

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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FROM PALACE TO CLOISTER.

Remarkable Conversion of a Bitter Enemy of the Church.

"The grandeur of this earth I have despised for love of our Lord Jesus Christ."

Before me lies a simple little thing—very simple indeed yet capable of awakening great thoughts, certainly not *per se* but from its connection with the hand that fashioned it, long since turned to dust. It is only a little pin-wheel, and quite discolored from age, although it still retains some of its original delicacy and beauty of design. On the side which lies uppermost is delicately painted the Sacred Heart of Jesus, surrounded with the crimson roses of martyrdom, the reverse side having the Immaculate Heart of Mary also surrounded with roses but the paler ones of innocence. It lay for many years among the treasures of an aged and saintly friend, who, already old when I was young, stood as much in the light of a relation as of adviser of my younger days.

This little souvenir was given her by a remarkable and saintly woman, a much loved friend whose acquaintance she had made in Rome many years ago, when, after the death of her mother, she entered the pensionnat of the Sacre Coeur in that city. This friend was the Princess Galitzen, and their mutual friendship, formed in the Sacred Heart of their divine Lord, remained unbroken, sundered only for the present by the death of the Princess. In an old journal now in my possession, this dear old friend gives a short description of the convent in which they first met, that of "Trinita dei Monti," situated upon the Pincian Hill, and of the glorious sunsets which "carries one to the very gate of Heaven" and partly reconciles her to be immured within its walls wherein "all days are just alike, rising early and retiring early; French, Italian, music and prayers occupying the entire day."

This convent, situated on the slope of the hill, was approached from the Piazza di Spagna by a grand stairway of somewhat less than two hundred steps. The hill still rising allowed an egress from the rear of the upper story of the building into the garden which were filled with ornamental trees and beautifully cultivated with flower gardens. The building itself was quadrangular in form, on the inner side of which was a court around which ran an enclosed colonnade frescoed with the portraits of all the French kings from first to last. Before one stretched the Campus Martius, while to the left and right respectively rose the Janiculum with its gardens crowned with churches and the lofty Monte Marie from whose height was pictured the convincing vision of Constantine. On one side was the church, a good-sized and handsome building belonging to the convent. Here some twenty-five years later Mrs. Sarah Peter made her adoration and was received into the Church by Mgrs. Bedini and Talbot. During the siege of Rome in the year 1848 the religious were driven from their convent by the Mazzinians who established themselves therein. As they were unable to take any thing in their flight the Abbe Merode, then in deacon's orders, effected an entrance and concealing all the sacred vessels in his pockets and in a bag which he hid under his cloak succeeded in making his escape unperceived. However, in hurrying through the streets when passing a party of soldiers engaged in play, a paten, which had not been well secured in his haste, fell with a crash and rolled quite out into the street. He bravely picked it up and almost miraculously made his way to the poor religious who were delighted to receive him and his precious burden.

Our friend soon found that the convent had its pleasures also, and speaks of the great kindness of the religious and their efforts to promote in every way her happiness, which so gained her heart that in turn she regretted the day when obliged to leave them. She speaks particularly of the dear Princess Galitzen who was appointed to accompany her to the parlor when receiving visitors, and upon one occasion regrets that a caller, seeing her thus chaporoned, should be a "little too free although of course polite" to her dear companion who, although so sweet and amiable to her, was considered usually a somewhat "rigid religious."

This holy religious was known for some time after her entrance into the Sacre Coeur in Paris, by the simple name of Sister Elizabeth; but it soon transpired that she was of the princely house of Galitzen so high in favor at the court of Russia and, I believe, related to the reigning family. In relating to this mutual friend some of the trials attendant upon her conversion, the Princess acknowledged her unfounded prejudice towards the Catholic Church which amounted almost to fanaticism. Her father died when she was very young, and her mother, although in reality fond of her, treated her very severely and allowed such liberty to her instructresses as well as attendants that her little body frequently bore the marks of their chastisements, and she attributed much of the obstinacy and rigidity of her char-

acter to this injudicious course of treatment.

Having a very decided character and strong will she acted firmly upon her convictions, so much so that, hearing of her mother's secret conversion to the Catholic Church, she vowed implacable hatred to that religion, renewing this vow daily upon her knees. But like St. Paul she was a persecutor only "for conscience sake," and she was equally severe towards herself when nature and conscience opposed each other, as evidence of which we may cite the sacrifice of an ardent attachment which she stifled completely and the depriving herself of the enjoyment of theatrical representations which gave her great pleasure but which caused her scruples of conscience.

Always desirous of that which was the best and most elevated, she considered purity of soul as of paramount importance; and we may well believe that the God who has promised to discover Himself to the pure of heart was preparing her for such an event. It is related of her that when attending the obsequies of an aged priest who had formerly been her master in the Italian language, she heard an interior voice saying to her that she would one day be within the fold of that Church which she now so hated. She wept bitterly at this although she could hardly say why unless it was that her positive character could with difficulty bring itself to change strongly grounded opinions, and although she felt them slowly giving way she yet struggled against the procedure. However, from this time she dates her conversion, which slowly progressed until it opened into the perfect day of public acknowledgment.

From this time she began a course of penitential exercises such as fasting, sleeping on the floor and rising at midnight to pray; and her trial of mind during that time were such as a strong character like hers might expect and which probably fitted her for the important part she was to play in after life. At times she would almost yield to the convictions which were gaining upon her, but her spirited nature and early prejudices would force her to retire from the conflict. These two forces were so strong within her that, although almost convinced herself, yet upon hearing of the conversion of a relative she yielded to a passion of anger not easily calmed. At last, wearied of the struggle-going on within her, she remained an entire night reflecting upon the truths of faith presented to her by the Catholic Church and begging for light to see and grace to embrace that faith if the true one it should be. Her earnest petitions pierced the heavens and her soul received light and with it peace. In the morning seeking her mother she informed her of her intention of embracing the Catholic faith and begged of her to send for a Jesuit priest, formerly the object of her implacable hatred, and to him she made her abjuration of the Greek schism in which she had been born and nurtured and was received into the fold of that Church which she had so persecuted and "Paul the persecutor became Paul the apostle." She received the sacraments with the greatest fervor and devotion; and shortly after, when an advantageous proposal of marriage was made she objected most decidedly, refusing to belong to any other than the King of kings and Lord of lords to whom she had dedicated her pure and generous heart from the moment of her conversion.

Whether through the opposition of her mother or from the desire of her director to test her vocation, or because, as my dear friend understood from herself, the etiquette of the court would not permit her to retire from it before the age of thirty, I know not; but at all events it was not until eight years after her conversion that Father Rosaven, her director who had in the meantime been exiled from Russia, placed her in communication with Mother Barat, the renowned foundress of the Society of the Sacred Heart. During the interval she led the life of a penitent in the world wearing under her costly robes a hair shirt and giving generously of her time and means to the poor and afflicted.

Ten years from the date of her conversion found her one of the most humble and obedient of the novices in the Paris novitiate. She was clothed with the holy habit of religion December 1826, and she enjoyed her little cell as well as all the privations of her state of life with all the generosity of which her great nature was capable. Speaking of her early religious life to the same dear friend, she said that the first duty given her upon her entrance into the House of the Sisters; and upon being asked how she "felt about it" she said she laughed heartily and enjoyed it as much as she did everything else. She was always gay and genial and her especial virtue was that of obedience. She frequently said that her hands were empty enough but that when she should stand at the gate of Heaven she wished to be able to say, "Opea to me now, for I have always obeyed."—*Buffalo Union and Times.*

Treat all classes of persons with meekness and with the considerate kindness emanating from a heart full of tenderness and charity.

AGAIN THE NECESSITY OF AUTHORITY IN MATTERS OF FAITH.

The fashion has lately been revived of impugning the mental soundness of those who, yielding to the influence of grace and investigation, seek rest for their troubled hearts in the bosom of the Church. Their names are mentioned with pity by their former friends, who, with many head-shakes, express their regret to see "that noble and most sovereign reason" one whom they still condescend to call a good man, "blasted with ecstasy." Even the illustrious Newman did not quite escape this silly arraigning, nor was it till those powerful productions of his pen, which at once vindicated his course as a convert to the Church and filled the world with his fame as a writer proved that his intellect towered above that of his defamers as a giant above pygmies, that shame compelled his traducers to be silent. The same ignoble charge was made against the saintly Father Faber, and in our own country the late Doctor Ives, was proclaimed from the pulpits of the South, to have been as mad as a March hare, when he forfeited the rich emoluments of the Episcopal Bishopric of North Carolina, and consented to lead a life of poverty, labor and obscurity, as a Catholic in the city of New York. Mr. Adams, therefore, who lately abjured the errors of Episcopalianism, need not feel much hurt when he is charged with "breaking down the pales and forts of reason" by becoming a Catholic.

Conversion to the Church does not by any means indicate mental imbecility, but it does indicate a recognition of the fact that human reason is too weak to grapple with the difficulties of the supernatural order, and that a stronger and steadier light is needed to guide us over its thorny paths. Once a Protestant begins to doubt he cannot refrain from abandoning his belief, for there is no one superior to himself to whom he can appeal to resolve his doubt and restore him to faith. Reason with him is supreme, and to reject a doubt which reason inspires would be equivalent to doubting the validity of reason itself. Here, then, is his position: his faith is founded on reason and so long as reason does not move him to doubt, so long he may consistently believe, but when he admits a doubt into his mind he is knocked from under, and the whole superstructure that rested on it topples to the ground. We do not here undervalue the efficiency of reason in its own domain, we know it is man's highest gift and without it he would be incapable of possessing faith. But we wish to point out the mischievous consequences of allowing it to rule supreme in matters that transcend its scope. These consequences the Protestant assuredly does admit when he makes reason the rule of his faith, and private judgment the sole means of interpreting the inspired writings. The Catholic appeals to a higher authority than reason in such matters as outlie its jurisdiction, and herein he is eminently logical. Should a Catholic call in question an article of faith and yield for a moment to a doubt prompted by reason, he can, if he rightly understands his position, promptly extricate himself from the difficulty by appealing to an authority higher and more potent than that which inspired the doubt. Thus should a Catholic entertain a doubt concerning the Blessed Trinity he can get rid of it logically whilst a Protestant cannot get rid of it at all unless he wishes to involve himself in a contradiction.

Both Catholics and Protestants are exposed to temptations concerning faith, for reason, who is the temptress, is very envious in such matters and loves to ask questions where it is plain it can get no direct answer. It asks questions about God and His attributes and His dealings with His creatures, about Grace and Predestination, and the problems of the world about the lights and shadows of human life, the miseries that beset human souls and the sufferings that scar and seam the human heart, and if it cannot obtain a ready and direct answer to its questions it is apt to rest in the unsatisfied slough of agnosticism. And as the occasions for these doubts multiply, the quicker does the Protestant back down from his belief and the more frequently is the Catholic forced to exclaim *Credo Domine: adjuva incredulitatem meam*. As a consequence we find ourselves in the midst of a period of waiting and wavering faith among the sects, and of a marked revival of a mediæval intensity of belief among Catholics.

The prevailing systems of philosophy are the outcome of rationalism, and so deftly are they interwoven with the claims and discoveries of modern science that they readily uproot the feeble growth of an unauthoritative Christianity, while they stimulate and strengthen a faith which teaches that human reason is the broken reed on which the halt and limping lean, but that the authority of God, speaking through His Church, is the Samson Agonistes whose strength increases in proportion as it is assailed. Evolution-

ism of the advanced school, Positivism, Physiologic Materialism, the Spencerian doctrine of the relativity of human knowledge, these are the current forms of thought that are directly aimed at the fundamental doctrines of Christianity, and not an arrow is left in the quiver of Protestantism that can be directed against them with effect. Christianity can be saved from their assaults only by a faith that knows no wavering, a faith pinned on an authority that cannot be deceived. No other authority is good for anything ament such enemies. Infallibility is the only badge which an authority can wear that commands submission to-day. Infallibility means invulnerability.—*N. Y. Catholic Review.*

THE HOME RULE BILL.

LONDON, Aug. 7.—There was considerable excitement among the Conservative members who were present as the opening of to-day's session of the House of Commons. The report stage of the Home Rule Bill was reached at an earlier hour than was expected, and Mr. Balfour, the Conservative leader, who had an important amendment to offer, was not present to submit it. Mr. Balfour's proposed amendment is intended to prevent the Irish members who shall be retained in the Imperial Parliament from voting on any questions except amendments to the Home Rule Bill after that Bill shall become a law. The Conservatives were exceedingly desirous of having the amendment submitted, and Mr. George Bartley (Conservative), Northern Ireland, requested to be permitted to act as Mr. Balfour's substitute in offering the amendment.

Speaker Peel ruled that substitutes could not be allowed. The Unionists stood aghast as they saw the report sweeping through. Their fright was allayed, however, when Mr. James Parker Smith, (Liberal Unionist), after having eight new clauses proposed by him ruled out, obtained the Speaker's sanction to move that the boundary commission under the bill be instructed to enquire as to the better division of the Irish electoral districts. The debate on this motion was taken up, and this gave the Opposition time to breathe. Conservative and Liberal Unionist whips were at once despatched in search of absentees to summon them to immediate attendance at the House. Messrs. Balfour and Heneage and other members of the Opposition appeared in time to take part in the debate on Smith's motion. Eventually the motion was defeated by a vote of 196 to 152.

Mr. Parker Smith moved two further clauses dealing with elections in Ireland. After some debate each clause was rejected, one by a majority of 43 and the other by a majority of 49.

RE-UNION AMONG THE SECTS.

On Sunday evening the Rev. Dr. Redman gave the first of two lectures on this subject at the Church of St. Francis, Notting Hill. He drew the attention of his hearers to the large and mixed gathering from all the religious sects in England and Scotland, now at Lucerne, devising ways and means for a return to union. Every Catholic heart, he said, must deeply sympathize with this most praiseworthy effort which he hoped had sprung from that Spirit of God who maketh men to be of one mind. But while the Catholic could sympathize he must also greatly fear for the ultimate result. He himself would venture to prophesy the failure of these discussions and attempts unless the movers abandoned their present basis of operations and worked to an altogether different standard. The unity they seek, in order to be successful, must needs be something higher far than an amalgamation "of some sort," as one of them expressed it. It must, in fact, be the very union which Christ our Lord has prescribed to His followers; which is manifested in the Acts and Epistles of the Apostles, which springs from the root which Christ has planted, and which is knit ever closer as the centuries elapse. It is represented in four words, namely these: "One body, one spirit," or these, "One fold, one shepherd." In vain does one of the conference plead that the flock is one but the folds are many. A greater than he has spoken otherwise. The unity of the Church of Christ is to be so compact and perfect that it shall be the standing proof of the mission of the Son of God. He prayed that they might all be one, even as He is one with the Father. That is not an amalgamation of some sort. It is absolute unity, the perfection of unity. As in the Trinity there is distinction of persons with unity of nature, so in the Church there is distinction indeed of members, but absolute unity of faith and intercommunion. This is the unity which calls forth the Apostle's exultant cry, "One Lord, one faith, one baptism." The teaching of Christ is one; a certain body of doctrine, definite and distinct. If one man receives it, he so far becomes a mirror, reflecting the very image of the mind of Christ. If two receive it, they reflect Christ, and also one another. If millions receive it, they

are all one, and the differences of the Churches vanish. If all received it, the entire world would be one Church, and the conference at Lucerne would have no more to do. The differences and the separations of the sects arise from the mournful fact that the one doctrine does not reach them in its unity. They have, indeed, the written Word of God in unity, for on that one point they have all taken the Church's teaching unanimously, but as long as each man reads it with his own private interpretation, the deplored divisions can never cease. Unity is not to be accomplished by interchange of pulpits. Federation may give the semblance of "one body," but will not infuse the "one spirit." The Episcopalian may sacrifice his bishop, and the Baptist christen his new-born child, but the resulting compromise would never last without the root, the enduring cause, the overflowing source of unity which Christ provided. What then may this be? What if it turn out, after all, to be that which the writer from the Chapel Royal Savoy to the conference stigmatizes as the idle hope of achieving unity on Papal principles! This idle hope shall be our subject on Sunday evening next.—*London Catholic News.*

FATHER POWER, S. J., ON CONVERSIONS TO THE CATHOLIC CHURCH.

Continuing a course of sermons upon the above subject, the Rev. Father Power preached last Sunday evening at the Holy Name Church, Manchester.

The rev. gentleman took for his text: "So let your light shine before men that they may see your good work and give glory to the Father Who is in heaven." Last Sunday, said the rev. gentleman, we were occupied by the rather distasteful points of difference between the Catholic Church and those outside her fold. There was a great and irreconcilable difference between the Catholic Church and the sects. St. Paul said: "The heretic (he meant the guilty heretic) after the first or second admonition, avoid, for he is condemned. If any man come unto you and bring not the Gospel, receive him not. The rev. gentleman continued: We Catholics ought to be zealous for the conversion of souls outside our Church, for we are laid under an obligation by God, to not only save our souls, but to endeavor to save others. We should be filled with zeal for those who belong to the Christian sects, because the Catholic Church fears for all souls, but most of all for those who are outside her pale. She would fain gather in the wandering sheep from the one fold, and protect them from the one blast. She makes no secret of her desires and intentions. She would teach men that if they value their souls they should not rush wildly, but carefully examine the claims of the Catholic Church. Catholics are conscious of possessing the whole truths of Revelation, and they are conscious of their duty to proclaim it and diffuse it around. We are under the most stringent law to do this. The sects have no full grasp of the doctrine which they hold, or ought to hold. They are mostly certain that we Catholics can save our souls as we are. Men see and understand that conversion to the Catholic Church is a rise from the lower to the higher; and if we apostatized it would be a fall from a higher state to a lower depth. When any of our body apostatize, people impute some base motive, and they are right in doing so. To impute motives is sometimes a moral obligation. The weight of intellectual argument never drove a Catholic to the sects. Not the least slur was cast upon the great Cardinal Newman when he became a convert through his love of truth, but when a Catholic loses his Faith the converse is the fact, as it is a fall from the higher to the lower. Do you not see, said the rev. preacher, that all this should spur us on to win souls to God. First, we are in possession of the truth. Secondly, we are bound to proclaim it. Thirdly, if we succeed we shall have the satisfaction of knowing we have raised that soul from a lower to a high state. As regards the sects, we are in fear and trembling of the salvation of their souls where they are. As truly as there is one God, there is one Church, and only one mode of salvation. A guide at the foot of the Alps, when he knows the road of a dangerous pass to the Matterhorn will naturally decline to take the wrong way at the suggestion of a tourist. The Catholic Church says there is but one road to salvation, and she will not let anyone risk his neck. There is but one Church founded by Jesus Christ, and that is built on Peter. "Amen, I say to you," said Our Lord to His disciples, "it will be more tolerable for Sodom than the city that has cast you out." For us our salvation is not assured, but it is assured if we are faithful to our lights. Our divine Lord would have us in one fold and under one shepherd. But there is a chasm which separates us from the sects. If the plan of the Incarnation is not to be a dead failure they must

come over and join us. Can they resist the appeal? Their salvation is imperative and safe if they join us. Only through our preaching, our example, our lives, can this come about. Jesus Christ calls us all to the true religion, where, if we wish for eternal happiness, we must look, and where there is one fold and one Shepherd.—*London Catholic News.*

THE CATHOLIC CHURCH.

"If Protestantism ever expects to keep pace with the growth of the population of New York and not fall back 40 per cent. every decade, as it has been doing, it must copy the Catholics in their organization and in individual devotion to the cause," said Rev. Madison Peters in his oration to the Orangemen on July 12.

The organization of the Catholic Church has always been a mystery to those who look upon it as the result of human genius and ingenuity. In comparing it with confessedly human institutions they find its vitality, continuity, unity and adaptability to ever-varying surroundings unique in the history of the world. Always preserving its identity, it comes down through turbulent ages with undiminished vigor and with the capacity to grasp new conditions, solve new social problems and retain a controlling influence in the affairs of men. It is the only permanent institution in this world of change. Its history is the history of Christian civilization and progress. It is autonomous Christianity. He who said "On this rock I will build My Church and the gates of hell will not prevail against it," gave it its constitution, and this accounts for the immitable perfection of its organization.

There is no place on the face of the earth where the Church is so free, so full of life, so self-sufficing as in this great and providential republic, where it is unhampered by Government patronage or opposition. Before her working presence prejudice and bigotry are disappearing as miasmic vapors disappear before the light and heat of the sun.—*Philadelphia Catholic Times.*

Edith O'Gorman's Husband.

In the obituary columns of the London Times about a month ago was announced the death of Professor William Charles Aufray, husband of the escaped nun.

Professor Aufray married Miss Edith O'Gorman, who was the pioneer "escapee" of recent years. He travelled with her, aided her in concocting her malicious lies and in putting them into attractive form for the public.

It was a low, base and unmanly part to play. A man of self-respect would not be engaged in it. Professor Aufray lived upon the proceeds of his wife's performances. He knew that she was lying every time she went on the platform to arraign the good Sisters who were too pure for her depraved nature to appreciate.

He is dead. Let us hope that he repented of the crime against religion and decency in which he took a part. Let us hope also and pray that his miserable partner in the fraud will receive the light and grace needed to bring her back to the path of duty before her summons comes. She has given much scandal to God's Church and has wrought much evil, but even the lowest and vilest sinners may hope for pardon.—*Boston Republic.*

THE ONTARIO LIFE.

We recommend our subscribers to read the Annual Report of the Ontario Mutual Life Assurance Company, which appears in this issue of the CATHOLIC RECORD. It is pleasant to note the continued prosperity which has attended its operations. From the beginning it has been managed in the most admirable manner; its board of directors comprising some of the most prominent business men of Ontario. It is therefore not a matter of surprise that the Company has obtained a firm foothold in the country, none other offering better security or more liberal inducements. To the labors of the painstaking and energetic secretary, Mr. W. H. Riddell, is also due much of the remarkable success which has attended its operations. We can heartily recommend the Ontario Life to such of our readers as may desire to take out an insurance policy.

Gossiping at Church Doors.

There are a few people in every congregation who make a practice of standing around the church entrance for the purpose of gossip. The practice is unworthy of a dignified Catholic, and is a fruitful source of bringing his religion into contempt. It is little less than sacrilege to go to church for the mere purpose of idle gossip. If it is indispensable to see your neighbor, wait until services are over. Pay first your debt to God, and your neighbor, and conscience will assume also the additional security of a duty performed and the dignity of a gentleman whose education has not been neglected.

Man is a sort of tree which we are too apt to judge of by the bark.