

# 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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## Lent.

Comes the quiet time of year—  
Now the gray road doth appear  
Which reluctant few most tread  
Amidst the ashes of the dead.  
Pilgrims, we will travel there,  
Through the biting wintry air,  
On the narrow Lenten road,  
Leading o'er the hills to God.  
—ROSA MULHOLLAND.

## THE PROPAGATION OF THE FAITH.

Pope Leo's Latest Encyclical.

The following Encyclical, in which his Holiness Leo XIII. earnestly recommends the work of the Propagation of the Faith to all Patriarchs, Archbishops, and Bishops of the world, bears date Rome, December 24, 1894:

To our Venerable Brethren, Patriarchs, Primates, Archbishops, and Bishops of the Catholic World, in Grace and Communion with the Apostolic See, Pope Leo XIII.:

Venerable Brethren, Health and Apostolic Benediction. To bring the name of Christ to the peoples of the earth and to daily extend His Kingdom more and more amongst all nations, and to draw into the bosom of the Church both those who are separated from it and those who are hostile to its teachings, this, as every one understands, is beyond question, one of the most sacred of the duties of the sublime charge entrusted to us. Consequently acting under the inspiration of apostolic charity, we have long made it the object of our solicitous thought.

We have never ceased to regard with favor and to multiply the Holy Missions which shed the light of Christianity amongst people wandering in the night of error. We did so especially by our Encyclical *Sancta Dei Civitas*, given in the third year of our Pontificate, the one aim of which was to increase the love and generosity of Catholics for the illustrious work of the Propagation of the Faith. In the Encyclical just mentioned we were pleased to exalt by our heartfelt recommendations a work of which the modest beginnings were followed by developments at once rapid and wonderful, which our illustrious predecessors, Pius VII., Leo XII., Pius VIII., Gregory XVI., and Pius IX., have covered with praise and spiritual favors, a work, in fine, which had given to the missions of the entire world such efficacious aid, and which promised still more abundant help for the future. Our words have, thank God! had the most happy results. The generosity of the faithful responded to the earnest appeal of the Bishops, and during the last few years the work of the Propagation of the Faith has made enormous strides. To day, however, more urgent needs demand from Catholics an increase of zeal and generosity, and from you, Venerable Brethren, all your intelligent activity.

As you are already aware from our Apostolic Letter *Proclara*, published last June, we believe we are but carrying out the designs of Divine Providence in again and again calling the people of the whole world to the unity of the Christian Faith. It would be the fullest realization of our vows if it should be given to us to hasten the arrival of the time promised by God when "there will be but one fold and one shepherd." Our Apostolic Letters on the necessity of preserving and defending the discipline of the Eastern Churches have led you to understand, Venerable Brethren, with what special love our thoughts turn to the past and its illustrious and venerable Churches. You are further aware of this affection by the position which we have taken up after our Conference with the Patriarchs of these nations. At the same time are we far from concealing from Ourselves the difficulties in the way of this design, and our own powerlessness to overcome them. This is why we have with unbounded confidence placed all our hope and the success of our efforts in God. His wisdom it was which inspired us with the thought and inaugurated its realization; His sovereign bounty will assuredly furnish the strength and the means to fully accomplish it. Our earnest prayer ceaselessly implores Him to grant this grace, and we at once exhort the faithful to join their supplications to Ours. It is none the less necessary to supplement the help from on High, which we so confidently solicit by human aid, and we shall, as far as in us lies, leave nothing undone to seek and point out all the means necessary to obtain the desired result.

To bring back to the one true fold all the Eastern Churches separated from it nothing is more essential at the outset, as you, Venerable Brethren, well know than to recruit from amongst the Easterns themselves a numerous clergy, and capable of inspiring others with a desire for reunion. In the second place to establish as many institutions as possible in which Catholic science and discipline should be taught and harmonized with the peculiar genius of the nation. It is, therefore, very opportune to establish, wherever advantageous, special houses for the education of clerical youths, and colleges proportioned in number to the importance of the population, in order that every ceremony can be performed with dignity, and that by the

diffusion of their best books all the faithful may be instructed in the knowledge of their national religion. The realization of these and cognate projects will involve, as you readily understand, great expense which the Oriental Churches, as you can also believe, are unable to meet by themselves; and it is not possible for us, in view of the difficulties of our actual position, to subscribe thereto as liberally as we should desire. It remains, therefore, to make an appeal within the limits of moderation for the greatest share of these necessary outlays for the prosecution of the work which we have just outlined, and the aim of which coincides exactly with that which is nearest to our heart. However, in order not to injure in any way the Apostolic Missions by encroaching on any share of their resources, the faithful cannot be too often impressed with the necessity for enlarging their donations in view of our needs. It is only fair to recommend also the similar work of the *Ecotes d'Orient*, the directors of which have also undertaken to apply the greatest portion of the alms which they receive to the same object.

For all these reasons, Venerable Brethren, we make a special claim on your co-operation, not doubting that you, who have with so constant a zeal aided us and worked for the promotion by every means of the cause of religion and the Church, will not give us effective aid. Do everything in your power, therefore, to advance as much as possible amongst the faithful entrusted to your charge the Association of the Propagation of the Faith. We are, in fact, certain that a much larger number of the faithful would gladly give their names, and according to their means generously subscribe, if from your instructions they understood clearly how able a work it is; how abundant are the spiritual graces attached to it, and what advantages the cause of Christianity may in the present day legitimately expect from it.

And certainly Catholics will be profoundly touched when they learn that nothing could be more agreeable to us or more useful to the Church than that they should zealously vie with one another in collecting the necessary resources for bringing to a successful issue the projects we have formed for the good of the Eastern Churches. May God, whose glory is only concerned in the diffusion of the Christian name and the unity of the Faith and spiritual government of the Church, design in His goodness to bless your desires, to look with favor on our undertaking, and as a pledge of the most precious Heavenly favors, we grant in all affection our Apostolic Benediction to you, Venerable Brethren, to your clergy and your people.

## LEAGUE OF THE SACRED HEART.

General Intention for March.

Named by the Cardinal Protector and blessed by the Pope for all Associates.

THE SPIRIT OF PRAYER.

If there be a general intention that by its very importance suggests itself periodically to our Associates under one or another form, it is assuredly the more general diffusion of the Spirit of Prayer. It is not indeed that "spirit of grace and prayer"—to use the terms of Holy Writ—which, together with zeal and devotion to the Sacred Heart, properly understood, goes to make up the very essence of our pious work.

It is self-evident, that in the same ratio that this spirit of prayer asserts its sway over a greater number of faithful souls and permeates them more thoroughly, will our holy army widen out its field of action and hasten the longed-for hour of its triumph. Our Lord has told us: "My Heart shall reign in spite of all its enemies." But what, according to the language at the same time picturesque and replete with meaning, of the Doctors of the Church, is this spirit of prayer? "It is," says St. Cyril of Alexandria, "the sweet-smelling emanation of souls that are pure." "It is," says St. Augustine, "a hymn and canticle harmonized by your good deeds." "It is," says St. Clement of Alexandria, "your very being transformed into a perpetual holy day solemnized in honor of your God."

It is, in a word, the fulfillment of the great precept imposed on us by our Lord Himself, and after Him enjoined by the Apostle of the Gentiles, "Pray always, pray without ceasing." To be candid, the bare enunciation of this command affrights our weakness; and yet there is nothing in it impracticable or incompatible with the many duties of our every-day life. Quite the contrary, when it is complied with as we are taught to do by the Apostleship of Prayer in its easy and practical way, for it renders our Christian life more earnest, more fervent, more meritorious and far happier. It renders it, above all, more fruitful and truly worthy of the Heart of Jesus.

It is the teaching of holy divines that the prayer of every moment—which is taught also than the *spirit of prayer*—may assume divers forms, all commendable certainly, but not all

attaining to an equal degree of Christian perfection. That one, for instance, prays always who constantly strives to shun the smallest faults; that other prays always who performs the actions of the day with a right intention, renewing from time to time his desire to accomplish all according to the will of God; and that other one, again, prays always who endeavors to render his every act as perfect as it is possible for him. "Then it is," says St. Augustine, "that each work becomes a hymn of praise and our life one long unbroken psalmody."

What is required before all else—to conform ourselves to the spirit of our Apostleship—is to offer to God upon awaking, by an oblation to the Divine Heart, our whole day. Then, in virtue of that offering, all our actions, even the most commonplace, will ascend to God as a prayer, in odor of sweetness, to fall back upon us and upon all the Church as a gentle dew of blessing and of grace.

PRAYER.

O Jesus, through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of Prayer; in particular for the gift of the Spirit of Prayer, which will keep our hearts ever united with Thine, and render all our actions meritorious and agreeable in Thy sight. Amen.—Messenger.

## LIGHT FOR NON-CATHOLICS.

The Result of the Mission Given by the Paulist Fathers in New York.

The Paulist Fathers are much pleased with the result of their one week's mission to non-Catholics. The exercises, in spite of the blizzard which prevailed, were largely attended each evening. Between five hundred and seven hundred people attended every evening, and the whole assemblage at each exercise was double that number. The question box was freely resorted to, and a sincere spirit of inquiry was manifested in regard to the doctrines and practices of the Catholic Church.

The closing exercises were conducted last Sunday evening by the Rev. George M. Searle, who was himself a Protestant during the first twenty-one years of his life. Father Searle discussed the position of the Church in regard to the doctrine of Indulgences and the infallibility of the Pope, and also the use of sacred pictures and images in the church. His remarks were heard with the closest attention. At the conclusion of his sermon he announced that, although the mission was concluded, the Sunday evening sermons in the future would have a particular interest for non-Catholics. During the Lenten season at least one instruction a week will be given for the benefit of non-Catholics, as the Paulist Fathers believe that hundreds of outsiders are eager to learn about our faith, and they intend that abundant opportunities shall be given to such.

As an immediate result of the mission a class of more than forty non-Catholics has been formed for instruction in the belief and practices of the Church. These aspirants for knowledge are under the tuition of Mr. Jesse Albert Locke, a convert from the Episcopal Church, and a former Episcopal minister. Mr. Locke is especially well fitted for the task he has imposed upon himself. He has been over all the ground himself, and will be able to turn what are apparent stumbling-blocks of belief into stepping-stones for his non-Catholic brethren. The Paulist Fathers will extend the privilege of membership in the class to all non-Catholics, in any part of the city, who desire to become members.

The Fathers distributed great quantities of Catholic tracts and literature gratis among the attendants at the mission. Fifteen hundred tracts were given out every night. Such works as "Faith of Our Fathers," and "Catholic Belief," were circulated, also copies of Father Young's new book, "Catholic and Protestant Countries Compared," were in great demand. This work has created such a sensation that the first edition is completely exhausted and another has just been issued. No book of this kind published in a long time has won its way so speedily as the spoken and written word have the Paulist Fathers endeavored to impress those outside our faith with its beauty and holiness. It would be impossible to estimate with mathematical accuracy the amount of good accomplished by the mission to Protestants. The Fathers in charge have had assurance enough to confirm the wisdom of their course, and it is probable their example will be followed in many quarters.

Among those who were regular attendants at the exercises were noticed the Rev. James M. King, Secretary of the National League for the Protection of American Institutions, and his daughter. Mr. King not only listened to the lectures, but on several occasions he presented himself for further enlightenment to the different Fathers in charge, and he expressed himself as surprised, and well pleased at the presentation of

Catholic doctrine to which he had listened. There were undoubtedly many others in the congregation to whom the true nature of such subjects as Confession, Transubstantiation, Indulgences, etc., came like a revelation, and it is to be hoped that the first glimpse of the truth will lead them to study further and disabuse them of many preconceived and false ideas of Catholic faith and worship.

## WHY STAND YOU IDLE?

Archbishop Ryan's Sermon.

Philadelphia Catholic Times, Feb. 16.

The sermon by Archbishop Ryan, at the Cathedral on Sunday last, dealt particularly with an exposition of the justice and mercy of God as taught by the Church in contradistinction with the distorted ideas of it conveyed by the "theological lawyer," who is engaged in instructing others in what he claims he knows nothing about himself.

The text, taken from the Gospel of the day, (Matt. xx., 1 to 16) was: "Why stand you here all the day idle?"

Following is an abstract of the discourse: This is called Septuagesima Sunday, and the Church commences to day to prepare for the great season of Lent. As Lent is a preparation for the celebration of the Passion of Christ and of the Resurrection, so the time between this Sunday and Lent is a time of penance and prayer; hence the priests at the altar are clothed in purple, the emblem of penance; hence the "Gloria" is not sung and the "Alleluia" is silent. The Church in her ceremonial speaks of this time of preparation, and both the Epistle and the Gospel of the day suggest thoughts appropriate to this preparation. The first is a thought which should fill the soul with a salutary fear, for though many run, "but one receiveth the prize." Therefore St. Paul says: "I so fight, not as one beating the air, but I chastise my body and bring it into subjection, lest perhaps when I have preached to others I myself should become a castaway." In the Gospel we are exhorted to work and not to be idle, because "many are called but few are chosen," and in another part we are told, "The Kingdom of Heaven suffereth violence and the violent bear it away," and, again, "Strive to enter by the narrow gate." We must practice violence to self. We must work. These are the conditions of our salvation, and considerations of these are appropriate to the approach of the season of Lent.

It seems a hard thing that all whom God created should not be saved, that all who run may not obtain a prize, but we have to learn that man is a free agent and cannot be saved unless the conditions are fulfilled, that is, observance of the law and repentance for past sins. It is vain to speculate on how many shall be saved. God alone knows the hereditary tendencies and all that goes to mitigate the malice of sin. Certain it is that many shall be lost, and the question for each one is, what is my chance? What has God done for me? On what conditions shall I be saved? As God alone knows each man, so to God alone must we leave our men, but we must try to judge ourselves—the graces, the illuminations we have received, the circumstances of our life, that we may be judged less severely by God. It will not do to say, "Many live as I do." Does the number of the guilty lessen the crime? God is just, rendering to every man according to his works. God's government is not a weak government, which must give amnesty because of the number of the rebels. God does not fear to punish numbers. Did He hesitate when the whole world was deluged? Did He hesitate when He destroyed the cities of the plain? Did He hesitate to punish Jerusalem, though He loved her, when she desecrated His sanctuaries and killed His prophets? In proportion to His justice is His mercy. Infinite in mercy. Infinite in justice. Therefore, "since the fear of the Lord is the beginning of wisdom" it behooveth every man to look into his own soul, into his own heart and not to ask shall the majority be lost or saved, but shall I?

God's justice cannot be in contradiction with God's mercy. With the revelation of His justice comes the revelation of His mercy if man will but return to Him. Those who came at the eleventh hour were rewarded as the others. Oh, what a grand hope! We may always be what we ought to have been. Behold the old man, aged and decrepit, bankrupt in health, bankrupt in reputation, bankrupt in character, tempted to suicide, crying: "I might have been a comfort to my family and not have died in disgrace and despair." It is some one came to him and said, "No, it is not too late. It is in your power to gain back what you have lost. In the short time left this tender God, this just God who always acts as a God, says I will forgive like a God or strike like a God if you respond not to My invitation. At any moment God will accept our repentance, and we will be restored to His friendship. God's mercy and long waiting is the logic of

His punishment. God bends down to man even as He washed the feet of Judas Iscariot, and makes him every offer; yet man spurns his sacred God, the Father Omnipotent, whom angels adore and before whom powers tremble."

If with our finite minds we dash into the ocean of any one attribute of God, our lives are lost in despair. "He is too good, too just, too holy for me to be saved. I must despair." Again, we are lost if we plunge into the ocean of His mercy and say, "He will save them all—the man who is poor because he is honest, and the man who is rich because he is dishonest. This is not justice, human or divine." Show man when he should hope and when he should fear, steering between the extremes, teaching him to fear without despairing, and teaching him to confide without presuming. Speak to him of God's mercy and justice, His willingness to receive at the eleventh hour.

Speaking of man hearing the whisper of God's mercy and despising it and the whisper of His love and passing it by, his Grace went on to say:

"From these considerations of justice and mercy should arise the conclusion, 'I have to work, I must shake off indifference when a God holds out His hands to me. I must begin. For me it may be the eleventh hour. It comes in the night of old age. As every hour may be the last, this may be the eleventh for me. It behooves me to work, to come into the vineyard. Perhaps you are busy like Martha and 'art troubled about many things,' but you are idle if you are doing nothing for eternity. There are people who are busy idlers.' Speaking of those who are not bad, and yet not very careful, he said: 'Cursed be he who doeth the work of the Lord negligently.'"

"How are we to avoid vices, dangers and occasions of sin? By avoiding the saloon, the company or the book or whatever is the cause. How are we to plant virtues? We have to make sacrifices in order to win heaven. It is all folly to think we will have nothing to do but simply glide into heaven." "I," said the apostle, "chastise my body and bring it into subjection," and we, good easy people, with intentions of saving our souls, are idle. In proportion to God's mercy will be His justice. God is not mocked. Even the pagan philosopher says that they who violate the laws of Being shall be separated from Him. Let us remember how long it has stood idle. To day if you hear the voice of the Lord harden not your hearts. Remember while He is merciful, He is just; while He is just, He is merciful. While the Holy Sacrifice rises from the altar ask Jesus Christ that He may strike you with repentance that you may win His love. You who think you are serving Him, see if you are. Examine yourselves and see if you are not led away by spiritual sloth. Remember that He will demand according to the graces given. Ask that you may begin. Ask that you may continue. Ask for the beginning of a life on earth for God that may be perpetuated for all eternity."

## REDMOND CONDEMNED

By the Irish National Federation of New York.

At a meeting of the Irish National Federation held in New York on Sunday resolutions were adopted as follows:

Whereas—The Liberal party of Great Britain has, through good and evil report, unflinchingly upheld the banner of Home Rule for Ireland, finally succeeding in passing a large and comprehensive measure through the House of Commons; and

Whereas—The Tory party, true to its traditions of class privilege and landlord ascendancy, offers to the Irish people nothing but coercion and twenty years of strong government; be it

Resolved—That in view of these undisputed facts we, the City Council of the Irish National Federation of America, unreservedly condemn the action of John E. Redmond and his following of eight in voting against the Liberal party, thus endangering the policy of justice and friendship. We regard this action as treason to Ireland's cause, and we feel that at the first opportunity the people of Ireland will consign to ignominy and disgrace men so recreant to every national and patriotic sentiment.

Resolved—That we again renew our pledges of steadfast support to the Irish Parliamentary party, and we again express our unflinching confidence in the success of the struggle now being made to win Home Rule for Ireland.

## Ingersoll's Star Declining.

"The Passing of Ingersoll" will soon be a subject for newspaper writers. The eloquent colonel has been lecturing lately in Chicago and other scenes of former enthusiastic receptions; but he is no longer greeted by large audiences or the old-time enthusiasm. The few who now go to hear him are actuated evidently by curiosity and regard

the sophistical blasphemer with cynical indifference. It is hopeful sign.

The atheist for revenue lectured on "The Bible" in St. Paul a few days ago, and was followed in a sermon on the same subject, last Sunday night, by Archbishop Ireland. The great Archbishop swept away the delusive word-pictures of Ingersoll in a magnificent defence of the Bible, which has won him applause throughout the length and breadth of the land.—Catholic Union and Times.

## ASH WEDNESDAY.

A very salutary reminder is that which the Church gives the faithful on Ash Wednesday when, sprinkling ashes on their foreheads, it bids them remember that they are dust and must one day return to their original element.

In the midst of our daily occupations, with their various aims and ambitions, we are prone to attach too great an importance to ourselves, and to lose sight of the fact that the day is fast approaching when others will occupy the places that we at present fill in the world, and when our existence and even our names will be forgotten.

Nothing conduces more to that humility of spirit whose chief characteristic is the practice of virtue and the avoidance of vice, than the consciousness of our mortality and the thought that the longest span of human life covers but a comparatively short period. After that comes death and the final judgment; and in solemn reminder of those inevitable things the Church, with loving anxiety and supreme wisdom, annually, at the beginning of the Lenten season, bids us remember that as far as bodily existence is concerned, we are all to return to the dust whence we sprang.—Catholic Columbian.

## LENT.

The penitential season is again upon us—reminding us, that when all is told the great purpose of life is to save our souls. The Lenten regime indicates that the road of salvation in the opinion of moralists is away from the primrose paths of life: That when we proceed upon the theory that we are to find our happiness in this life, we are moving in a wrong direction.

So Lent has its injunctions against pleasures and indulgences, against comfort and ease, and against irregularities of conduct. We are advised to mortify ourselves in the matter of diet, but also in the matter of our diversions and amusements—if we have any. The regime of self-discipline may also properly extend to cultivating the virtues of patience, humility, unworldliness and a liking for things spiritual.

So Christians may by an exercise of will become dead to their old selves and the old vanities of their former ways of living. This is the "conversion" that the coming of Lent undoubtedly works in many quarters. The world is full of people getting better.

"Men may rise on stepping stones of their dead selves to higher things."

And they do so rise. St. Augustine at the age of thirty-three, after years of worldliness and sin, was turned to a saintly and devout life by the spectacle of many other conversions. He saw what many of us fail to see,—that the wise are also the good, and that there are generations of people who are not neglecting the great concerns of life.—Catholic Citizen.

## WHY FASTING?

"There is not in all the Word of God a passage that can be quoted in support of an early and fasting communion," explains the Presbyterian New York Observer. "Neither is there a single text of Scripture to authorize you to change the Lord's Day from the seventh to the first day of the week. Why have you done so? Because the Catholic and Apostolic Church from earliest Christian days has substituted Sunday for the Jewish Sabbath, for solid and resplendent reasons."

Of course there is no reason in the world why Protestants should remain fasting to partake of their communion, since it is nothing but bread and wine; and it makes no difference, with such communicants, whether they breakfast heartily on beefsteak or chicken before partaking of another bit of mere bread, or not. But with Catholics who believe in transubstantiation it is quite another thing. They believe that by virtue of the power given by the Redeemer at the Last Supper to the Apostles and to their successors, the substance of bread and wine is changed at the consecration into the Body and Blood of Jesus Christ. And the Catholic Church, in reverence for so sacred a mystery, forbids that other food shall take precedence of this celestial banquet.—Catholic Union and Times.

Those to whom God has confided the care of the poor, should take no less pleasure in assisting them, than does a tender father when administering to the wants of his children.

We should bless and thank God when we find an occasion to suffer something in the exercise of charity.

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