolutions were unanimously adopted: That we, the members of this branch, desire to extend our heartfelt sorrow and sympathy to the bereaved widow and family of our esteemed brother, the late Michael Hennessy. That an expression of our sincere sorrow be likewise tendered to Brother P. J. Hennessy, brother of the said deceased. That our charter be draped for the period of sixty days, and these resolutions be duly recorded, and That a copy of these resolutions be suitably engrossed and forwarded to Mrs. Hennessy, and also published in *The Canadian*, and *The Catholic Record*.

NEW BOOKS.

"A Hostage of War," by Mary G. Bonesteel, Price 10 cents. Publishers, H. B. & Co. Brockton, Mass. "The Nils," by Marton Amos Tognart, Price 8 cents. Publishers, Bonesteel & Co.