

The Catholic Record.

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

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HEARTLESS FASHIONABLES.

The reverend gentleman who told the Newport fashionables that the eyes of an admiring America were upon them must have a very lively imagination. They have indeed a certain measure of attraction for the peniless grandees of Europe, for modestes and parasites, but none for the work-a-day individuals who do not believe that life's possibilities are exhausted by dinners, entertainments and social vulgarity. And how tired they must be of it all—of ministering to their little bodies, of draping their poor little selves, of inventing new extravagances.

The Romans who fattened on luxury are more worthy of our admiration than the rich of to-day who, born into the knowledge of Christianity, yet suffer human beings to starve hard by their doors and to slip into the cesspools of shame and degradation. They care more for the trees that grow before their doors or their pug dogs than for moneyless individuals. Mercy and compassion are the distinctive marks of a Christian, but this, we suppose, is not applicable to those whose God is their belly.

THE RESULT OF FALSE MAXIMS.

We think it was Washington Irving who said that if dead authors were to come back to life, they would be astonished to find how much of their literary wares have been stolen. The systems and opinions that have had their brief day are being constantly dragged out of Time's lumber room and with a coat of nineteenth century paint are introduced to us as something original. One would hardly expect that the old method of eating, drinking and merry-making would attract much attention in this vaunted age, and yet we doubt if it were so much in evidence. The present is the only time—the future counts not. Just what will happen when our earthly candles sputter out need not trouble us. For the present let us strive to wear brave finery—to make a gallant showing—to squeeze out of the world every pleasure that may take our fancy. And this is done every day in an insidious manner that lowers our ideals and drains our youth of all freshness and enthusiasm. Parents impress it upon the minds of their children by their extravagances and ceaseless chattering about social prospects. What wonder is it that many of us should regard lightly the other world if we are taught that in the cause of this we should enlist our best energies. If a bank account that will win its way when seraphs might despair is the *ultima thule* of human endeavor, what need is there of going into spiritual book-keeping? We are more than convinced that much loose living and thinking and irreverence and irreligion must be ascribed to the worldly maxims and conduct of parents.

"LIBERAL" CATHOLICS.

Writing to the young men's societies of Great Britain the Cardinal Archbishop of Westminster gives some timely advice to the individuals who have a mania for criticizing the Roman Curia and who neglect no opportunity of posing as amateur theologians. These are days, he says, in which loyalty to the Church should be the keynote of every association of Catholic laymen. This loyalty is often put to the test by the intellectual pride and licence of thought and criticism which characterize modern society in England. This disintegrating atmosphere penetrates wherever it is not deliberately excluded. In their presumption and ignorance, without careful intellectual training, and without any necessity, they seem to deem themselves a match against the most subtle arguments; and in the presentation or half-presentation of facts which they have never mastered or even heard of, they criticize the conduct of the Holy See as though they had a mission to rescue the government of the Church from failure. The Catholic Church being constituted of a human as well as a divine element, contains human infirmities as we well know. But the divinely appointed government of the

Church is not subjected, like a political Cabinet, or a Ministry, or a board of directors, to making or unmaking by the people.

The persons who are given to censoring and criticism are the ones who would resent any interference in their own business. A disloyal and anti-Catholic spirit is cultivated by those who aspire to be looked upon as "liberal," that is, one who is pitted by members of the fold and despised by outsiders.

SAMPLE MINISTERIAL SERMONS.

What comforting and strengthening pabulum is doled out by some of our ministerial brethren! A few of them belong evidently to the impressionist school, and as a result their sermons are marvels of the vague and shadowy. They have much to say of going to the Lord and leaning upon Him, but how this is to be done is left to the intelligence of their auditors.

Others, convinced presumably that the Bible is not up to date, discourse on the novels of the century or literary epochs. This method of procedure, obviating as it does the disagreeable necessity of referring to hell and damnation, which are very offensive to refined tastes, is calculated to ensure them a long tenure of office. We give them credit for believing that a minister should aim at delivering something higher and better than a humanitarian or literary disquisition, but the fear of dismissal has a very chastening effect on the tongue.

THE ANARCHIST.

We have all heard the howl of excitation that came from a frightened Parisian when that miserable individual—a type of those who now and then put up barricades and clean streets with bullets—snapped a pistol at the Shah of Persia. But has it not been drilled into the ears of all who wanted to listen that material happiness, which is the natural heritage of every human being, can be obtained only by establishing a new order of things. That anarchist, believing perchance that the Shah was the particular obstacle to his happiness, endeavored to vanquish it in his own peculiar way. The anarchist does not want to be poor or to suffer. He cannot understand why he should be in rags and why others should be able to squander thousands of dollars in frivolities. He cannot see why he should be forced to delve in mine or to wear out body and soul in factory for a miserable pittance whilst others revel in luxury. You may tell him to be contented and resigned, but chafing under the sense of a cruel wrong words like these fall on unheeding ears. He growls and when possible he bites. With no sense of right or wrong, with no dread of God—for all that has been filched from him by the gentry who are continuing the work of Voltaire—he is kept in order only by the cringing whipt dog fear of the powers that be.

CRIME IN IRELAND AND ELSEWHERE.

The current issue of the Journal of the Royal Statistical Society contains a valuable and interesting article by Miss Rosa M. Barrett on "The Treatment of Juvenile Offenders," not only in the United Kingdom, but in nearly all civilized lands. In reply to the discussion on her paper, Miss Barrett has a strikingly interesting and suggestive passage. After stating that criminals from sixteen to twenty-one years of age are actually increasing in England and Scotland, she says: "I am somewhat at a loss to explain why Ireland (so erroneously thought to be a specially criminal country) is so extraordinarily free from serious crime. With a smaller population, Scotland has an enormously greater number of prisoners (almost twice as many in some years), while serious offenders are only 18.6 per 100,000 of the population in Ireland as compared with 25.4 per 100,000 in England. The convicted prisoners for all offences in Ireland are but 7.3 per 1,000 persons; in Scotland they are 12.6 per 1,000. Convicts, both male and female, show an extraordinary decrease in Ireland, and one is forced to believe that instead of the Irish being a naturally lawless, offensive people, as so many think, they are, in truth, naturally law-abiding and well behaved beyond most peoples. Whether this is due to their deep religious instincts or to other causes, it is not for me to decide." Elsewhere, in the paper itself, Miss Barrett tells us that in Ireland "juvenile crime has diminished 89 per cent in twenty years, and forms only 0.6 per cent of the total

crime, falling, especially among girls, more rapidly than in any European country," and declares that, apart from drunkenness and connected crimes, "female crime is almost non-existent in Ireland."

LORD RUSSELL'S WIT.

Clever Thumbs Sketches of the Great Irish Jurist.

The recent death of Sir Charles Russell, Lord Chief Justice of England, was heard with unfeigned regret by thousands in America, who have learned to revere the man for his many sterling qualities, and by Catholics, for his unyielding and uncompromising Catholicity.

The Russells are numerous in the County Down, Ireland; his branch of the family were of Newry, allied by generations of marriages to the Irish Catholic families of Ulster and were always known for their decided bent to a religious vocation.

Sir Charles' uncle was the well-known Very Rev. Dr. Russell, president of Maynooth College, founder of the Dublin Review, and a particular friend of Cardinal Newman, who spoke of him in his "Apologia" as "the dear friend to whom, under heaven, I am indebted for my conversion." Father Matthew Russell, the distinguished Jesuit writer and poet, whose late volume of "A Soggarth's Sacred Verses" was recently noticed in this column, is a brother of Sir Charles, and his sister was Mother Mary Baptist Russell, superioress of the Sisters of Mercy at San Francisco, she having gone to the Pacific Slope in 1854.

Sir Charles, when a young lawyer, married Ellen, the oldest daughter of Dr. Mulholland, the famous Irish physician and poet, whose two other daughters have done so much for Catholic letters—Clara Mulholland and Rosa Mulholland, now the wife of Sir John Gilbert, author of "History of Dublin," and other valuable works relating to Irish history, based on his researches among hitherto unpublished MSS.

SIR CHARLES RUSSELL was born under the shadow of the Killowen mountains, and when knighted was known as Lord Russell of Killowen. In the little chapel at Killowen, Lord Russell in days gone by erected a beautiful marble altar to commemorate the virtues of his devoted mother.

He started his career as a lawyer at Belfast, but soon removed to London. The early days of his married life were passed in comparative poverty, and in the absence of legal work, he occupied his time in writing for the press. But time and hard work soon brought him into prominence and he was elected to Parliament and was always a staunch supporter of Gladstone. He later served as attorney-general and eventually in July, 1894, succeeded Lord Coleridge as chief-justice, the first Catholic to hold that responsible office since the days of the Reformation.

He had gained an enormous practice, some say as high as \$1,000,000 a year, previous to his going on the bench, and the story is told that he was so generous to friends in difficulty that he was constantly in debt, until finally one of his friends said to him: "What you want to do is to syndicate yourself and let a managing director conduct and manage your finances." This was actually done. A committee of friends paid off his debts, received his income, gave him a large allowance until he was not only free from debt but had a substantial amount safely invested.

There was no celebrated case in England for years that he was not in some way connected with, but his greatest triumph was his masterly vindication of and his six days speech in favor of Parnell and followers against the Times forgeries. Perhaps in all legal history no one case ever brought such prestige to one man as this case did to Sir Charles Russell. Not since the days of Burke's arraignment of Warren Hastings had public interest all over the world so centered in a single case, and the greatest legal lights of the kingdom were engaged on one side or the other; but the first Catholic Lord Chief Justice since the Reformation and the first Irishman who ever reached that office in England, made a name that will remain in history.

He visited this country in 1888 in company with his celebrated predecessor, Coleridge, and again in 1896, when he addressed the meeting of the American Bar Association at Saratoga. Orator, jurist, and all-around man of learning, he was generally itself, and loved a good race-horse, a game of whist or foot-ball, and even the American game of base-ball. He was loved by the boys of the English kingdom, and it is told that a few years ago, while visiting the famous school at Harrow, he actually joined the lads in a game of leap-frog.

But he should be particularly remembered by American boys from the fact that he on one occasion acted as umpire in a game of base-ball. It happened one day that a game of base-ball was proposed between some Southwark boys in London and a nine composed of lads belonging to a parochial school of which his lordship was director. Now, a game of base-ball is rare in England. Lord Russell was selected as umpire. The game was a great success. His lordship, always

posted in the matter of games, did the umpiring like a hero. The London sporting papers made very merry over the affair, particularly as one of the teams got three hundred and fifty runs and there were seventeen innings. It seems that the game ended very much sooner than had been expected and his lordship suggested that they go ahead and have more innings. He evidently thought it was quite a usual thing.

PLEASANT STORIES.

There are numerous about him and would fill a volume. In addressing a jury or cross examining a witness, he had a habit very similar to the late Senator Thurman of Ohio. A snuff-box and a red bandana always played a conspicuous part. The snuff-box was an oblong piece of horn and flow open when pressed at the ends. He would tap it and fiddle it and then flick his red bandana, and the jury and witnesses would be under his power, while with just the faintest trace of the brogue he spoke to them.

He was a true Irishman and sincere Catholic and was for years the most active Catholic layman in London, giving lectures and addresses, presiding at meetings with as much zeal as much if he had been an ecclesiastic instead of an overworked lawyer. A recent writer said of him: "In his early days he had a good deal to put up with from older men and judges who thought to prune down his exuberance, and he might have been snuffed out as so many men have been but for the splendid combative element with which he was endowed. If he could help it he would not be sat on and was often very irritable when interrupted. His native wit made him formidable. One day, Sir Digby Seymour, Queen's Counsel, kept up a flow of small talk when Russell was speaking.

"I wish you would be quiet, Seymour," said Russell with his Irish accent. "My name is Seymour, if you please," replied the honorable gentleman with mock dignity. "Then I wish you would 'see more and say less,' was Russell's answer." An American journalist who spent much time in London and who had watched Russell's career with appreciation once said: "In the nicer sense of the phrase, Russell is many fold more 'a man of the world,' than was his predecessor, Cockburn or Coleridge. He delights in good company and in the absence of nonsense and caustic formalities. Within the scope of his profession—in matters concerning the dignities of his trade, so to speak—he has the arbitrary and despotic temper of a master craftsman. Good workmanship he reverences and he is intolerant with those who do not. But where it is not question of performance and of its recognition, he is the most practical and thorough-going liberal I know. His contempt for hereditary distinctions is not skin-deep; it runs through his veins. He insisted upon having his peerage limited to himself, for his own life, as a tangible protest against an institution that he honestly hated. In a thousand other ways, he is a democrat of the simplest and truest kind; and in many of these ways I think that no man of unmixt English blood could ever quite follow him."—R. C. Gleaner in Catholic Columbian.

COUNT STOLBERG'S CONVERSION.

A hundred years have passed since Count Frederick Leopold Stolberg became a convert to the Catholic Church, and we learn from a Munster correspondent that the family, the Bishop, the clergy, and members of the Westphalian nobility have been observing the centenary worthily. The importance of a single conversion is indicated by the fact that no fewer than a hundred and twenty-two direct descendants of the Count were present at the fetes. But the influence of Stolberg's conversion had a far wider range than his family circle. He was a son of one of the oldest and noblest houses in Germany, was recognized at the Courts of Copenhagen, Berlin and St. Petersburg as a diplomatist of high ability, was looked up to by the people with pride as a poet and a writer, was an intimate friend of such as Goethe and Klopstock, and above all, enjoyed universal esteem for the uprightness of his character.

His submission to the Catholic Church at a time when eminent Germans were asserting their Christianity was approaching an end, and that it was all over with Catholic progress, created a remarkable sensation. His great work, "History of the Religion of Jesus Christ," was epoch-making. It was for the beginning of the present century what Bossuet's "Exposition de la Doctrine Catholique" was for the seventeenth century, or what Mohler's "Symbolik" has been for the middle of the nineteenth century. "How many souls have been brought to a knowledge of Catholic truth by Stolberg's 'History of the Religion of Jesus Christ' will," says Frederick von Schlegel, who owed his own conversion to it "only be known on the day when all things are brought to light." The effect of Stolberg's labors are still felt, and his name will

always be linked with that of Gorres for his success in reviving Catholic life in Germany.

AGE NO BARRIER.

Father Aloysius, Sixty Years Old, Jumped into Passaic River and Saved a Sister of Charity.

New York, Aug. 24. — Despite his sixty odd years, Father Aloysius of the Passaic Order leaped into the Passaic river from a rowboat and saved a Sister of Charity from drowning.

Father Aloysius gave an outing at Idlewild Park to a Sunday school class attached to his church in West Hoboken. During the afternoon he took the children out in groups for a row down the Passaic. The Sister went with the youngest children to keep them from harm. Something happened to cause her to stand up and she unbalanced the boat and fell overboard. When she arose she was out of reach of the boat and being swept down stream by the swift current. She could not swim and her heavy gown dragged her down. She showed no signs of panic and her eyes were turned upward and her hands clasped in an attitude of prayer.

The first act of Father Aloysius was to turn his boat toward the shore. He calmed the little ones who were weeping hysterically, shelled the boat to prevent the current from carrying its precious load over Little Falls, then he dived far out from the bank toward the Sister. She had sunk the third time before he began the work of rescue. The priest is an excellent swimmer and a few strokes brought him to the spot where she went down. He dived and brought her up. She began to struggle but he quieted her and quickly brought her to the bank. She fainted the moment she was dragged ashore.

The incident was too much for the picknickers and a suggestion to go home met with universal assent.

ART IN RELIGION.

A Member of the Epworth League Moved by the Dresden Madonna.

From the Midland Review. Is Evangelical Protestantism on the point of acknowledging the beauty and the reasonableness of Catholic worship? For centuries Mother Church has filled the house of God with the rarest art, most beautiful music, most reverent ceremonies, believing all these aids conducive to religion. Against these the Evangelical sects long have protested. Of late, however, there appears some change for the better. A recent issue of the Epworth Herald describes the case of a lady who had long desired to see Raphael's masterpiece. At last she found "the wonderful Child and His beautiful Mother" in the Dresden gallery and sat quietly before it again and again. Then, according to the Herald, she said:

"I want this so photographed on my soul that I shall see it always!" And immediately the Protestant journal asks: "Is not this the secret of acquaintance with Jesus?" And again it enthusiastically quotes the tourist as saying: "After a little the other figures in the picture faded away, and I saw nothing—noting but the Divine Child floating in light, looking down into the coming years, blessing childhood forever and blessing motherhood forever—still with that wonder in His face that heaven had come down to earth."

"After this, let who will declare that pictures of Christ do not bring our souls closer to Him. This is, indeed, one secret of Catholic acquaintance with Him, one cause of that sense of His nearness which every Catholic child, youth, man and woman in the age indescritably feels. A religion that photographs Christ on the soul by its lofty art, its noble music, surely is a more uplifting force than cold Evangelicalism which has only bare walls, and within itself little of light and warmth. Reason itself declares that God's house should be filled with all high beauty. Beauty often draws to God when chill, sharp dogma fails.

A CLEAR DEFINITION OF A BELIEF HELD BY CATHOLICS.

REV. J. J. NASH, D. D.

Does the Catholic Church claim that she is the only saving Church?

Yes.

What does the expression "only saving Church" mean in the mouth of the Catholic Church?

It means that she is the only Church which has received from Christ the means that led to salvation.

But is not this claim on the part of the Catholic Church intolerant?

No; because it is a claim that any Church which pretends to have received its mission from Christ must make, as Christ did not and could not establish more than one Church, and as His only reason for having established at all must have been to lead men to eternal salvation. She would be false to her mission if she acknowledged that others had an equal right to preach and to be listened to as she.

The Church does not say that every one who dies within the fold will be saved. If their lives have not been in

keeping with their teaching they will be lost for all eternity, and their punishment will be more severe than if they had never belonged to the Church. She does not say that every one who dies outside of her pale is lost, or, rather, is of necessity lost because he did not belong to the Church. Christ, who established the Church as the ordinary means of salvation, may have extraordinary ways of saving a man's soul.

We know that Almighty God will not punish with eternal torments except for actual sin. Now it may happen that one outside of the Church is in good faith (the moment a reasonable doubt enters his mind as to the truth of his creed he is obliged to enquire in order to remove, if possible, the doubt; if he fails to investigate he cannot be considered any longer in good faith); he has never committed a mortal sin, or, if he has, he has repented of it by making an act of perfect contrition. The Church does not condemn such a person, but holds that he belongs to the soul of the Church, and that God will provide for his eternal salvation by some extraordinary means.

TRUE PROGRESS IN RELIGION.

In these days when results, not only in the natural order but likewise, and irreverently, in the supernatural order, are estimated only by figures, it is gratifying to find some one now and then with enough intelligence even to use a spiritual gauge in reckoning with matters in the domain of the spiritual.

Such fine intelligence and spiritual-mindedness marks the writing of an article in the Catholic World Magazine for August on "Recent Progress of Catholicity in Northern Europe," by Charles W. Dowd. The writer has not allowed his range of vision to get blocked, as he looks out over the realm of the religious world, by the mere material evidence of either success or failure in the development of Catholicity throughout the centuries. He quotes no figures in giving his testimony; he reckons with no concrete facts in summing up the conquests of the Church over the hearts of men. Such Christian bravery in giving testimony to Christ's Church breathes the very spirit of its most glorious standard: "My Kingdom is not of this world." It reminds one of that beautiful passage in the Genius of Christianity: "The enemies of the Church imagine that the efforts of human power against her must necessarily effect her ruin, while these efforts, on the contrary, are the very means employed by God to exalt her before the world, and to exhibit her supernatural character and divine commission by signal and perpetual triumphs over the passions of men."

With the same sense of spiritual appreciation of the influence of the church, this writer ignores, or passes over with but a brief and slighting allusion, the evidences that the enemies of the church in Southern Europe have tried to bring against her divine mission during the past century and things by an analysis of the heart of things that the conversion and elevation of even a single soul through this supernatural power of religion outweighs, in the value of its testimony, a whole world of what material-minded men are pleased to call solid facts. He takes the conversion of such men as Huysmans, Verlain, and others of their time and class, and follows the course of the marvellous workings of grace, leading to full and fruitful conversion, in their worldly or corrupt or material minds. Herein he places the burden of his testimony, and not in the imposing figures of that kind of geographical Christianity which, with its reckoning up of figures and drawing out of territories, takes small account of the perfecting of the individual souls who go to swell the columns of these figures. These are the days of great individual conversions, of the election of some great, rare soul here and there to the gift of faith, not wrought or won by our poor human endeavor, but plainly marked out by divine favor for such a grace. Through the power of the example of such a one are led the minds of men in God's own time to see the light clearer and yet more clear till they too receive it in fulness, though not of themselves, "because it is a gift of God."

The writer emphasizes the spiritual point of view most strongly throughout his article, and indeed makes an affirmation, or more truly a profession, of faith in it in the opening paragraph: "The church never received any divine promise of perpetual possession of this or that land; no single nation was ever, as it were, made over to it for all eternity." This is a strong and yet simple contradiction of the common axioms about inherited faith.

Love is a great thing, yes, a great and thorough good. * * * Nothing is sweeter than Love, nothing more courageous, nothing higher, nothing wider, nothing more pleasant, nothing fuller nor better in heaven and earth; because Love is born of God, and can rest but in God above all created things.—Thomas à Kempis.

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