The Catholic Record

London, Saturday, January 13, 1900

IAN McLAREN.

Our esteemed contemporary The Westminster regrets that Dr. Watson did not come out of the controversy with Canon Hammond with credit to himself. Dr. Jno. Watson (Ian Me-Laren) is an accomplished master of fiction of a certain kind, but he is, as a controversialist, a pitiable failure. His method of argumentation has long since been relegated to low-grade ranters. What surprised us in his sermon on Sacerdotalism was not so much his ignorance of Scripture and faulty reasoning as his discourteous. ness and scurrility.

SOCIETIES.

A correspondent requests us to boom a certain society. Very modest of course and quite in line with the ideas of those who expect every fad and scheme to receive approval.

society. We think we have too many societies. One good mutual benefit life, it is good to know that near each organization, a temperance society for men, and sodalities for the women folk highways-harried and hunted, with are enough for any community. We have had some experience and we assert that a multiplicity of societies child that was ever crooned to sleep in prevents us from concentrating our energies on a given object and becomes the prolific mother of ungenerous rivalry and cliques and dissensions. Instead of various meeting places, why not have a building large enough for all purposes, where all classes could meet, become acquainted with one another and make thereby some attempt at unity. Every now and then we hear an individual who lives in dreamland debating on our unified condition. We should like to believe it, but cold facts warrant us in stating that some self-sacrifice and much patient work must be given before we can claim the right to place the word Unity over our doors. And we say that societies tending to estrange class and "used" betimes for petty purposes, are responsible for much of our disunion and disorganization.

THE POPE AND THE ITALIAN cords of eternity. GOVERNMENT.

The protest of Leo XIII. against the Italian Government is replete with a dignity and fearlessness that cannot but impress those even who owe him no allegiance. Though in his own Rome, ennobled and made the world's pioneer in the work of non Catholic missions and also as the author of the leading men and women of the commuseum by his predecessors and glorified by his genius, he is to all practical intents a prisoner, he has never ceased to protest against the sacrilegious robbers who despoiled him of his dominions, not that they amount to much, but that they belong to him by title, before which in point of antiquity the proudest kingdoms of Europe fade into insignificance. Times have been, when shadows gathering o'er the Vatican, and its inmates wearing the crown of thorns, men have declared that the end was nigh; but the shadows have lifted, the sunlight of victory has rested upon the crown and the enemies have crumbled into dust and Peter lives still, rejoicing in imperishable vigor and vitality-never, even though in stress and storm, retrograding, but always in the van of the highest forces of civilization.

To-day Rome evokes no thought of kingly bandits, it brings to mind only the labor of those whose memory is handed down by storied piles from generation to generation, of conquests in art and science, of the gifts of the masters to posterity, fof the illustrious Pontiff who has from the day he was called to the dread dignity been the teacher of the world. Men may impugn the assertion, but the fact remains that no man receives anything like the attention accorded to the aged prisoner of the Vatican.

His words circle the globe and are quoted, because we have learned that a deliverance from Rome on a vexed problem, if not a comprehensive and satisfactory solution of it, is at least a valuable addition to the literature on

Pope Leo refers to the action of the Italian Government in depriving him of a place at the Peace Congress at the Hegue and says:

"What hostility have we to fear from them

when even in the face of Europe, they do not hesitate to violate the sanctity of the rights and duties which naturally flow from Apostolic powers. Nevertheless, whatever the future may being, we should certainly never, fly God's help, be found among those who are afraid."

GOOD RESOLUTIONS FOR 1900.

Just now is the time for good resolutions. What shall be ours? We all know of course the weakest parts in our make up, and we should endeavor during the coming year to strengthen them.

But everyone can resolve to be gentle and charitable. It is an em inently practical resolution, and burdened withal of more good than we know. Hearts ache and life is betimes as desolate as a wind-swept moor because there is no sympathy or love. Day after day we meet our brethren staggering under the burdens and we let them pass with never a word that may be for them a wellspring of joy and strength. And when we look around and see the strong trampling down the weak-the craft and the shame; and when we We decline to stand sponser for that hear words brimming o'er with bitterness, in a word all that blights human one of us is the God who trod life's soul sorrowful unto death, but with heart far gentler than the gentlest a mother's lap.

> He was the Model Man. He came to uplift the world in a manner undreamt off before His time, and to give us the

new commandment of love and charity. When we think of it all-the cave on the hillside, the home of Nazareth, the wondrous story of the thirty-three years, we wring our hearts of all that is mean and ignoble : and when we hear the words that have left a trail of light across the centuries and behold Him so gentle to children, to sinners, illumining hearts darkened with care and sorrow, with the sunlight of hope and joy, we cannot but take a resolution to imitate Him. Mark it down, dear readers, as your resolution for the coming year. It will be for you a from class, devoted to diverse interests, source of the purest happiness that can be had this side of the grave; and what it does for those around you will be known only when you read with wondering and gladsome eyes the re-

TO CONVERT AMERICA.

Father Elliot Says the Church is

Rev. Walter Elliot, C. S. P., the "Life of Father Hecker," which created so much controversy, finally culminating in drawing forth an encyclical from the Pope, lectured in Catholic Union Hall, Boston, on Friday evening, Dec. 29. A number of Protestants were in the large audience present. The lecturer was introduced by Mr. Peter A. Dowd, president of

the union.

Father Elliot's subject was "Mis sions to Non Catholics." He spoke sub stantially as follows: "The Church is necessarily a mis-

sionary body and non Catholics are our brethren. We should give them their spiritual heritage in the Church. We should give them We should make them Catholics.

"The normal condition of the Cath olic Church is missionary. A purely defensive attitude can only be a tem porary state for an organization to which its Father said: Go into all the world and preach the gospel to every creature.' The tactics of defence are different from those of ad It is one spirit that holds the fort and another that saliies out to surround and capture the enemy. In-stead of digging trenches to cover ourselves from danger let us force the enemy to do it for his own safety. Hiding in a ditch is proper for error and falsehood, and has never been the policy of truth except when its exponents were recovering from dis-

aster. A REPROACH TO THE CHURCH.

"It has long been a reproach to the Church in America that she has no home missionaries for her separated children—a repreach not quite just, nor yet wholly unjust. Various ex-cuses have been offered. Why not at tend exclusively to our own people, it clergymen for their ordinary wants? But it may be answered, Who are our people? If the non Catholic people are not 'our own,' then whose own are they? Are they the devil's own, finally and forever? But if they are God's own, then must they be looked after by God's Church. If they are the devil's own, when they are his lying and fraud, and we must win them back to God by truth and virtue. Yet again: Can we look properly even and such has always been the case

after 'our own people,' meaning Catholics, and totally ignore 'the others'? Was ever a fortress successfully defended without at least an occasional sally by the garrison? If only to keep up the courage of the faithful, we must make some systematic provision for the conversion of non Catholics. If you owe money, your conscience upbraids you till your debt is paid, and if you owe what is above all money or price, the true faith of Christ, will your conscience be less sensitive?

Let us realize that all non Catholies are our brethren. They may be friendly or they may hate us; they are nevertheless bone of our bone.

THRY ARE OUR BRETHREN, and therefore co-heirs with us-lost beirs of the one kingdom of God on When we go out to seek them and win them we go out to our brethren; and when we offer them the Catholic faith it is only offering them what is their heritage, theirs by a title as clear as our own. One Lord, one faith, one baptism, one God and Father of all affirms God's purpose with all men, and describes a universal condition as yet far from being realized. All men are made in the divine Image, all are saved only by Jesus Christ, and His salvation is to be obtained only in the one, true, Catholic, Roman Church. 'All power is given to Me in heaven and on earth; going, therefore, teach all nations, teaching them to obs rve all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world. How universal are these words! All power, all truth, all men, all ages. Where is there any room here for any racial or personal narrowness?

CONDITIONS ARE FAVORABLE. "Here in America the tavorable conditions for making converts are multiplied. The whole nation is in clined to religion, the non Catholic people, although held to particular modes of erroneous belief, are yet mainly concerned about real religious truths. The love of liberty and the passion for knowledge open men's to reason and revelation. hearts When these real religions truths are proposed intelligently and in a kindly spirit, converts are made. The true religion could hardly desire a better field for its apostolate than our great republic. There are literally tens of thousands of viilages and towns scattered over this entire country and in English speaking Canada which will furnish our missionaries with audiences of religious minded, earnest non Catholics. At one of our missions the village music teacher said that if the meetings were kept up for another week there would be one hundred converts—a dream, to be sure, and distributed almost everywhere in Amer founded upon the emotional results of ica. revival meetings. But it is actual truth that a regular and universal provision of lectures, with renewals at intervals, change of topics and of missionary literature, would in course of time convert the majority of the honest people of the United States to the true religion.

"Even at missions where the attendleading men and women of the com munity. The more thoughful, the more religious, the more disputatious, the skeptics, the lawyers and doctors, the politicians, the school teachers, the jour nalists - these classes never fail to be well represented.

THE WHOLE AMERICAN NATION is anxious about religion. We have often known Protestant men and omen of respectability to come to the hall half an hour before the time of be ginning so as to secure good seats, and that in such bigoted regions as northern Ohio, the old Western Reserve. That is a section in which antagonism to the church survives in pristine vehemence. But so does religious earnest ness, even among those who are tending toward rationalism. For a mis sionary opening the main thing to be desired is fondness for religious discus sion, because that is seldom disassoci ated from sincerity of character; and l am persuaded that Catholicity will win its way into the disputatious minds of the New England race if we can manage to present it in accordance with

their natural mental tendencies. "The country people of America have many noble traits, are religious, patriotic, frank and intelligent. Win them are the truest Americans. and all is won. They will listen to us. Furthermore, an audience of farmers can be had without serious difficulty almost anywhere. And it is much to be regretted that among the rural population the Catholic religion is weak. Except a comparatively small number of Catholic parishes, the

ENTIRE AMERICAN FARMING POPULA

is Protestant, led and misled, taught and deluded by the Protestant minis-

have not a surplus of try, or just left to themselves. their ordinary wants? "If it be asked why systematic and general missionary work was not long since set on foot in this country, I answer that it was set on foot and kept constantly agoing for that part of our population most spiritually necessit-ous, the Indian tribes and the negroes. Better priests and sisters are not to be found than those who now serve the poor remnants of the original native population of the United States,

since the discovery of America. The blacks have a thoroughly organized missionary establishment, priests, seminaries, students, sisters, doing good work in many places in the South, and rapidly extending their influence and increasing the number of their de voted missionaries, the main part of the work being done by the Josephites under the leadership of Very Rev. John R Slattery of Baltimore. So that the two classes of our separated brethren most in need of spiritual help, have, as was right, received it

first.
"Meantime, very many converts have been received from among the millions of our white non Catholics,

AS MANY AS 700,000 during the past two generations, according to a very moderate computa-tion. It is true that only in recent years our prelates and missionaries have organized the work and made it systematic. It was time to do so, and yet it was not easy to do it sooner. How can you ask a guest, even a be loved one, to visit you when your house is but half built, the furniture hardly got in and arranged, the family Like all good things, even the king absorbed in getting things into order So it was with our era of church building or school building and debt paynow passing into an era of better-Oar established conditions. house and home, His beloved Church, is ready for His guests; let us go out and invite them to His heavenly banquet of truth and love, and let us go out even into the by ways and heages. "It is a vast undertaking to con vert America. But we are equal to it.

WE HAVE THE TRUE FAITH and can prove it. We have the Holy Spirit to guide us. We have a splen did clergy, led by noble bishops enrolled in many glorious religious orders. The Church of Christ was made to do great things, and chiefly to save the nations of the world. And now we have begun to organize our home missions. The Catholic Missionary Union, whose president is the Archbishop of New York, is a corporation of prelates and priests whose purpose is to raise and distribute funds and support priests for the conversion of our non Catholics. Our main efforts are directed towards those parts of the country where Catholics are fewest and Protestants have everything South. Though but a few years in existence, our corporation now supports priests in Virginia, North Carolina, Alabama, Mississippi and Texas, zealous and successful missionaries whose sole occupation is making converts. Basides this, a very large amount of missionary literature, books, pamph lets, leaflets, is either given away or sold for a nominal price, and these are

ica. Besides this part of the work several bishops have in recent years organized

DIOCESAN BANDS OF MISSIONARIES. These are composed of diocesan priests, and although they give Cath olic missions, yet their first duty is to non Catholics, whom they convert in of New York, Hartford, Cleveland and several dioceses in the west, and are beginning in the diocese of Provi-dence. This form of apostolic enterprise will no doubt extend to all or nearly all the dioceses of the country, and it will, in my opinion, be the most afficacious means of converting Amer It will enlist in this work that part of the Catholic clergy which is the most universal, the most numerous and the most intimately acquainted with non-Catholics, namely, the dio

cesan clergy.
"Meantime all the religious orders are doing good work in making converts. Besides the Paulists, whose primary vocation is non Catholic mis sions, the Passionists have entered heartily into the American apostolate, having lately given to it two of their ablest priests, whose labors are wholly gratuitous and have resulted in many conversions. The laity, too, have a part to play, and a great one. For if the bishops and priests are the main arteries of truth and love flowing from the heart of Jesus, the laity are the smaller ones, and they are the innumerable veins bringing the whole world back again to that fountain of life for renewal.

GOD WILLS IT.

" And that God wills that this great work should be begun at once, is also evident. What but the divine spirit of truth moves our separated brethren to give us a hearing? What else inspires so many fervent Catholics to pray for conversions? What but God's love has inspired our zealous missionaries to the colored people and the In-dians? What else instills missionary zeal into the hearts of bishops, priests the nettles grew rank before it and the and leading spirits among the laity? and what else but God's spirit has brought in so many converts? has stirred the soul of Leo XIII., the the Milvian bridge Constantine put shepherd of all Christendom, to lift his voice to the whole world in so many gates, the first Christian Emperor. earnest appeals for the return of the straying sheep of Christ? ture is a faint echo of that voice, at once so majestic, loving, tender, en

A merciful man does good to his own soul (Proy. xi., 17.)

Brilliant Paper by Father Yorke, an Observer and a Philosopher.

Ray. Father Yorke, of San Francisco, pent several months in Rome during is recent trip abroad, Before he visited the Eternal City he was thoroughly conversant with her glorious nistory; even the topography of Rome was as familiar to him as to a resident Thus Father Yorke saw and under stood more of the city of the Popes after three months than the ordinary

tourist does in as many years.

He has contributed a brilliant paper on Rome to the San Francisco Exam-

iner, which is in part as follows: Byron was inspired by the spell of Rome when he sang, "O Rome! My Country! City of the Soul!" With the poet's insight, he penetrated the mystery of her power. She is the city of the soul. Oher cities, it is true, are also cities of the soul-nay, in some sense, every city is a city of the soul. We recognize in objects and places that which we bring to them. The charm comes not in at our eyes. dom of heaven, it is within us. Every where we see only such meaning as

Herein is the pre eminence of Rome. There is no city with such a history and such associations. There is no city whose name is so widely known, no city whose influence has been so deeply fest. There is not any system of education that can ignore her, and there are few of us who, from youth, have not heard or read of her grand eur. Within her walls every street, every square teems with memoriesmemories not of one sort, nor of a single interest — but memories as varied and as complex as are the

classes and conditions of men. She has been a stage on which the world has played its part. For over two thousand six hundred years the flood tide of life has roared through her ways. The baser passions, lust and haste, greed and evil ambition, have built their monuments thick on her seven hills. But the higher things of the soul are there to balance and overbalance the bad-patriotism and self sacrifice, justice and courage, temperance and great mindedness, with ligion high and secure above them all. Athens, Carthage, Florence, Jerusa em, they are harps of a single string. Rome is the great organ that responds to every mocd of the player's soul, and never proves unequal, no matter how high the theme, no matter how skilful the master's touch.

When the empire was at the height of its power there came a poor Jew fisherman to the Eternal City and took up his abode with his own people across the Tiber. He taught a strange doctrine that he had learned in a far eastern land-a doctrine that struck at everything the Romans reverenced or held dear. Blessed are the poor, blessed are the meek, blessed are they that mourn, blessed are the merciful. He went among the Romans, aye, even among the noblest, and the authority giving non-Catholic missions. These and his teaching. It was not long untablished and at work in the dioceses the peace and they arrested him it may be considered in the convergence. It so, it may hever return, God has not chosen everyone to salvation; it is a rare gift to be a Catholic; the peace and they arrested him it may be considered to be a Catholic; considerable numbers, mainly by that was in him drew men after him giving non-Catholic missions. These and his teaching. It was not long uncast him into the Tullianand um. He lay in the lowest dun-geon, a circular cave to which there was no entrance, but a manhole in the There he was bound with chains roof. and without air, without light he en-dured the weary hours in a chamber of such loathsomeness and' filth that even in a pagan and cruel age voices were raised to condemn its horrors. But one day he saw the sun at last. dragged him out of the noisome pit and hauled him through the city, outside the walls of Nero's circus, beyond the Tiber, where they crucified him head downward between the goals to make a

Yoman holiday.

With all their cruelty the Romans respected the dead. No matter how great the crime, no matter how horrible the death inflicted, the friends could ransom and safely inter the remains. Once interred, it was a sacrilege to disturb their dead.

So Peter's body was taken down from the cross and borne by his friends a little way ontside the circus, where a few tombs by the roadside marked a cemetery on the slopes of the Vatican There they laid him.

Year by year, on June 29, the anniversary of what in their strange delusion they called his triumph, the disciples came to visit his grave. humble monument erected over it was known as his confession, for was it not by his confession of Christ that he won his crown? Some years, indeed, his disciples came not, for the hand of the Emperor was heavy upon them, and one by one his successors' martyred remains were laid close to his. Poor and humble that little cemetery was:

But at last there came a day when pagan Rome gave up the battle. At the Milvian bridge Constantine put The days of concealment were at an end. The Christians might now flock to the tombs of the martyrs to do them honor, and above all to his tomb whom they called their Moses, the leader of

the people of God.

The Emperor himself decreed that

fitting honor should be paid to the grave of the Prince of the Apostles. The Christians inherited the ancient Romans' respect for the dead, and they considered it a sacrilege to disturb the

sacred bones. Therefore out beyond the walls on the side of the Vatican Hill a stately church arose, built after the model of the law courts and called by the same name - Basilica. The temb of the apostie was untouched, the Emperor contenting himself with laying a golden cross upon the sarcophagus. Over it an altar was erected, on which the sacred my steries were celebrated, and tomb and altar bore the olden name, the confession of St. Peter.

For 1200 years this Basilica was the During monument of the first Pope. these years great changes have taken place. A new Rome had arisen by the Bosphorus and the barbarians had again and again locted the palaces of the Cæsars. The power of old Rome was broken and the arms wherein she trusted. The new influence that rose from the Tullianum needed neither weapons nor soldiers to enforce its authority. was a spiritual power that was mightiest when it seemed most weak. in ancient days the legions marched forth to the conquest of kingdoms so now the Roman legions of a new warfare marched forth to the conquest of souls. Patrick to Ireland, Augustine to England, Boniface to Germany, we see them coming weary and tra stained to invoke the blessing of Peter and setting forth stout-hearted to change the face of the earth.

Year by year the Christian con quests of Rome extended and larger and larger grew the crowds of pilgrims that came to visit the apostle's shrine. After 1200 years the Basilica built by Constantine showed signs of decay and Pope after Pope searched Italy for men of genius to build another that might be worthy of the city and of its patrons. They succeeded.

From where I stand I cannot see the

"dome-the vast and wondrous dome to which Diana's marvel was a cell. The Capitol hides the view. But as I turn away from the silent Forum and walk to the west end of the gardens it breaks upon my sight. With good eyes one can see the gigantic statues that look down from the facade, and above them the great blue mass lifts iiself into the sky. It is the type of the new power and the new Rome's grandeur and aspiration-the Forum is old Rome ; let the dead bury their dead.

NEWMAN'S "MAKE HASTE SLOW-

This it is that makes Catholics so anxious about the Protestant who is convinced of the truth of the claims of the Catholic Church ; it is not that they wish him to be precipitate, but knowing the temptations which the evil one ever throws in our way, they are lov-ingly anxious for his soul, lest he has come to the point of conviction, and is passing it, and is losing his change of conversion. If so, it may never return, it may be offered to us once in our lives and never again; and, if we have not seized on the "acceptable time," nor known "in our day the things which are for our peace," oh, the misery for us! What shall we able to say when death comes, and we are not converted and it is directly and immediately our own doing that we are not? "Then shall they call on Me, and I will not hear; they shall rise betimes, but they shall not find Me. They shall eat the fruit of their own way."- John Henry Cardinal Newman: Discourses to Mixed Congregations. p, 236, Ed. Lon-

FATHER TABBS SWEETEST POEM.

Frem the Monitor

Did you ever hear the verses of Father Tabb's entitled "Confided?" It is one of the sweetest poems that was ever written. It's about a dear little baby whose sorrowing mother sees it laid in its little grave. And the path-

etic and deeply wistful appeal she makes to God is enough to draw tears of real pathos from the heart : "Another lamb, O Lamb of God, Within this quiet fold.

in this quiet fold,
ng Thy Father's sheep

Among Thy Father's succy
I lay to sleep!
A heart that never for a night did rest,
Beyond its mother's breast.
Lord, keep it close to Thee,
Lest wakening, it should bleat and
pine for me!"

John B. Tabb is one of the really fine poets. As Whittier said of Holmes'
"Chambered Nautilus," his work is
"booked for immortality." Most of
his lovely poems are short, but as William Cullen Bryant used to say, "A

long poem is as impossible as a long So you see in poetry length does not

count so much as thought, the kind of thought that glows in "the divine

GOOD BOOKS FOR SALE.

We should be pleased to supply any of the following books at prices given: The Christian Father, price, 35 cents (cloth): The Christian Mother (cloth), 35 cents; Thoughts on the Sacred Heart, by Archbishop Walsh (cloth), 40 cents; Catholic Belief (paper) 25 cents, cloth (strongly bound) 50 cents. Address: Thos. Coffey, CATHOLIC RECORD office, London, Ontario.