

# 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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### AN EXPERIMENT.

Prof. Harry Peck writes amusingly in the current issue of the *Cosmopolitan* on "Scientific Joy." The article was occasioned by the labors of some Harvard professors "to determine on a biological or organic basis why events happen in pleasant emotions as they are known to happen." For the purpose of experiment fourteen young and impressionable persons were selected and made to feel simultaneously the emotion of joy. The joy producer was money—not hard cash, but something imaginary—due to repeated "auto-suggestion." The learned men were wary in distributing that money. At first they gave only \$10 bill, but before the experiments came to an end, each one of the victims was the proud possessor of an imaginary \$100,000. And all the time they noted assiduously the actions of the subjects from the \$10 stage to the climax. Various things happened, some emitted "low yells of delight, and others played Sousa's marches very loudly on the piano." One young woman, however, began to engage in "reflections of a melancholic sort," due, perhaps, as Professor Peck observes, to the fact that she felt that the imaginary dollars would not really help her out on a new milk miff. This whole thing, he concludes, has its comic side, and it is that side which at first sight seems to be almost the only one. Yet there is a very serious side as well. Experiments like this conducted gravely in the laboratories of the oldest of American universities, watched over and recorded by learned men, and published for the information of the world at large, serve as an illustration of how much sheer tonifery is permitted to encroach upon and to discredit our university training. What the universities of to-day encourage must have a value in giving to the student new fields of effort and new points of view, yet after all one sometimes feels the stirring of an uncomfortable doubt: and he asks himself whether, after all, there were not more real mental discipline, more real breadth, a more truly liberal culture, and a far greater sanity in the older learning than can be gathered from a system which enshrines and glorifies alleged results derived from the fictitious emotions excited by the hypothetical gift of an imaginary \$10 bill. We knew all this before, but it is refreshing to hear it from a gentleman of such unimpeachable scholarship as Prof. Peck. It strikes us also as rather strange that the professors of an institution devoted to higher education and severe in adjudging the amount of learning necessary for its students should have deemed money the best thing to produce joy.

### THE CIVIL SERVICE.

We received during the week a communication containing, amongst other things, the following query: Will I enter the civil service? Not being an information bureau, nor gifted with the astonishing knowledge of the scribes who are teaching the youth of this country the manner of becoming rich on \$5 per week, we are reluctant to give any advice to our correspondent. Still, not wishing to fall foul of etiquette, we beg to submit the following reflections on the innocent little question, Will I enter the civil service? In the first place—God knows: we don't. You may try, however, and convince your unsophisticated soul that the road to the civil service is not all concentered. We can promise you also that you will lead a very strenuous life ere you enter upon your official duties. You will seek out the political magnate in your district and convince him that you and your ancestors for generations have worked for the party. Your bill of political health accepted, breathe freely. Then the great man, with much care—and this by the way is a most important formality—writes your name in a book, and thus proves to you in a touching manner his willingness to befriend you. The cares of statecraft will after you take your departure wrap him around like a garment, and make him oblivious to the petty interests that engage the attention of ordinary mortals—

but your name is on the book, and your kindly countenance will lap into view every time he reads it. He cannot forget you, the dear good lawmaker. Of course he does the same for other applicants, but that must not disturb your equanimity. Then go home and amuse yourself in calculating the salary you are to receive.

When the civil service aspirant is a member of a lodge the procedure is much more simple. The Grand Patriarch simply notifies the magnate that he desires a position for one of the brethren—and presto the thing is done. You may possibly have influential friends, and a document setting forth your excellencies of character, signed by representative citizens, but you may find that even that has not the compelling power of the Orange vote. A case in point. If we do not enter into details please remember that our doing so would be unseemly in this age of increasing toleration, and might arouse the ire of the individuals who have very positive ideas as to how a Catholic paper should be conducted. Suffice it to say that the applicant for a certain position was a Catholic, thoroughly qualified in every respect and supported in his demand by representative Catholics. Pressure in fact was brought to bear on the distributor of the spoils, and the political machinery began forthwith to work so beautifully that the idea that we were after all of some account in the body politic came joyously into our mind. But suddenly something snapped. The exact nature of the accident all were unable to determine, and until the gentlemen who knew all about it speak out, the matter will be a fruitful source of conjecture. We do know, however, that our brethren of the magic apron and half-moon swooped down upon the political magnate and his friends and before circulation was restored to the place where their backbone should be, an order giving an Orangeman the berth was duly signed. So you see we have the yellow peril hard by our own doors. You may, of course, be more fortunate—and then you may not. Should you fail to have your ambition gratified, please do not worry. There should be in Canada opportunities outside officialdom for men with red blood in their veins.

### WANTED: INVINCIBLE DETERMINATION.

What some of us want—and want badly—is sticktiveness and backbone. We have dash and brilliancy, but we tire easily. We are good for a hundred yards, but after that go to pieces. In every community there are sundry individuals who, for lack of it, are, instead of playing a man's part, either bemoaning their few opportunities or prating of the influences that resist their advancement. But what we have to understand is that we must choose our work and stick to it, not slavishly, nor to the exclusion of ought else, but to the extent that it enlists our best thoughts and energies. Never does a man succeed without this. Amongst his weapons for the conquering of the world may be talent or genius, but these are of little avail unless accompanied by the determination to do his best, to front obstacles and to beat them, and to keep on despite weariness and discouragement. Ask any man prominent in Church or State the reason of his success and he will tell you it is backbone—that and nothing else. Many of them had not even the advantages that are to-day within the reach of every schoolboy. They came from poor homes and from country farms, and, without anything that the faint hearted and indolent consider essential to success, they forged ahead, because they knew how to work, and because graven upon their souls was the resolve not to surrender at the command of every passing difficulty and pleasure.

A case in point is the career of Lord Strachan. What he has to day is the reward of toll and tenacity. When he landed in Canada and bent himself to his work as employee of the Hudson Bay Company the outlook was far from promising. But he did not flinch and he stuck to his post, and so well that he became in after years the Governor of the Company. Since then he has

played no unimportant part in the building of Canada.

Whilst we write we have in mind a churchman who is as learned as he is modest—of rare breadth of mind and of charming simplicity—a man of quiescent enthusiasm and action, as ready and capable to plan a church as to write a scholarly article—a man respected and beloved, whose life has had a stimulating and ennobling influence upon many—who began as a blacksmith. Just what difficulties confronted him can be imagined. We know, however, that doggedness of purpose carried him onward and upward—that he understood that energy, invincible determination, with a right motive, are the levers that move the world.

When one thinks of the possibilities of life—that opportunities abound in this country for any man who has "sand," it is a pity that many of us waste time on trifles—yes, trifles that make for failure and turn us into receptacles for small talk and sporting miscellany. And because of our indolence and idiotic thoughtlessness, we are retrograding in some sections of Canada. Our numbers in professional and mercantile ranks are thinning fast: our influence is waning. The man who cannot see that is blind to the signs of the times. They may discourage us on our advancement, but we say, and we do not imagine we are in pessimistic mood, that unless our young men bestir themselves they will eventually be the merest nonentities not to be reckoned with except at elections.

### THE CATHOLIC CONVERTS' LEAGUE.

The first general meeting of the newly formed Converts' League was held in the large Assembly Hall of the Catholic Club in New York last Monday evening. There were gathered there between four and five hundred people, mostly converts. A percentage of the newly formed league are Catholics. Archbishop Corrigan was present and made a God speed to the work. Dr. De Costa, the president, took the opportunity to explain what the league was not and he emphasized the fact that there was no purpose of segregating converts by themselves, but rather to associate Catholics and converts together in order to emphasize the work of conversion and also to extend the warm hand of fellowship to converts coming into the Church.

The movement will undoubtedly spread. The original league is in Chicago, and before long there will be leagues established in all large centres.

The Catholic Missionary Union has collected and sent in the last four years over \$15,000 in paying the expenses of missionary priests to preach the doctrine of the Church to non-Catholics in the dioceses of the South. The money has been collected from public-spirited Catholics all over the country. The movement is represented by "The Missionary," a quarterly publication, edited and published by the Paulist Fathers of New York.

Persons who know but little about the matter often question the success of non-Catholic missions and the personal work of the missionary. They think that as much good can be accomplished by the diffusion of missionary literature without the trouble and expense of sending priests into the field to give their entire time to the work. But the missionary who has had experience of the work feels more and more keenly the almost absolute necessity of personal works. Books, literature, lectures may all help—and do help—but it is the face to face interview which is most instrumental in winning converts for the faith.

A priest who has been most successful in missionary work particularly in the South, lately said: "The priest may preach and literature may be distributed, but if there is not a priest to go around from house to house and gather the fruit, it will go to waste and never be preserved in the house of God. Most of my converts have come from personal visits and talks, and, without these, I fear few would have been brought into the Church, however much convinced of its truth. I expect to continue the instruction of my converts here for some time; at least as I am convinced this is the most effective work I can do."

This man gives the two great points which all missionaries agree in, first, the necessity of personal communication with those whom he is seeking to convert; second, personal instruction of inquirers and converts after the formal class of the mission. This last indeed, the missionary considers "the most efficacious work" which he can do.

Presence in the Holy Eucharist. At this time she knew nothing of Catholic teaching and so she consulted several ministers asking for explanations of the Scripture passages, but none could give any which seemed to her satisfactory. Catholic books by chance fell into her hands, but although she read those diligently, she still had difficulties which she could not solve. She lapsed into a non church going, nearly sceptical condition and was near losing the little faith she had.

For five years she remained in this unhappy condition—or rather her state seemed to get more dark and hopeless. Then, by chance, a non-Catholic mission was given in the place where she lived. She attended; she heard the doctrines of the Church preached concerning the Holy Sacraments; she sought the missionary and laid her difficulties before him. It took but a few interviews, now that she could talk to a Catholic to convince her of the truth of the Church and that here, at last, was the teaching she had so long been groping after. "That is the Church for me," she exclaimed and was at once baptized. She is now a devout and practical Catholic.

"And you see, the missionary concluded, if she had not been able to see and talk to a priest—if her only information was gained from books, it seems likely—humanly speaking—that she never would have been convinced and come to the knowledge of the Truth."

### OTHER PIOUS ACTS OF THE LATE MARQUIS OF BUTE.

About six miles from the city of Elgin in Scotland is situated the ruins of the Priory of Pincard which until lately was the property of the Duke of Fife. Besides its historic memories it possesses some fine specimens of architectural beauty.

On the disruption of the Presbyterian Church the Free Church section obtained the use of a wing of the building which they transformed into a place of worship. Another portion of the ruin was used by the tenant of the farm on which it stood as a stable or byre for the shelter of his cattle, and such was the condition of the revered spot when the writer viewed it forty years ago.

The late Marquis purchased the Priory of Pincard, and his first act thereafter was to present the congregation of worshippers therein with another site near by, to which they soon afterwards removed.

Somewhat three years ago they appeared in the Record a report of the purchase by the late Marquis of the Greyfriars' Abbey in the City of Elgin, the property also of the Duke of Fife—that a solemn High Mass was celebrated in the ruin, at which he assisted by reading a portion of the Ordinary—that many of the high dignitaries of the Church were present, and it was also said that a large sum of money was to be spent on the ruin.

As I spent many of my younger years in Elgin and had the opportunity of knowing the severe anti-Catholic spirit of the people, and could place in contrast with the same the grand and numerous evidences of the Catholic and surrounding "light" of Moray, I have watched this turn of events with a more than ordinary degree of interest.

I have written to several sources for information, and last year I received two communications from a correspondent who resides in Aberdeen. In March he informs me that:

"The dwelling house of Grey friars came to be occupied some time ago by the Sisters of Mary, then the whole place and grounds were bought by the Marquis of Bute. Very many rumors are going about the thought by the Marquis of Bute, what he is the ultimate intention of the Marquis, or priest here told us some time ago, no one knew, not even our Bishop. However, as soon as he came into possession he commenced to restore the old chapel. You will mind on the ruin, I am sure. To make sure that every thing would be as near as possible to what was at first, the foundations were carefully laid bare and evidence from Ireland and other countries, where the Franciscans had such monasteries, was procured. It appears that in all their buildings they followed a general plan. Then a quarry was sought and found with stone to match as nearly as possible the standing walls, which were retained.

"After it was so far finished the chapel was formally opened by Bishop Macdonald. The Marquis and Marchioness were there, and there was a great crowd, principally Protestants. High Mass was celebrated by the Bishop, but I have not heard that Mass has been said in it again, unless it may be that the Sisters use it as a chapel."

In July also of last year I received a sketch of the restored parts which I find corresponds exactly with the Trapist Monastery at Gethsemani, Kentucky, and my correspondent writes: "I had time to take a turn down to Greyfriars. The mason work is about complete, except perhaps a few details, and the roofing is complete. As far as possible the original plan has been followed. The slates are gray, about one inch thick. The sketch I send will give you an idea of how the restoration

has been carried out. The chapel is finished. It is a long, narrow building. All the standing walls were left, and the gaps built of stone as near as possible the color of the old stone. The stone work of the windows (tracery) are all new except one. The floor is covered with gray slabs and the grave stones that were scattered over the place are now part of the floor. The walls are finished inside and out the same. The joints of the rubble masonry are pointed with cement and each joint shown by a line. I liked this finished irregularity very much. The ceiling is one arch from end to end. The chapel is in two parts. The eastern half with the high altar is apparently for the monks specially, as it is filled with stalls on the floor. In the centre there is a platform reaching from side to side: it is about ten feet above the floor and you reach it by a spiral stair. Under this platform there are two altars—one at each side—and the space between is filled with an iron grill. This half of the chapel is apparently for the public, but as there are no seats the people will have to learn to kneel on the bare stone floor.

Fifty years ago I could not have believed that the trend of thought would have advanced so far in religious zeal as it does now. Not only is the trend of the late Marquis of Bute, but is emphasized by the fact that the Duke of Fife disposed of two of the fairest gems of his property, being doubtless aware of the purpose for which they were intended.

### APOSTOLATE OF THE LAYMAN.

His Influence for Catholicity in the Community.

It is often a puzzle to many good Catholics how it is that non-Catholics can be in good faith in this country where the opportunities of learning about the doctrine of the Catholic Church are so many.

There is now scarcely a town that has not a well appointed church. There are eleven thousand priests actively at work ministering to the people about them. There is an abundant supply of literature to be had for the asking, and in many instances forced into the hands of non-Catholics. Yet we come across in our missionary work innumerable instances of well educated people as ignorant of the teachings of the Church as they are of the number of birds in the air or of the fishes in the sea. How much these people are responsible it is not for us to judge, but the fact remains they know nothing about the Church and seemingly do not feel in their own consciences any responsibility for their ignorance.

The time has come for the Catholic layman to ask himself how much of blame is to be attached to his own attitude in this matter. A priest may talk till his breath falls him, and offend more than it is of avail with non-Catholics. His efforts are discounted by them. They say of him, "It is his business to so talk," etc. But the layman has many opportunities which are denied the priest. He is closer to his brother layman. He is in business with him or he meets him in the daily walks of life or should der to shoulder with him in political or public life.

How well is the Catholic layman equipped for the apostolate?

The average layman knows that there are missionaries some where in the country who are carrying the truth to his non-Catholic brethren, but first because he does not think he fails to appreciate the great need of such work and the cordial response which it meets from Protestants. One or two instances will serve to illustrate our meaning.

A non-Catholic mission was recently given at a small village in Alabama. It was a little place, but still it possessed a Catholic church and two or three Protestant places of worship. It was the sort of place where all the inhabitants know each other by name and are conversant with one another's affairs. During the mission a certain well known business man was noticed attending all the meetings and carefully listening to all that was said. One of the missionaries sought him out and spoke to him. The man said that "he was a Protestant;" that he had lived in the village for twenty three years, and that yet this was the first occasion that he had ever set foot within the Catholic church, and he supposed that if it had not been for the mission being held he never would have done so.

Such a fact seems incredible in a little place such as this was, and yet it is true. The man for the first time in his life heard the truths of the faith, although had been dwelling among Catholics for years. An instance like this shows how the Church is brought to persons who are really in a condition of inconceivable ignorance—brought to them as it never could be in any other way.

Another instance illustrates the same point. At a recently given mission in the South, it was noticed that many of the Protestant ministers attended and paid heed to the words spoken and asked many intelligent and respectful questions. One of them was interviewed on the subject, and when asked his opinion of the mis-

sion "Why," he replied "it is a most wonderful thing. All my life I have been hearing about Catholics and reading books condemnatory of their teachings, but I have never talked to a Catholic priest before; I have never had a chance to do so."

The minister was then asked what he thought about the teaching he had heard and what was his opinion of the Church: "I understand the belief of Catholics, now," he replied, "where, as before it was simply inconceivable to me how any intelligent being could accept the doctrines which I understood were attributed to them. I see now that if a person really lives up to the teaching of the Catholic Church he must be a very good man indeed."

Here the point is touched exactly: these men do not know, and they do not know because they never have any available opportunity to learn.

"How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher?"

In another town the Protestant ministers, after coming to hear the addresses to non-Catholics, exhorted their own people to attend, telling them that the Catholic doctrines would reach them first hand and they would be able to form an intelligent and unbiased opinion as to what Catholics really did believe. Moreover, one of them said "It was only by Christians coming together in this way and making clear their several religious convictions—it was only thus that there could be brought about a reunion of Christendom and a gathering together into one of all who believe in Christ."

It is the awakening of such a spirit as that which gives a real encouragement to the Catholic missionary, for he knows that the truth is so mighty that it must prevail if it only be known, and the real reunion of Christendom is bringing all men into the fold of Christ by allegiance to the Apostolic See.

A report has recently been made public of the work of the missionaries associated with the house of missions of the Paulist Fathers in Tennessee. From the 15th of June to the 31st of December they gave 13 retreats, 6 Catholic and 2 non-Catholic missions, in which 55 converts were received and 186 left under instruction.

### OUT OF PENAL DAYS IN ENGLAND, TWO HUNDRED YEARS AGO.

The Last Letter of an English Catholic Lady of Family, Mother of the Rev. Alban Butler, Author of "The Lives of the Saints."

"My dear children—Since it pleases Almighty God to take me out of this world, as no doubt you will be long, I am no longer a useful parent to you, for no person ought to be thought necessary in this world when God thinks proper to take them out of it; I hope you will offer the loss of me with a resignation suitable to the religion you are of, and offer yourselves. He who makes you orphans so young without a parent to take care of you, will take you into his protection and Fatherly care, if you do love and serve Him. Who is the author of all goodness. Above all things, prepare yourselves while you are young to suffer patiently what afflictions He shall think proper to lay upon you; for it is by His will that His best servants. In the first place, give Him thanks for your education in the true faith, (which many thousands want) and then I beg of you earnestly to persist in His doctrine, what state of life you shall undertake, whether it be for religion (as ecclesiastics), or to get your livings in the world. No doubt but you may be saved either way, if you do your duty to God, your neighbor and yourselves. And I beg of you to make constant resolutions rather to die a thousand times, if possible, than quit your faith; and always have in your thoughts what you would think of were you as nigh death as I now think myself. There is no preparation for a good death but a good life. Do not omit your prayers, and make an act of contrition and examen of conscience every night, and request the Blessed Sacraments of the Church. I am so weak I can say no more to you, but I pray God bless and direct you, and your friends to take care of you. Lastly, I beg of you never to forget to pray for your poor father and mother when they are not capable of helping themselves; so I take leave of you, hoping to meet you in heaven, to be happy for all eternity."

YOUR AFFECTIONATE MOTHER.

### APPROACH OF LENT.

Ash Wednesday falls this year on the 20th of February, and as this is the Jubilee year all Catholics should try to make the holy season of Lent what the Church intends it to be, a season of penance and prayer. All of us are so ready when Lent commences to excuse ourselves on all sorts of trivial pretences from a strict observance. Let us this year observe it well. For we are taught that unless we do penance we cannot be saved.—Catholic Columbian.

### ALBAN BUTLER'S IDEAL OF A PRIEST "ON THE MISSION."

He had the highest opinion of a good missionary, and frequently declared that he knew of no situation so much to be envied, while the missionary had a love of his duties, and confined himself to them; none so miserable, when the minister had lost the love of them, and was fond of the pleasures of life. "Such a one," he used to say, "would seldom have the means of gratifying his taste for pleasure; he would frequently find that, in company, if he met with outward civility, he was the object of silent blame; and that if he gave pleasure as a companion, no one would resort to him as a priest."