## Catholic Record.

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

VOLUME XVII.

LONDON, ONTARIO, SATURDAY, DECEMBER 14, 1895.

At the Gate.

BY JAMES WHITCOMB RILEY.

In the warm, health giving weather
My poor pale wife and I
Drive up and down the little town
And the pleasant roads thereby;
Out in the wholesome coun'ry
We wind from the main high way,
Lyte the wood's green solitudes— Into the wood's green solitudes Fair as the Lord's own day.

We have lived so long together,
And joyed and mourned as one,
That each with each, with a look for speech,
Or a touch, may talk as none
But love's elect may comprehend—
Why, the touch of her hand on mine
Speaks volume wise, and the smile of her
eves.

To me is a song divine.

There are many places that lure us—
"The old wood bridge" just west
Of town we know—and the creek below,
And the banks the boys love best;
And "Beech Grove," too on the hill-top,
And "The Haunted House" beyond,
With its roof half off, and its old pump trough
Adrift in the road-side pond.

We find our way to "The Marshes"—
At least where they used to be:
And "The Old Camp Grounds," and "The
Indian Mounds,"
And the trunk of "The Council Tree";
We have crunched and splashed through
"Flint Bed Ford,"
And at "Old Big Bee-Gum Spring"
We have stayed the cup, half lifted up,
Hearing the red bird sing.

Then there is "Wesley Chapel,"
With its little grave-yard, lone
At the cross roads there, though the sun sets

At the cross roads there, though the sun set fair
On wild rose, mound and stone,
A wee bed under the willows—
My wife's hand on my own—
And our horse stops, too, and we hear the co
Of a dove in undertone.

The dusk, the dew and the silence!
"Olf Charley" turns his head
Homeward then by the 'pike again,
Though never a word is said—
One more step, and a lingering one—
After the fields and farms—
At the old toll gate, with the woman await
With a little girl in her arms. -Ladies' Home Journal.

## AGAIN A CATHOLIC.

Father Bouland Renounces the Protest ant Faith.

New York Herald, Dec, 1. Pere Leon Bouland has gone to the Roman Catholic Church. Seven years ago the announcement in the Herald that Father Bouland, a scholarly man of some eminence in his own country, had renounced the Church of his youth, and had gone over to the Protestant Episcopal Church in this country, caused a sensation. And now come another great surprise in the fact that Father Bouland had gone back to Catholicism.

He made his retraction and profession of faith yesterday morning in the pretty little chapel in St. Francis Xavier's Coliege. He was received by Xavier's Coliege. He was received by the Very Rev. William Pardow, Provincial of the Society of Jesus The sunlight was weak and struggling, and could scarcely penetrate the stained glass windows of the chapel when the little group entered.

There were present besides Father Pardow, Father Clark and two young men students at the college. The men students at the college. The ceremony was simple, yet none the less impressive. It meant a great deal more to the principal than the assist ants. It meant that for the second time he declared he had erred in what is greater to man than wealth and power. It meant that he was once more to submit himself to the criticism of the world and possibly to be con demned by those whose good opinion he had prized. It also meant that it must be his last change should he wish to maintain his character.

Father Bouland realized all this when he laid his right hand on the Bible and renounced his heresy. young men signed the document as witnesses.

SEVEN YEARS AGO. There was a somewhat similar scene in June, 1888, in Grace Church. On the morning of the 17th Father Bou land was received into the Protestant Episcopal Church by the Right Rev. Dr. Potter, Bishop of New York, in the presence of the Rev. Dr. C. F. C Neil, of Philadelphia; the Rev. O. B. Keith and the Rev. G. H. McD. Bot

I asked Father Bouland yesterday if he would give me his reasons for the step he had just taken. He had no hesitation in doing so. He just stated that he had believed all the doctrines which the Roman Catholic Church taught until the decree affirming the infallibility of the Pope was promul gated. That dogma he could not re concile to his conscience, and it jarred with certain liberal principles he en-

His position was this, that doctrin ally he could no longer believe the teachings of the syllabus and its dogmas proclaimed at the Vatican Council of 1888. Politically he did not "admit the pretensions of Uitramontanism," claiming absolute authority in matters outside of religion.

HIS REASONS. So that there might be no mistake about his views he put them in writing in French, and the following is a

"Some seven years ago I left the Catholic Church and was received as an Episcopalian by Bishop Potter of this city. The Herald gave full details at the time. During these long and sorrowful years of wandering I never gave up my love for the Church which had watched over me from my cradle. A few weeks ago, stricken

ligible step I had taken, I applied humbly to the Apostolic Delegate, Mgr. Satolli, begging to be received back to be received back into the Church about on the waves of unbelief, like a

Rev. William O'B. Pardow, Provincial Father Bouland had done. of the Jesuits, to examine into the fact, however, did not give him the matter and report to him. The report forwarded, Mgr. Satolli graciously delegated to the Jesuit Provincial the necessary powers to receive me back into the Church from which I had closes he was.

The report to exercise priestly functions. He could not say Mass, hear confessions, and so on, without receiving pair give themselves up to indifferent ism.

But the question might be asked—

"But the ques strayed. This morning at 9 o'clock in the Jesuits' chapel, West Sixteenth for a few weeks. Subsequently it is likely that he will devote himself to the my profession of Catholic faith and abjured all contrary belief.

"It had been stated that after leaving the Church I married. This I declare to be absolutely false.

"I retract fully and unreservedly the letter I wrote to the Sovereign Pontiff, Leo XIII., on April 12, 1888, in which I stated my so-called 'reasons for leaving the Church of Rome. These reasons were all false.

"I have met with great kindness on the part of Episcopalians, Congrega-tionalists and other non Catholics, and I hope that my return to the Church will cause some of them at least to consider the ground on which they stand, and their adherence to a Church which I have tested practically for over seven years and found wanting.

HE WAS NOT HAPPY. "Were you perfectly happy while in the Protestant Church?" I asked

Father Bouland. "No," he replied, "I was not. belong to the Latin race, and you Protestants cannot understand how much we sacrifice when we renounce the Catholic faith. Since 1888 I have been in Europe. I was sent by Bishop Pot ter to make a study of the religious question in France, and to make a report especially as to the possibility of successful missionary work among French Catholics. I went conscien-tiously to work, and finally came to the conclusion that it was not possible, for the present at least, to start a move ment of that sort in France.

"Bishop Potter hoped for the unity of the Church. His idea was that Cath olics could be brought to the Protestant Episcopal Church. But I did not meet with any success. I found that the Protestant Church did not attact the French people. As a rule when they left their own Church they abandoned

religion altogether.
"I am an American citizen and I have made a study of American insti-tutions. I concluded that after the successful mission of Mgr. Satolli in the United States the only thing for me to do was to go back to the Catholic

Church, where I was educated, and in which I had been a missionary.

"I wrote a very polite and kind letter this morning to Bishop Potter, letting him know what I was doing. In it I said it gave me much happiness to acknowledge his kindness to me in all our relations. I also hoped that by the Providence of God something would happen in the future to bring about the unity of all Churches, a unity that would be for the benefit of the American people.

DIVISIONS IN

"Since I left, in 1888, I never said and most fervent prayers, word against the Catholic Church. Then, as a means to the was charitable, and would be charitable now. I have told Father Pardow that I have the greatest respect for this country, Father Ryan writes:
Protestants. I saw a great division "In order to convert non-Catholics, among the Churches, and I became convinced there must be some authority, some central authority, in religion for the maintenance of peace and the satisfaction of consciences. stand now, as I did not then, the infal libility of the Pope, that when he ex cathedra on matters of re ligion his voice is the voice of God.

"I had imbibed different and erroneous ideas from the works of Dr. Dollinger in Germany and Pere Hyacinthe in France. I now believe that Papul Infallibility is a dogma, and that it is the best thing for the and not of the heart.

'I believed in everything else, and therefore never spoke against the Church. As to Father Hyacinthe, I believe be is honestly sincere in his convictions. But the French people are not tipe for such religious reform as he would given them.

"I am now in full accord with the Catholic Church. In this country I have seen the realization of all my hopes and desires. The Catholic Church is not a danger to America and never was. On the contrary, it is proving to be a benefit to the American I believe that it is the supporter of the American constitution, n in a 'Jesuitical' way, as some would have you believe, but honestly, sin-

cerely, patriotically.
"My travels and sojourn in th United States have engendered in me a great respect for the Protestants of I hope the time will come when we shall have Christian unity It is absolutely necessary in our times Religious quarrels are useless. Amer ica is the dream of every man of intel Here one finds the largest meas ure of intellectual and religious liberty

again into the bosom of the Church.

"His Excellency deputed the Very Rev. William OB. Pardow, Provincial Father Bouland had done. That

French people of America. He intends bringing out a pamphlet stating his position, past and present. For the last two years or more Father Bouland has been a professor in the French American College in Springfield, Mass. He also edited the Citoyen Franco American. He resigned in June.

for the purpose of writing a history of the French in America and he traveled extensively.

He took a deep interest in the emigration of his countrymen to this continent and believed that they would

He visited the United States in 1875

settle here in large numbers. This belief led him to investigate the adaptability of the United States to grape culture. He established on his own private account a vineyard in South Carolina. From there he came on to New York about 1888.

WAS HONORED BY THE POPE.

He had received many honors from the Pope. He was Honorary Private Chamberlain of Leo XIII., Honorary Canon of St. Michael Archangelo, Rome; Honorary Canon of the Metropolitan Church of Rheims; Commander of the Order of the Holy Selpulchre member of the Academie des Arcades, and President General of the Society for the Collection of Peter's Pence in North America.

He has visited Rome several times and had private audiences with the Pope. His ecclesiastical education was under the supervision of the famous Cardinal Lavigerie of Algiers. In July, 1884, Secretary G. Boccoli, Private Chamberlain to the Pope, sent Father Bouland congratulations on his good work here and upon his "devotion to the cause of the Holy

Father Bouland has pronounced views on the relations of the Holy See to the Government of France. He knew Jules Ferry and Grevy, and had communicated his views to those distinguished statesmen on this subject. He thought the Vatican should support the republican Government.

THE CONVERSION OF ENGLAND.

Getting Irish Priests to Work for it.

The Rev. P. Ryan, of Hull, England, contributes to the November number of the Irish Ecclesiastical Record a thoughtful article on "The Conversion of England."

Considering the tremendous influence which this conversion would have on the progress of the Church through out the world, he dwells on it as a sub-

Then, as a means to this end—and every word of his on this point is equally applicable to the situation in

we must instil into the minds of our own people the necessity of leading good lives We ought to be by our example shining lights. Nothing in fluences outsiders as much as the regular attendance of Catholics at their luties. Many a convert has been made by seeing good Catholics travel long distances in wet and cold, in order to hear Mass. This creates a wonderful impression. English people must see before they believe.

"The laity in their intercourse with non-Catholics must be prepared to give proof of the faith that is in them. peace of the Church and the solution of all religious questions. When I ignorance which prevails about the seceded it was a mistake of the head most important doctrines and practices They ought to be able to dispel the of our faith. We must take means within our power to enlighten them. If they understood the real Catholic position there is not the slightest doubt but that vast numbers of hem would be converted. To enlighten hem might be an arduous task, but is labor that would most assuredly bear much fruit. We must also show our affection for them, and assure them that in seeking to win them to the Catholic Church we have no temporal ends in view. We prove to them that Christ established one and only one Church, and that all are bound to belong to it. We must convince them of the superiority of the Catholic Faith to all others. form of prayer and a closer union in the churches or lecturing in the principal halls. Admission in either case should be free. Congregational.

My great desire is to be useful."

PRIEST IN NAME AS YET.

Father Pardow told me that the case of Father Bouland had been placed in

This is the only way to get at bad Catholics give. When Catholics,

ship which has lost its helm. wander about, seeking rest for their weary souls; they go from sect to sect; they embrace every new form of error, and not finding that repose for which their souls longed, they in their des-pair give themselves up to indifferent-

How are we to get good preachers ; There are no priests to spare in England; everyone is wanted for his own daily work. We would suggest that about four of the most distinguished priests from each diocese in Ireland should come and preace. Two or three could go together. They could do their work on week nights just as well as on Sundays. Spending about three days in each town, they would in the space of a month or six weeks be able to give a universal mission to all England. In this way the heart of the nation would be stirred, and there is not the slightest doubt but wonderful results would follow. During the winter or early spring would be the proper time for this, because the people prefer to enjoy themselves in the open air during the fine summer nights. This plan would certainly en-tail inconvenience to the priests themselves, but we are sure they would will-ingly undergo it all. There would be also certain expenses; but the gen-erosity of wealthy Catholics would meet his, or there could be a special collecshort time before the arrival of the preachers. During their stay in the towns numbers of Catholics would establish controlled the course of t would gladly entertain them, so that they would cause no incon-venience to the clergy of the

venience to the clergy of the place. If the Irish priests came, they would be doing a glorious work for their fellow-Catholics in England. They would help to break down prejudice; for it is certain that they would create a good impression on the minds of the English people; and, above all, they would be carrying out the glorious destiny of the children of St. Patrick - converting nations and winning souls to God.'

Further on, Father Ryan says:

"Whatever plan is adopted for the conversion of England, it is certain that if we hope for great results, we must impress the truths of our holy aith upon the minds of non Catholics. They must be convinced of God's dominion over man: that "God made us, and not we ourselves;" that man has responsibilities; that he is an in telligent being, having an immortal soul, and that to save that soul is the great object of his existence : "What doth it profit a man to gain the whole world, if he lose his soul?" The eternal truths must be preached to them. They must be reminded of death, judgment, and eternity; the evil of sin, and its consequences, must be brought home to them. We must prove to them that the Catholic Church is the one and only true Church of Christ; that all others must of necessity be false, and therefore displeasing to God. We must convince them that heresy is a great evil, re minding their false teachers of what the Scripture says about them: 'They are the enemies of the Cross of Christ whose end is destruction, and whose glory is their shame.' (St. Paul, Phil. glory is their shame.' There shall come in among you lying teachers, who shall bring in sect of perdition, and deny the Lord bringing on themselves swift destruc Their judgment lingereth not destruction slumbereth not (St. Peter.)

"In addition to all this, we must have a number of Catholics well versed in all the topics of the day, able to take their stand with the foremost men in science and literature, these men would refute false theories about science. They would rewrite history, and give historical facts instead of lies; exposing wilful error wherever it should make

its appearance. In conclusion, he emphasizes the necessity of prayer, recalling the example of St. Paul of the Cross, from se desire and thought the convers ion of England was never absent.

Why There are not More Converts:

With regard to the difficulties which keep Protestants from coming into the Catholic Church, it is sad to say, that many of them have a dread of examining her claims for fear she might prove to be true, and that they would be con scientiously forced to come into her, thereby injuring their prospects in

Another difficulty is the refusal on the part of Protestants to obey any show them that ours is a better a authority in religious affairs. This is straighter, and a safer road to heaven a great obstacle to their conversion. straighter, and a safer road to heaven than their own; that we have a better They must be shown the necessity for authority, and that without it the with Christ. We must take every with Christ. We must take every opportunity of explaining Catholic They must be shown that whatever opportunity of explaining Catholic They must be shown that whatever opportunity. They must be shown that whatever opportunity of explaining Catholic They must be shown that whatever opportunity of explaining Catholic They must be shown that whatever opportunity of explaining Catholic They must be shown that whatever opportunity of explaining Catholic They must be shown that whatever opportunity of explaining Catholic They must be shown that whatever opportunity of explaining Catholic They must be shown that whatever opportunity of explaining Catholic They must be shown that whatever opportunity of explaining Catholic They must be shown that whatever opportunity of explaining Catholic They must be shown that whatever opportunity of explaining Catholic They must be shown that whatever opportunity of explaining Catholic They must be shown that whatever opportunity of explaining Catholic They must be shown that the distinguished preachers going round claim over Englishmen, that it is exerto all the large towns, and preaching cised for the good of the Church, and that they claim the same spiritual authority over all nations of the earth The Church is a society embracing all

with remorse for the rash and unintel his hands by Mgr. Satolli. As Father the masses of the people. What the who claim to have the best form of religion, lead bad lives, lives out of harmony with the doctrine of their Church, the bad example given has a very bad effect. Bad Catholics, who neglect the sacraments and Mass, who get drunk, and curse and swear, are literally rocks of scandal to the minds of Protestants

NON-CATHOLIC HEARERS

Some of the Curious Questions They

The missions to non-Catholics under he direction of the Paulist Fathers continue to meet with the success they In Cleveland, O., last week Fathers Elliot, Kress and Graham con ducted a mission, and as a result of their labors the Catholic population i considerably increased.

As our readers are aware, the "question box" is a unique feature of the Paulists' missions. In the Cleveland lectures the box was liberally patron ized. As the queries touched upon points most frequently misapprehended by Protestants and too little understood by many Catholics, the answers will be found of interest. We make a few selections from the questions, with the replies given by the Paulists:

By what authority does the Pope sue Indulgences to commit sin? By no authority, and he does not

ssue such Indulgences. If God knew I was to be damned. why did He create me?

God created no one to be damned. It is for each to decide whether h shall be damned or saved. All who want to be saved can be saved. are given free will, and if we do not exercise it for our own salvation, God will not interfere.
"WHERE DID GOD COME FROM."

If God made the world in six days, where did God come from?
From nowhere. He existed always. Had no beginning.

What difference is there between foreign and American Catholics? In faith none. In habits, customs language and minor matters many dif ferences exist, but those do not change

their doctrine. Why do not priests marry?
Because they can do the work of their priestly office better by not

marrying. AN UNMARRIED CLERGY dates back to the time of the apostles Each candidate for the priesthood is selected after years of training and probation, and forbidden to enter such a life unless he can live singly. The burden of a family would necessarily interfere with the effectiveness of a

priest's work. Why are nuns kept from relatives? Some are and some are not. orders are more severe in their rules than others. It is a matter of discipline intended to meet certain religious temperaments. In the closst ered orders the greatest joy is found in contemplation and retirement from the Members of other orders prefer to serve God as teachers or as nurses of the sick. The prevailing motive is to serve God.

Did not Catholics commit persecu-

Yes, and it was decidedly wrong and I regret them. So, also, did Protestants commit persecutions, and am sure that it is now regretted.

PROTESTANT AND CATHOLIC COUNTRIES. Why are the inhabitants of Protestant countries better educated than those of Catholic countries, as Eng-

land and Spain? This is not generally true. pare Belgium and Holland and the argument is in favor of the Catholics The same is true of the Catholic and Protestant portions of Germany Likewise of Ireland and Scotland A Catholic told me all Protestants go to hell. Is that Catholic doctrine?

No, that person was ignorant of Catholic teaching on this point. Where does the Bible say that priest should not marry?

"But I would have you without He that is unmarried carefulness. eareth for the things that belong to the Lord, how he may please the Lord But he that is married careth for the things that there are of the world, how he may please his wife" (1. Cor. 7, 82.x

"For I would that all men even as

myself, etc." (1. Cor. 7. 7.)
ALLEGIANCE TO THE POPE. Can you prove a continuous line o Popes from Christ's time? Yes; it is a matter of historical

Can a Protestant go to confession to

a Catholic priest?
Yes; but it will do him no good. To whom do priests confess? Do the Pope confess? If so, to whom? Pope and priests must go to confess-

ion the same as the laity.

Does a Catholic owe absolute allegiance to the Pope in temporal as well asspiritual affairs? For example, it a Papal bull should conflict with a law in any country or operate against the interests of that country in any way, which law is a Catholic supposed to ollow-the civil or the Papal? The allegiance of Catholics to the Pope is in spiritual matters.

I have often repented to have spoken, but ever to have held my peace. Many shall court distinction for whom the wedding day will never be fixed. ship of God.

A Remarkable Conversion.

NO. 895.

The conversion of Madame Helena Nyblom, one of the most brilliant au-thors in the Scandinavian countries, will no doubt help to destroy anti Catholic prejudice in Sweden. there is plenty of prejudice to combat was shown by the bitter criticism invoked by her conversion, despite her social position and her fame as an au-Her husband, who is a university professor and one of the eighteen abers of the Swedish Academy, translated Shakespeare and Moore into Scandinavian; and Mme Nyblom herself has published many successful novels, besides a volume of poems. Writing to a friend about her converafter having been received into the hensible how men who think, and at the same time wish to be Christians, can find a harbor anywhere else than n the Church of Christ.

Calling a Council of the Irish Race,

At the meeting of the Irish Parliamentary party in Dublin, on Nov. 15, which decreed the expulsion from its governing committee of Messrs. Timothy M. Healy and Arthur O'Connor, another action of great import-ance to the future of Ireland's cause was taken. On the motion of Mr. John Dillon, M. P., this resolution was

proposed and carried without division: That this party approves of the suggestion made by the Archbishop of Toronto in favor of a national convention representative of the lrish race throughout the world, and that with the view of carrying this decision into effect the chairman and committee of the Irish party are hereby authorized to communicate with the executive of the National Federation and jointly with them to make arrangements for the holding of such a convention.

Mr. Healy, with an obtuseness which it is hard to understand, tried to modify this resolution by an amendment which would practically exclude representative men of the Irish race abroad, from participation in such con-

vention.

He realized, perhaps, that the first and last word of Ireland's friends in other lands is: "Unite if you would have our help," and that he has been long condemned by all of them as a primary obstacle to unity in the Irish party and among the Irish people.

The best elements in Ireland wel-come the prospect of this convention. But to make it equally appealing to Great Britain, America, Australia, there must be effective organization and continued stern repression of the spirit of revolt in the Irish party itself. The people are for unity and their leaders must unite. - Boston Pilot.

## Our Missions to Non-Catholics.

According to the New York World Mgr. Horstmann, Bishop of Cleveland, lately addressed to the Propaganda a report concerning the Catholic missions established in the United States with a view to the conversion of non-Catholics.

In this report, a copy of which has been communicated to the World cor respondent, Mgr. Horstmann expressed himself as follows

" Protestantism in the United States is very weak, because it has no political standing here as in England or Germany. It depends entirely upon the solidity of its devotees' faith, and that is often shaky. Catholicism, in contending with it, thus has great chances of success. The time has come when the Roman Church may hope to reap abundantly in the Protestant field. A proof of the growing influence of Catholicism was last year afforded by the fact that 35,000 Protestants attended the conferences of Father Elliot in the diocese of Cleveland.'

Mgr. Horstmann's report has been transmitted to the Pope, who has read it with the liveliest interest.

> "Worship" "Adore." From the Catholic Citizen

We find it necessary to be quite ac curate in describing the devotion which Catholies pay to the Mother of

Cardinal Manning says : "The devotion—or worship, as we say in our Old English speech—to the Blessed Virgin which the Catholic Church teaches to her children, may be best defined in these words: It is the love and veneration which was paid to her by her Divine Son and His disciples, and such as we would have borne to her if we had been on earth with them; and it is also the love and veneration we shall bear to her, next

after her Divine Son, when through grace we see Him and His kingdom." In the Old English speech ship," which has the same derivation worthy," meant to "find worthy honor." Now-a-days it has come honor. to mean the paying of divine honors, and is no longer applicable to the devotion to the Blessed Virgin. Adore —from ad orare—"to pray to," has also come to mean (as defined in our dictionaries) - the paying of divine honors. Catholics pray to the Blessed Virgin; but it is inaccurate to say that they adore her. We honor, venerate, respect and pay devotion to her, but we distinguish all this om the wor