

The Catholic Record.

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

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LIFE, AND LIFE'S STAGE.

"Pivots are of great use to man," wrote once an urchin in an essay on the subject—"Turning-points of men's lives." He struck a truth though he did not just grasp the right idea of the subject. There are too many of us actually on pivots—real weather-vanes, turning hither and thither, as the winds of adversity or prosperity strike us. For such cases the pivot certainly is "of great use to man": it eases the continual shift—shift of moods. But all the twisting wears out the weather-vane, whilst the old stationaries that have held steadily on against all storms, ever keeping "eyes front," are still with us sphinx like but constant.

All men have somewhere in their lives a turning-point that is not a pivot—one which we double but not circle. Few of us go through life from start to finish without straying at some time from the narrow path to spend some time at the school of experience. The warnings of others help us not. We must see for ourselves—be our own pilots—hew our own roads. Then suddenly we come upon treacherous marsh and swamp and must make our turn. We seldom countermarch at these points: we need a good broad angle at our turn, that will keep us forward road in view, whilst pushing us forward towards the old road we left and with our faces towards the goal.

Those in public positions are peculiarly the butt for the gossips and the curious. The working day will not suffice these gazers—they must follow a chap into the few hours he would like to label "Mine," pluck his every act to pieces, supply imaginary motives, and sit in judgment. Nothing is sacred from the prying eyes of the gossips, and nothing safe from their poisonous tongues. With the mean "They say" as sponsor to their own small notions, they set adrift reports that always injure their poor victim.

Even at the weekly sewing circle the good ladies could, with advantage, attend more to the stitching and leave their absent friends to act out their little part in life's stage without too close an inspection of their make up.

We are beyond all doubt living in an age of morbid curiosity. Everyone wishes to have a peep behind the scenes, and to know the why's and wherefores of the everything. We cannot now come on the stage, speak our part, and retire to privacy. No: the public must be let into the secret of our "make up" and "stage properties." They must come close to touch and see the sham, and drag down into cold reality what the actors are trying to make into a pretty view. This continual peeping behind the scenes takes away the charm of the picture.

Whoever found his old childish enjoyment of a play (as a play) to remain after having been behind the scenes? Once the inner workings are laid bare—illusion gone—what remains, unless, indeed, we can stop to appreciate the art of the thing—the effort required to seem.

"All the world's a stage," and as on the mimic stage, goodness that seems real appeals to the young and uninitiated, whom effects satisfy. To the maturer, however—to those who have had a rear view—the art is what is or ought to appeal for appreciation.

Judging life as a picture, we require a long-distance view—as an art, come close and give your guerdon of praise to effort.

We have just now too many mushroom heroes. We go to sleep at night and wake up next morning to find a new celebrity. Someone has jumped a bridge, or won a game or made a million on wheat or embalmed beef or something of equal value to humanity—and lo!—he is famous, a model of courage, skill or industry as the case may be—and forthwith press and people must down on the knee to worship. If we must worship something, let us by all means avoid the mushroom growth, that stands neither wear nor weather. Rather let us look for oak growth.

Slow but steady
With strength for every strain, ever ready
For storm of wind or rain,
Waiting calmly as only heroes can
For the hour that proves, not makes the man.
One hears now and then much be-

walling ament the degradation of the stage. Theatres have become temples of lasciviousness—they have been given over to spectacles that appeal only to the animal in man; and critics are waiting anxiously for the time when the masses will tolerate nothing but the drama begotten of pure minds and upreared in an atmosphere of holiness.

We cheerfully admit that the scenic boards are guilty of things that startle people of capacious consciences. Still, what boots it to complain? Why praise a book as a "study of human nature," and denounce it when dramatized as a salacious monstrosity? When we read the book we can extort under some pretext the seeming approval of our conscience; but when it is dressed in stage-clothes we must out on the hoarse top and cry it down. Why?—we care not to find out; but we must make a goodly showing with our neighbors who have a partiality for at least exterior morality. Then we must see it in order the better to preach against its evil tendencies.

We once saw a matron with her two daughters scarcely out of their teens, witnessing, and to our eyes with huge delight, the performance of "Camille." It was portrayed by Eleanor Duce; and this, together with the fact that they were sitting in high-priced stalls, may have prevented them from taking a moral chill.

And all the while the sapient critics lean back in their easy chairs and bemoan the vitiated taste and low ideals of the masses. Lamentation is all very well in its place, but it never, especially from the lips of individuals attired in purple and fine linen, changed the face of any section of this globe.

It is very easy to shift the blame on the masses as if they had a decided vocation to prevent the purification of the dramatic atmosphere. Now, we take it that the toilers prefer representations of the life they know to the pictures of life that exist only in the purrulent imaginations of the individuals who belong to the eat-drink-and-be-merry-school; and as partial proof of the statement, we can point to that pastoral drama known to our readers that has for years been enshrined in the hearts of the people. It is, if you like, cheaply sentimental, but it never leaves a bad taste in the mouth.

It seems to us that the masses have never failed to appreciate a good thing when it came along, and history records that more than one struggling genius found, when deserted by the titled and learned classes, a refuge from persecution and despair in the love and support of the common people. Everyone knows how Handel, for example, had to struggle before his claim to musical pre-eminence was acknowledged. He was derided by the literati; he was pronounced a mad man by the critics, and the masses went, nevertheless, to hear his compositions, to applaud them in their own way. What comfort it brought to the stout old German we know not; but we do know that the masses have never failed to be thrilled by the sublimity of the Messiah. Jefferson of our own days has never found it necessary to resort to anything that could bring a blush to a maiden's cheek to attract the public. The heart of the people is sound, despite the nostrums doled out by the self-constituted physicians of humanity.

DEVOTION TO THE HOLY FAMILY.

Among the several devotions to which Catholic piety gives the months of the year, there is none which is more comprehensive, so to speak, than the devotion of the present month, which is dedicated by pious souls to the Holy Family of Nazareth.

In that earthly trinity which constituted the Holy Family we can exercise the supreme act of human worship by adoring the Christ Child, who, as the evangelist tells us, went down from Jerusalem with His Immaculate Mother and St. Joseph and was subject to them. We may venerate the most perfect of God's creatures, the one human being who was exempted from the stain of original sin, and who, during her whole life, corresponded faithfully with every impulse of that grace of which she enjoyed the plenitude. We can revere the Foster Father of the Babe around whose Crib at Bethlehem we so recently knelt with hearts overflowing with love and gratitude, and of whom the Scriptures tell

us that he was a just man, thus briefly informing us of his eminent sanctity. Are a father's duties and position ours? What better model could we have than St. Joseph, whom God chose to be the putative father of His only begotten Son? Whose assistance can we more properly ask than his to enable us to do our duty towards our own offspring? Mother and maid may well strive to emulate as far as they can the virtues of that incomparable Mother whom Christ called by the sweetest of earthly names, and yet whose motherhood in no sense impaired or shadowed her spotless virginity. And the children may all find in the boy Jesus who went down to Nazareth and was subject to His parents a model to imitate from afar, and an Intercessor to whom they can go with their little difficulties and greater trials in full confidence that He will listen to and assist them in their needs.

We are beginning the Holy Year, in which it behooves us all to lead better lives than we habitually do, to be more diligent in our duties to God, to our selves and our fellow beings. What better way can be suggested to cultivate the more religious spirit which such better lives will ask from us, than to practice this month a heartfelt, active and practical devotion towards Jesus, Mary and Joseph, who made up the Holy Family of Nazareth.

THE PAULIST MISSIONS TO NON-CATHOLICS.

Most Gratifying Progress of the Work.

Special to the CATHOLIC RECORD.

At the mission given in Brooklyn, N. Y., during the Advent season there were three hundred and ninety-seven converts received and nearly two thousand adults confirmed; a large percentage of the latter were converts received at some time previous to December.

On January 16, the Catholic Missionary Union held its regular semi-annual meeting for the transaction of business. The growing importance of its efforts is more than realized by the expectations of its founders. Carefully compiled records of the non-Catholic missions and individual work of associated missionaries showed that during the last three months seven hundred and forty-seven converts were recorded as received into the Church through this work and ninety more were left under instruction with a prospect of reception in the near future.

That the Mormons are remarkably open to conviction and prepared to welcome the Faith was attested in the recent non-Catholic mission given at their invitation in the great Mormon Tabernacle of Salt Lake City. The enthusiastic reception which they accorded the missionaries proved their willingness to hear the Church, while the firmness and perseverance of which they are capable is shown in a pathetic little incident just reported by one of our priests giving non-Catholic missions in Idaho. A young Mormon girl of sixteen, whose sister became a Catholic two years ago, felt a great desire to enter the Church. But the difficulties seemed almost insurmountable. She lived in a wholly Mormon settlement and her parents were fanatical haters of everything Catholic. In addition to this her health was precarious and forbade the journey necessary to reach a priest. Nevertheless, as she became convalescent, she was filled with a desire to brave the trip, and so just a week before Christmas, she started on her hazardous pilgrimage of fifty-one miles to the nearest clergyman. The effort, however, brought on a relapse and she fell ill in the Mormon household where she had spent the night. But she was able to ask for the ministrations of the priest, and, as she was evidently dying, had the happiness of being received into the Church and accorded the last Sacraments. She died full of joy, with the words of the Hall Mary upon her lips, having evidently committed it to memory while yet a Mormon. Such heroism teaches us to appreciate the religious advantages we enjoy, and should awaken a generous wish to extend them to others.

The most promising recent characteristic of public opinion in America is the general interest shown in the Catholic religion and in its influence. The war with Spain has sharpened the distinction between the deeds of a Catholic State and the principles of the Catholics in that State. Religion has gained by this new popular distinction. Concomitantly, a spirit of unrest has undermined the doctrinal prestige of the Protestant churches, and problems of social morality have awakened thinking men to the logic of the Church's teachings. If marriage can be dissolved, what will save the family? If the Sunday school is losing its power over the young, what will take its place? If private judgment is the court of last appeal, the final arbiters between honor and expediency, what principles will thrive in the State? Ten million people giving one answer to these disquieting apprehensions have brought non-Catholic Americans face to face with an interesting enquiry, a glorious hope a generous doubt—Have we been doing the Catholic Church an injustice? Let this question be formulated, and what do we see? A noble, a noble, warm hearted effort

to make amends and give credit to where it belongs. But the question must be raised by Catholics themselves. A good, consistent life is the best way of suggesting it; but to drive it home, an intelligent missionary spirit must be developed in us. We have already been awakened and the timid, half-apologetic Catholic has become proud of the uplifting power of his religion, and has realized that he can and should help his non-Catholic neighbors. The next step is an active charitable campaign of instruction and better understanding.

The non-Catholic mission movement is the latest expression of this advance, and the enthusiastic and growing interest it has aroused promises a phenomenal improvement in the religious condition of Americans. From all parts of the country the reports are unanimous in praise of the efficacy of the movement, and those who have entered into its spirit of non-controversial zeal find a universal willingness to hear the Church that speaks in the accents of a true mother's love. It is no phenomenal incident when a week's mission, supplemented by a class of instruction for converts, adds from fifty to a hundred persons to the Church's visible communion; but the impression made beyond this little offering of first fruits is widespread and permanent, and the next non-Catholic mission is sure of a harvest more abundant.

Like every act of charity, however, the generous spirit of a non-Catholic mission improves the Catholics who share in giving it. To those lukewarm in the faith it is a revelation to find the interest that Protestants take in the familiar doctrines of religion and the importance they attach to the Church's sanction of practices too often neglected by her children through unappreciative familiarity. The belief in the friendship of the saints, for example, is full of new meaning, and a wealth of consoling, interesting and inspiring possibilities when we realize what life would be without it, especially after death has taught the lesson of the world's loneliness. The convert's joyful enthusiasm at the truth of the Real Presence is an object lesson of priceless value to the tri-monthly communicant, and his zeal to share with others the consolation of confession is itself a mission to those in the fold.

The awakening has come; we are no longer on the defensive. Henceforth our reputation of slanders will be in the spontaneous, open hearted charity with which we sacrifice our convenience, our prejudices, our fear of the world to the burning desire of realizing the universal reign of love.

CARDINAL GIBBONS.

Cardinal Gibbons held his annual reception at his residence on North Charles street last Sunday after the late Mass at the Cathedral. A large number of persons, as usual, non-Catholics as well as Catholics, called to pay their respects to Baltimore's popular prelate.

Bishop Alfred A. Curtis and Revs. W. T. Russell, W. A. Fletcher and Joseph T. O'Brien, the Cathedral clergy assisted in receiving.

The Cardinal, in accordance with his custom on the first Sunday of each month, preached at the late Mass at the Cathedral. He took his text from the sixtieth chapter of the prophet Isaiah and developed therefrom the subject, "The Diffusion of the Christian Religion."

He said in part: "While all human institutions and governments are subject to the law of birth, development and decay, the religion of Christ maintains her vigor unimpaired."

"The primary cause of her marvelous expansion must, of course, be ascribed to the promise made by Christ to His Apostles, when He said: 'Go, teach all nations, and behold I am with you all days, even to the consummation of the world.' The first and most efficacious influence which, under the influence of God's grace, operated so powerfully in the diffusion of the Catholic religion may be attributed to the sublime and beautiful teachings of Christianity. The Christian religion proclaimed then, as it does now, teachings which satisfied the highest aspirations of the human intellect and gratified the legitimate cravings of the human heart."

He proclaimed truths which had baffled the researches of the most profound philosophers of pagan antiquity, and which baffled the thinkers of our day who are not guided by the light of revelation.

"The Christian religion gave the pagan world a rational idea of God. It proclaimed a God essentially one, existing from eternity to eternity. It proclaimed a God who created all things by His power, who governs all things by His wisdom, and whose superintending providence watches over all the affairs of nations, as well as men—without whom not even a bird can fall to the ground."

"The religion of Christ not only gave man a sublime conception of His Creator, but gave him also a rational idea about himself. Hitherto man was a mystery and a riddle to himself. The religion of Christ imparted to him a knowledge of his origin and his destiny and the means of attaining it."

The Christian religion gave not only light to man's intellect, but peace to his heart. It brought in that peace of God which surpasseth all understanding and which springs from the conscious possession of truth. It taught him how to have peace with God, by the observance of His commandments; peace with his neighbor, by fulfilling the law of justice and charity, and peace with himself, by keeping his passions subject to reason, and reason guided by the light of faith.

"Another distinguishing feature of the religion of Christ, and which attracted the admiration and sympathy of the masses, was its all-embracing mission, and its appeal to the universal human race, without distinction of rank and condition. In this respect it differed from all other religions that had preceded it. They were all local or national in their character—the creatures of the State. The religion of Christ, on the contrary, was worldwide, restricted by no State lines or national boundaries. Like the air of heaven, which ascends the highest mountain and descends down to the deepest valley, everywhere purifying the face of nature, the Gospel permeated every rank and grade of society, diffusing everywhere a healthy moral atmosphere."

"There was another cause which contributed powerfully to the development of the Christian religion. I refer to the irreproachable lives of the primitive Christians. The pagan world saw with admiration the great moral change which the religion of Christ had wrought in the hearts of their converted brethren. The primitive Christians aided the Apostles not only by their zealous co-operation, but also by their edifying example, but also by their zealous co-operation. They were all missionaries on a limited scale. Let us now bring home to ourselves these historical facts, and let us make a practical application of them to ourselves."

"The Gospel which is preached to you brings you the same blessed message of light and peace and hope which it brought to the primitive Christians. Our forefathers eagerly embraced Christianity, at the risk and often at the sacrifice of their lives. No such sacrifice is exacted of you. But it is just because our faith costs us little that we do not esteem it at its due value."

"How are you to co-operate with us? First, by the open and manly profession of your faith. While you will accord to those who differ from you the right of expressing and maintaining their religious opinions, you must claim for yourselves the same privilege. And if the Roman was proud of being a Roman citizen, and if you are proud of claiming the title of American citizens, how much more should you glory in being citizens of the republic of the Church.—Baltimore Mirror.

SOCIAL PROBLEMS.

Discussed by a Bishop of the Church—Church and Labor—Bishop Montgomery, of Los Angeles, Addresses the Workers at a Reception to Eugene Debs.

At a reception given at Los Angeles to Eugene V. Debs some weeks ago, Bishop Montgomery spoke on the labor question. He said in part: "I am glad to be able to express publicly what I said to two of the representatives of the Labor Council of Los Angeles when they called upon me to invite me to this meeting—that I was surprised to learn from their printed invitation that the laboring men felt that the Church was not friendly to their best interests. As the chairman of this meeting has said, I repeat, that the Church, after God, is the laboring man's best friend. The Church is friendly to every man's interest, because the very idea of the Church is to embrace all classes, rich and poor; in a word, all men, and we teach the very principles that lie at the basis of all society."

"No thoughtful man can deny that great economic questions have arisen of late that demand settlement: great social problems that press upon the age for solution. And just here the laboring man may see the starting point of his suspicion that the Church is unconcerned about that which is of paramount importance to him. The settlement of these questions becomes a political matter. They must be determined through legislation, and legislation in our system of government is brought about through political parties."

"We agree upon our form of government, but differ as to the best method of conducting it, hence political parties. Do not ask us to become politicians. We can serve you better without it. You know that when a minister turns politician he may spoil a good minister to make a poor politician. We must labor to form the consciences of men on correct and human principles, keeping before them that if not caught and punished in this world for their wrong doing, they will certainly suffer for it hereafter."

"No men feel more keenly than we do the evils that beset society, and the conditions that ought to be made better among the poor, for we are constantly laboring among them."

"In the invitation asking the ministers to attend this meeting, we are invited to come and reason together."

Now let me say, I have confidence in the wisdom and patriotism of our statesmen to settle these matters and settle them equitably. We have a plan worked out for us. We have a declaration setting forth our rights as men, and a constitution fitted to secure them to us. That constitution is flexible enough to be adjusted to every emergency. And under it let us work out these problems. And from my heart let me say, do not consider as unfriendly to labor those whose who may not agree to every method proposed for its amelioration.

"Freedom of speech and of the press is one of the blessings guaranteed to us under our constitution. Let these matters be discussed quietly and calmly in accordance with its spirit. Let the nation be educated up to our wants, and let its freedom devise a remedy. But from my heart, as a friend of labor, and as a friend of mankind, let me say, do not so much as mention the possibility of war in connection with it. We are not living in a despotism, but where every man wields the ballot of a freeman. I do believe, as has been said, that sometimes men have been obliged to cast their ballots against their will, but surely there can be a means devised by which every man can cast his vote according to his will and his conscience. The government and the remedy, then, ought to be in our own hands."

"I confess that even in this great land there are many wrongs. I confess that our government is not perfect, for it is a human instrument. But even with all its shortcomings I think you will agree with me that it is the best there is on God's earth. Even if the flag is manufactured in a sweat-box, it floats over the best government in the world. Under it we ought to be able to work out our destiny in peace and harmony for the best interests of all."

"These difficulties that we complain of have arisen in the last twenty-five or thirty years. That flag, therefore, that represents nearly one hundred and twenty-five years of national life, is the emblem of a century at least of great national happiness. And we need not war to again enjoy that same blessing. To the chaotic conditions that have been given to war, I will add that of one of the greatest generals of our civil war: he called it 'hell.' It is true the slaves of the South were freed by war. But, ladies and gentlemen, if our fathers could have known ten years before the war what we know ten years after, they would have paid the purchase price of every slave, and saved nearly a million of homes from being draped in mourning."

"I have confidence that, with this lesson before them, the wisdom and patriotism of our statesmen will find a means of settling peacefully and equitably every domestic difficulty that shall arise. And with the ballot of freemen in our hands, the safeguard of our liberty and every interest in obedience even to bad laws until we can apply the remedy and make better ones. We have in our keeping the power of amendment or repeal."

HONOR THE HOLY NAME!

What would be thought of the child who should use his father's name in derision and contempt, who should vilify it and employ it for the purpose of giving emphasis to his vulgarity and profanity? What opinion would intelligent and respectable people have of a man who should thus use his brother's name?

On January 14 the Church celebrates the Feast of the Holy Name. How who bore that Name on earth and who still retains it in the highest heavens where He reigns is both our Elder Brother and our Father. And yet how often do we not hear His Holy Name vilified and profaned, outraged and insulted by those who call themselves Christians! It may be that we ourselves are such addicted to the horrible crime which such use of Christ's name constitutes. If so let that feast win from us a firm resolution that, with God's grace, we will sin no more in that shameful way against the Son of God who redeemed us by His passion and death. And if, happily, we have always had too high a veneration, too ardent a love and too profound a respect for the Holy Name ever to use it profanely, let us to-morrow endeavor to make some reparation to the Divine Saviour for the insults and outrages which are, alas! daily, hourly and every minute offered to Him by those who profane His Sacred Name.

"Praised forever be Jesus Christ!" is a beautiful form of salutation which prevails in some Catholic countries. If we may not use it openly in our own land, what is to hinder us from mentally ejaculating it every time we hear the Holy Name wrongfully used or profaned.—Golob set Jesus Christus!—Catholic Columbian.

PAULIST MISSION TO NON-CATHOLICS.

Continued from Fifth Page

tion for His disciples, ascended that darkest of nights from the valley of Shadow beside the brook Cedron.

"And not for them only do I pray, but for them also who through their word shall believe in Me; that they all may be one, as though I Father, in Me, and I in Thee; that they also may be one in us."