

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Paulian, 4th Century.

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The Catholic Record.

LONDON, SATURDAY, JAN. 17, 1903.

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## A LEADER OF MEN.

Rumor has it that Cardinal Gibbons is preparing a volume of *Memoirs*. Needless to say, they will prove interesting and find ready purchasers.

When we hear that a distinguished prelate is engaged upon memoirs we are apt to think he is old. The Cardinal of Baltimore, it is true, is going down into the valley, but we cannot reconcile ourselves to the fact that he is no longer young. It seems but yesterday that he began to stamp his personality upon this generation, and to be, as Professor Bodley said, one of the three greatest men of this continent.

We hope that he will be spared many years to the Church. We have need of his large-mindedness and his outspoken championing of the things that make for the betterment of humanity. A man who knows men and reads them by the light of a kindly heart—whose every word and action are invested with the charm, the dignity, the undeniably something that proclaims the leader, is given rarely to the world.

## THE SISTERS OF CHARITY.

Speaking a few weeks on behalf of the Friars, Cardinal Gibbons outlined the life of a religious and paid the following tribute of the Sisters of Charity:

"During the Crimean War much praise was justly bestowed on Florence Nightingale on account of her devotion to the sick and wounded soldiers. Her praises resounded in both hemispheres. And Clara Barton has been the recipient of similar eulogies in our own country, because of her zeal for suffering soldiers during the late war.

## FEARLES AS THE SIX HUNDRED.

"But in every Sister of Charity and Mercy you have a Florence Nightingale and a Clara Barton, with this difference, that the Sisters, like ministering angels, move without noise along the pathway of duty and slum notoriety, and, like the angel Raphael, who concealed his name from Tobias, hide their names from the world."

perplexing than the best plan of capturing the dollar, and we, furthermore, imagine that when he goes back to his dear Paris he will have many a chuckle over the asininity of that section of the American public for whose benefit he chronicles small beer.

## THE CHURCH OF ROME.

About the beginning of every year writers, generally anonymous, gravely inform us that the Church of Rome is in need of reform. They pose as Catholics, and try to give one impression that their effusions are for the good of the Church. They are, of course, deep students, excessively cultured, and would naturally like to see things which offend their fastidious eyes in order. And so they write articles, and receive as recompense the admiring cackle of their own set. A few newspaper scribes refer to them as "original" thinkers, and then they retire to prepare the same old growl for next year. It is about as old as Simon Magus, and is simply adapted for our times.

They tell us that the Vatican is medieval in its methods; the educated classes are falling away from the true fold; there is an intimate union between superstition and piety in the lower orders.

All these assertions are put forward without a grain of evidence to support them. Because some sore-headed liberal Catholic has been touched on the raw by authority or that a straying after a dignity has resulted in failure, we must take a farago of nonsense as an impartial statement of existing conditions. Where, for instance, are we commanded to take our politics from Rome? Where are all the Catholics who sent the danger of disruption unless they and their opinions prevail? If they exist at all they are to be found among those who lured Dr. Mivart to his inglorious ending. And this same Dr. Mivart put himself on record in his palmy days, as declaring:

"Now I must distinctly declare not only that I have found nothing in the Catholic faith—that nothing is *de fide*—which conflicts with my reason, but that, through it, I have obtained conceptions which have much broadened my mind and strengthened my intellect. I am indeed certain that everyone who has not become acquainted with Catholic theology (whether he accepts it or not) is and must be, so far, in an intellectually inferior position."

Mallock, who is regarded as a representative of advanced religious thought, says:

"If the Christian religion holds its own at all times in the face of secular knowledge, it is the Christian religion as embodied in the Church of Rome, and not in any form of Protestantism that it will survive in the intellectual contest."

Rome has a unique capacity for defending the Christian faith, and without being false to any of its principles, turning modern science into its principal witness and supporter.

## MIXED MARRIAGES.

It is not often that one finds in the secular paper or magazine so sensible an opinion expressed concerning mixed marriages as that given in the Ladies Home Journal for January by Mrs. Margaret Sangster. Usually the people who conduct departments devoted to such questions in non-Catholic publications are, so to speak, long on sentiment and short on sense; so they lay great stress upon the power of human love to solve all difficulties, including, among others, the difficulties arising from a difference in religion between husband and wife. "No church and no creed and no priest," they seem to say, "should come between two souls with but a single thought."

The Church's regulations concerning mixed marriages and her hostility to them, those high-strung advisers of youth look upon as tyrannical and intolerable, and like blind leaders of the blind, they fill the minds of Catholic young people who read their lueberungen with foolish ideas on this grave subject.

No such glib and off-hand manner does Mrs. Sangster dismiss the question of mixed marriages. Answering a correspondent on the matter she says:

"Your indecision about your suitor, who is of a different and opposite creed from your own, is very natural. You say you can not be of his religion, and he is equally determined not to accept yours. It already, you have discovered that in a matter so vital as religion you differ in an irreconcilable degree, I think you would far better not try to go on. There can be no happiness in marriage when one subject of great importance must either be ignored or must be the occasion of continual argument. Say good-bye to one another now, and let your suitor seek a wife of his own faith."

This is common sense. Even from purely human standpoint mixed marriages are a risky experiment. A Jesuit priest speaking to a representative of the Evening Post the other day in New York amply corroborates this view. He said:

"Of all the marriages between Protestant and Catholic parties which I have performed (say from thirty to thirty-five), I have not known more than

two to have happy results. Two people have a hard enough time to get along together all their lives without the added burden of religious differences. Most decidedly we set our faces against them. . . . Persuasion is our best weapon. But what would you have? I have known cases where the priest and the whole family have almost gone down on their knees to beg the young person to reflect on what he or she was about to do and all with no effect. And then, very likely, in a year or a month, or even a week—I have known it so—the same young person will come to the priest for advice or consolation, praying to be released; then it is too late. . . . Perhaps the greatest sufferers are the unhappy children of such marriages. The first disagreement of married life will often be over the christening of the first baby. The poor children, in the unhappy dissensions of their parents, will, as like as not, grow up without any religion at all."

Another priest told the Post's representative:

"Such marriages are nearly always unhappy in their results, and the Church makes the conditions of obtaining a dispensation hard to fill, in the hope of deterring as many as possible from taking it."

Young people with a mixed marriage in mind may imagine that the Church is intolerant, hard and unsympathetic in placing barriers in the path of their desire, but, after all, if they could only see it, the Church's attitude is based upon the soundest of sound commonsense, to say nothing at all of the spiritual wisdom which she brings to bear upon all matters affecting the faith of her children.—Sacred Heart Review.

It is very gratifying to notice that the people are as religious as they are honest and industrious. Their religious teachers, recognizing the growing precariousness of the chase as a way of living, have taught them, by example, to find one surer and more abundant, in the soil and stock. On the Bishop's farm, whose product supplies his household, the seminary and the parish church, not only the Brothers, but the Fathers and the Bishop himself, in the intervals of their missionary tours and ministrations, have worked hard the whole day long, hewing trees, plowing, mowing, reaping, storing the grain, and the bran for their oxen, cows and horses. So, too, that other groups of buildings comprising the Grey Nun's convent and novitiate, the village school, and Indian school, an orphanage, a home for old men, a hospital, represents thirty-three years of the Sister's self-denial, thrift, good management and hard work as farm hands, farm work for years received by nothing more moderately labor-saving than an ox-team and an ox-cart. And to-day still, it is their farm that must support over 150 persons and beneficiaries sheltered by their roof.

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## THE MEMORIAL CHALICE.

ST. AUGUSTINE'S CHURCH, KALAMAZOO, MICHIGAN.

Kalamazoo Augustinian.

It was suggested, after the great Redemptorist Mission of 1902, that some Souvenir of the Mission be left in the church as a lasting remembrance of gratitude for favors received. It was decided that this ought to be something more than what money would buy; and, following the promptings of grateful hearts, contributions were solicited for a Memorial Chalice, wherein the Unbloody Sacrifice of Thanksgiving would be continually offered to the great God, for the many mercies vouchsafed to His faithful children. The material of which this was to be made, jewels, gold and silver, were to be the gifts of the parishioners, not in money, but in kind; a place where new, as well as old jewelry, heirlooms, family keepsakes and treasures would be all blended; an emblem of the unity existing in the parish, and offered to the greater honor and glory of God.

The material contributed for this monument in this parish, has been forwarded to the great goldsmiths, Messrs. W. J. Feeley & Co., Providence, R. I. The members composing this firm are practical Catholics, and conscientious gentlemen, who will see that every thing contributed, which can be used, will be placed in the chalice.

Giving a typical account of such a mission Bishop Grandin once said: "A wooden shed about 30x20 feet had a small alcove at one end which the missionaries kept as private as possible. There they placed the altar and \* \* the God of Bethlehem, Who came to share their poverty, and make it endurable and even delightful \* \* \* The house had to answer every need. It was the carpenter's workshop, the kitchen, the reception room for Indians and other visitors, our dining room and bedroom, and with the alcove thrown open, our church. The roof strips of bark weighted down with earth; our beds buffalo or caribou skins stretched on the floor; the window panes some transparent sheep skins."

The white living in the Northwest then had for two generations become lost to Christian civilization and its practices. Even the French Canadians, employees or agents of the trading companies, who had been brought up in childhood in the strict practice of their religion, through long separation from religious ministrations, and through the surrounding bad example, often forgot completely the Christian law and customs to all the ways of the savages. Wives were merchandise to be bought, traded, gambled for and divorced for any passing whim. From the union of the white and the Indians came the half breeds.

But of even such material, what has the preaching of the Catholic religion wrought! To day one hundred and seventy-five families of St. Albert's parish, averaging four or five persons each, fill the fine cathedral for the Sunday services; godly congregations crowd to the altar rails at the 6 o'clock Mass every first Friday of the month; still larger crowds come to the Lenten Way of the Cross; thrice a week the pretor is hearing confessions from 5 o'clock till 8. Last year's first Communion class had sixty children.

The diocese of St. Albert comprising the town of Alberta and part of Saskatchewan and of Assiniboin has now 18,000 Catholics, the majority half-breeds, in whom the second half is French-Canadian, Scotch or Irish.

Three languages are in daily use, but there has been a considerable influx of Poles, Hungarians and Galicians. These last are liturgically Ruthenian Uniates, with a special rite and language, the Paleo-Slavonic.

St. Albert's religious equipment is: Bishop Legal, O. M. I., 10 secular priests, 42 regulars, 30 churches with resident pastors, 13 mission churches, 30 stations, a patty seminary with 20 students representing 7 or 8 different languages, 4 hospitals, 2 orphan asylums, an industrial school, 8 Indian boarding schools, 4 academies, in all 1,312 pupils.

A great moral uplift came to the half-breeds in 1890 in the raising of one of them to the priesthood, the Rev. Edward Cunningham. Another young half-breed witnessing the ordination, felt invited to follow after, as he bids fair to do, for Brother Patrick Baudry, O. M. I., is already in deacon's orders.

DeBever; a beautiful wrought gold cross about as large as a pectoral cross, manufactured in Ireland; shirt studs and buttons, sea-pins, and a lot of trinkets too numerous to inventory. All this gold will be thrown into the crucible, and come out refined and purified for its future consecrated use. Undoubtedly our chalice will be one of the grandest in the state, and none will be more emblematic of the unity, love and gratitude of devoted children.

## RETURNS TO THE FOLD.

A RECLAIMED APOTATE'S LETTER TO CARDINAL VAUGHAN.

At frequent intervals in recent years The Rock and other Protestant papers published in England have held up to the admiration of their readers the Rev. Count Campbell, formerly a canon of St. Peter's, Rome, who gave up the faith and lectured in London against the Church. The Count has repented and returned to the fold, and the London Catholic Times invites its Protestant contemporaries to reproduce the following letter addressed to Cardinal Vaughan:

"Your Eminence, with a heart full of holy joy I write to inform you what has taken place here in Rome this morning, the 8th of December, feast of the Immaculate Conception of the Blessed Virgin Mary, in the handsome chapel of the Collegio Pio-Latino Americano. After having gone through the holy spiritual exercises in this venerable college, I have had the supreme grace to solemnly abjure on this day at the hands of His Grace Archbishop Adam, Delegate of His Holiness Leo XIII., the Old Catholic sect to which since the year 1881 I have had the misfortune to belong. The happiness I experience at this moment, in which I find myself again as a prodigal son in the true Church of Jesus Christ, would not be complete if I did not inform your Eminence of what has occurred, and through you all the English Catholics whom I have so much scandalized by my unhappy apostasy. Whilst I discharge this agreeable duty I cannot find words strong enough to condemn my past conduct and to express the depth of my sorrow for having given pain to all the faithful in England, and especially to your Eminence and your worthy predecessor, Cardinal Manning, when by my presence in London I, as it were, triumphed in my infancy, otherwise my apostasy. God be thanked that by a special act of His mercy He has touched my heart and led me back to the Church which I should not have abandoned! May He grant me grace to the extent of His goodness to be a true son of the church again. I have so much scandalized by my unhappy apostasy. 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