The Catholic Record.

Lordon Saturday, December, 10,1898 BOYS' SOCIETIES.

We are glad to notice that our articles on Boys' Societies are attracting some attention. We cherish the hope that the New Year will usher in an era of energy in this direction. It work that is needed. It will demand time and self-sacrifice but it will bear fruit a thousand fold. We hope to return to the subject in a future issue.

A GOOD OMEN.

The "Kindly Light" is leading many to the true fold. The labors of Apostolic men and the example of good Catholics, who, conscious of their responsibility, show by their lives that they have the God of truth and love within them, are battering down the walls of prejudice and misrepresentation. Our separated brethren do not attach the same credence as formerly to puipit fairy tales. They are investigating the claims of Catholicity, and will see for themselves on what basis they rest and of what material are composed the objections against them. They will see that the unity which the Redeemer left as heritage and distinctive mark of his children cannot be claimed by the sects, who, without authority, are drifting slowly to annihilation. The "criticism," so called, is playing havoc

with the Bible. The ministers do not venture to enunciate anything save moral platitudes or political disquisitions. Our friends have been robbed and wounded, and let us hope that they may not wait long for the Good Samaritan.

"SOCIETY'S" INCONSISTENCY.

The members of a society established in order to prevent cruelty to animals waxed angry because Catholics did not participate in their enthusiasm, and were reminded by a Catholic prelate that they did not know what they were talking about. Cruelty to animals is, of course, condemnable, and is so regarded by every sane individual. But we should like to understand why the members of those societies are so merciless in their condemnation of the teamster who tiluses his cattle, and so lenient toward the gentlemen of leisure who boast of their prowess in the hunting field and herald themselves to the world as the killers of so many braces of patridges, etc. We confess to our inability of seeing how this, when judged by their principles, can be declared void of evil. We do not say that it is so because Catholic philosophy teaches us the foundation of rights no duties of any kind to lower ani-

But we must not take the members too seriously. The man who is very kind to his horses may be very unkind to his groom, and the tender-hearted ladies who indulge in rhapsody on our duties to animals are sometimes very inconsiderate to their domestics. We say "inconsiderate" because journalistic etiquette forbids unparliamentary language; but the manner in which some servants are treated-the unceasing toil to which they are subjected by the individuals who are on the alert for the overworked horse and the ill-fed cow-would justify any one in using some good Angle-Saxon expletives. But it a fad baptized at the font of society, and having as sponsors the individuals who dress, eat and talk according to the dictates of fashion.

THE REASON WHY.

The Ave Maria has in a recent issue a timely article entitled : An Apostacy with a Moral. It tells us of a young lady who became conspicuous as a Theosophist. She rejoices in the name of Marie Agnes Walsh, and was in the days of her youth and "ignorance" a Catholic. She may have been a starpupil in the Sunday school; but she never really mastered the lessons of the Catechism, and hence her downfall. A sound knowledge of the truths of our religion is ever a barrier to the onrush of infidelity, but ill-instructed Catholics are the sport of every passing wind of error and spiritual indiffer-

A fact, too obvious to be overlooked, is that the average Catholic has a very modest knowledge of the and we deplore the loss of the

no practical value. We are weary with the condemning of this criminal ignorance: and we content ourselves with saying that the man who cannot show reason for his allegiance to his creed, knows not, to say the least, of the pricelessigift of faith.

One reason of this is that so soon as school days are over the catechism is abandoned and relegated amidst the relics of childhood. Life's work begias and life's interests absorb every energy. The teachings of life eternal lose their savor, and the Catholic becomes in time an inert member of the body of Christ, prone to criticize and indifferent to its interests.

The importance of the catechism cannot be over-estimated. It should be taught thoroughly. Laymen should consider its teaching not only a duty but a sacred privilege.

What infinite possibilities are there for men of good will who, even as Veronica in the olden days burst thorough the ranks of the mocking soldiers and wiped from off the face of the Redeemer the spittle with which it was befouled, burst through the bonds of custom and indifference and endeavor to do what is in them, to remove disfigurement from the Church, the body of Christ.

Looking at things in their true light, we must say that the honor of teaching human souls to know and to love God is greater than any which is in the gift of the world. It brings indeed no notoriety, which after all is but the caprice of the multitude, but it gives a peace which comforts us here, and becomes, in the land beyond the grave, unchangeable.

THE PARENTS ARE TO BLAME.

One reason of the little esteem in which the Catechism is held is the indifference of parents. The father may be thoroughly respectable but is immersed in the selfishness which belongs to a worldly life. They may be very anxious about religious instruction, but their mode of life does not warrant us in supposing it. Children are very observant, and when they hear much talk about the improving of one's condition and of the indispensable necessity of acquiring secular knowledge as a means to it, and see the Arithmetic more in honor than the Catechism, they get the idea that to have fine clothes, to surpass one's neighbor in extravagance and to obtain the things of which they hear so much at the fireside, the Catechism can give them little assistance. If parents would it for a certainty. These sincere and duties, and tells us that we have show a respect for the Catechism, and people are really members of the "soul act it out in their lives, the children would not only study it but remember

A SIMPLER CATECHISM.

We have often thought that a simpler catechism than that of Butler's should be placed in the hands of begin ners. Butler's is indeed a classic The vast amount of knowledge within its covers is accurate in expression and admirably systematized, and as a compendium of Catholic doctrine it has no rival. But the child is apt to be affrighted at the big words, and the labor of learning them becomes irksome. If some of our learned priests would draft a simple Catechism for the use of beginners they would earn the gratitude of a great many little boys and girls.

CHARITY THAT CHEERS,

The poorest of us can dispense alm these days. There are other things besides a well filled basket or an embroidered bit of wearing apparel. We are richer than we seem to be. can cheer by our words. It costs nothing, and returns to us with interest. Many look for sympathy, and, alas! too They in vain look for seldom find it. one with whom they may establish a kinship of heart and mind-a heart that answers to every need and throb of their own, and which understands Therefore, the unuttered thought. learn to sympathize. Again, we are Let us forget self in maktoo selfish. This will give us a ing others happy. This will give us a taste of heaven, and, moreover, help us to forget our own miseries. We, also, considering the feelings of lack in others and cause more harm than we are aware of. We ought to get into the habit of giving. Let it be anything, be it but a smile, for such prac-tices enlarge the heart. Someone says tices enlarge the heart. that old-time courtesy is passing away,

faith within him; and this is, in a real gentle men and women of the old school. All these good qualities not only mark the person of refinement but the true Christian and the saint. Let us open our hearts to newer and better things. Do it when we recall the Saviour's birth-we will please Him by thus imitating Him, make others and ourselves happy, and practice the charity that cheers — Carmelite Review.

CHURCH UNITY.

We have received from the Rev. Silliman Blagden, of Boston, Mass, a communication thanking us for our insertion of an article from his pen denouncing the intolerance of that remnant of the English penal code by which the sovereign of Great Britain binds himself, or herself, by oath, on the day of coronation, to maintain Protestantism, and always to abjure Catholicism, and especially the doctrines of Transubstantiation and the Pope's

supremacy. The Rev. Mr. Blagden is a strenu ous advocate of Christian Unity, and he sends us the following communication with the object to promote a better feeling between Catholics and Protestants, and thus also to bring about that

unity for which he is laboring. While gladly publishing Mr. Blag den's communication, we feel it neces sary to remark that we cannot by any means agree with the principle laid down in it, that the revealed truths taught by the Catholic Church and rejected by Protestants, are "non essentials." Christ intended that His faith as He promulgated it, and without which His Apostle declares "it is impossible to please God," should be accepted by all men, and it is injurious to God to reject a single article thereof. Nevertheless God Himself permits the tares and the wheat to grow up together, and error is thus found on earth at the same time with truth. We may, therefore, adhere to the truth and endeavor to propagate it in accordance with the divine will, while not persecuting or calumniating those who do not see things in the same way as ourselves.

There is an obligation upon all to believe what God has taught. Invincible ignorance of what He has taught is the only ex cuse which can be pleaded as taking away the sinfulness of rejecting that teaching. While believing, therefore, that it is the duty of Protestants to investigate the claims of the Catholic Church, we may freely admit that there are many sincere souls among them who are truly desirous of knowing the truth, and who would willing. ly embrace it if only they could know iorly they are not united thereto. Those who are not sincerely seeking the truth, and are, therefore, not of the soul or body of the Church, are certainly responsible before God for rejecting Him: but their responsibility is to God. and not to us, and we have neither the obligation nor the right to persecute them on account of their religious proclivities or preferences. pray for them, however, that they may e brought to know the truth, and that they may become members of the one fold of which Jesus Christ is the shep herd and protector.

THE REV. SILLIMAN BLAGDEN'S LETTER. The following letters have recently been received by Rev. Silliman Biagden, which pleasantly confirm, corroborate and endors his labors and writings in behalf of "Chris-

ian Unity."

The first two were particularly calledforth by his article entitled,—A Cry of Warning in behalf of "Christian Unity." which was published in the Brooklyn Standard Union, the Frederick, Md, News, and several Catholic papers.

Catasauqua, Pa., Sept. 20th, '98.

Rev. dear Sir.—Having read your letter to Mr. Hammond. I beg to congratulate you. The Paulist Fathers who are now here giving a mission to Catholics and non Catholics extend to you the right hand of fellowship and encouragement, and they request me to state that you have a large share in their prayers.

state that your prayers.
I beg to remain,
Yours sincerely,
Peter A. Quinn.

The next communication is from H. A. Wimbush, of 602 McPhee Block, Denver, Colorado, and dated Sept. 24, 1898, and evoked by the above mentioned letter.—A Cry of Warning, etc., which was originally addressed to Rev. Edward Payson Hammond. of Hartford, Connecticut;—wherein he writes as follows:

Doubting in my mind as to the possibility of the address being sufficient, I take the liberty of writing you after having read in a Catholic Paper your letter Dear Brother

Hammond."

"The warmth of your words impress me so much. I cannot refrain from congratulation of you. This you may appreciate, when I say that on Sunday last only I celebrated my twenty-ninth anniversary of my marriage to the Bride of Christ.

Yours.

The next letter is from Colonel Thayer S. Abert, U. S. A., of Washington, D. C., and a member of the Protestant Episcopal Church. A gentleman well advanced in years and one of much reading, travel and experience; he writes as follows—

Metropolitan Club,

Washington, Nov. 13, 1898.

Washington, Nov. 13, 1898.

Rev. Silliman Blagden;
My dear Mr. Blagden;
My dear Mr. Blagden;
Many thanks for your kind letter. I am not "seared" at your Catholicity.
Unity can be secured only by your course—ignoring differences.
Many great and able and good men have essayed the same thing—Unity.
Leibnitz tried it,—Franklin and Lord Despencer labored to the same end, but Franklin was sent on public duty to France.
I am not acquainted with the details of their plan, but I do not think it can be better than yours—that of ignoring differences.
Our Lord treated Judaism in the same manner.

And now, dear Mr. Editor, I am sure you will generously grant me a little more of your valuable space to add the following, which has been brought to my attention, since sending you the above pleasant letters. I have just been told upon reliable authority, that at a recent semi dinner and conversational meeting, of some Boston Protestant clergymen here in this city, the most uncharitable, erroneous, and even blasphemous criticisms and assertions were made respecting the Catholic Church ; which is, of course, as much of a Divine institution, as is the Protestant one : and the former is certainly the oldest.

Now these outrageous remarks and utterances, only sadly show, the de plorable and inexcusable ignorance, bigotry, and prejudice of their authors who as ministers of the Gaspel, should surely know, and behave better. And it is another illustration of the old say "that it is all according to how ing,

you are raised! These men were raised wrong; they were probably raised in an intellectnal atmosphere of spiritual ignorance, bigotry, prejudice and hate of every thing Catholic! And just as the Chinese having been "raised" from time immemorial, to bind-up and deform their infants' feet, because they think so to do, is right and beautiful; and just as they and other heathen nations " raised " to observe and have been practice all manner and kind of heathenish and devilish customs, religions and practices for hundreds and hundreds of years; and so cannot now, excepting some Christian converts, and other few exceptional cases, be made to see the error, and sin, and

wickedness of their ways, and brought to reformation of manners and to true repentance unto life, and to love for and in obedience to Christ's Gospel: and all because they have been "raised" wrong! Just so exactly, the ministers who abuse, slander, and libel the Catholic Church; and also those mistaken priests and others, who say and write un Christian, and conse quently unrighteous things, about the Protestant Church; have all been "raised" wrong; that is, in just so far, as they are guilty of palpable error. And in behalf of and for the sake of Christian Unity, we wish to put these mistaken and sinning ministers, right. And they must be spiritually enlightaned, and carefully taught and in-structed in the A. B. C. of "Christian Unity," which is to both respect, love, and reverence every soul, everywhere churches, who also loves and in all Jesus. And that they must not by any means believe all that they hear and read; until they have first tried, ex amined, and proven its truth or falsity. And that they must read Catholic book histories, and sermons, as well as Protestant ones; in order to see things, from both sides; so they can be posted, well, and thoroughly informed, upon both sides as well; for over both the Protestant and Catholic Church, are the Inspired, Infallible, and Divine Words -one Lord, one Faith, and one Bap-These blessed Words embrace tism! and include all true, full-fledged, orthodox Christians, and genuine of Christ Almighty, all the wide world over; and they bind us all up together in the great "bundle of life," " whether we will or nct, so long as we love, obey and glorify Jesus as God, in sincerity and in truth! And then, Protestants and Catholics should take pains, and make it a religious duty, to become acquainted with each other, personally and experimentally; especially priests ninisters, prelates and clergymen, ministers, prelates ooth Catholics and Protestants, should make it a Christian duty, and religious cross, to become so well acquainted with each other, and with the ways, customs, and doctrines of Catholicism and Protestantism, as to stop and make impossible, such exhibitions of most reprehensible ignorance, bigotry, prejudice, and hate, as mentioned in the beginning of this article.

And so that, on the other hand, all Clergymen, both Protestant and Catholic, will agree to disagree, upon what we can't agree, since these are generally non-essentials; and because as a rule, we are all thoroughly agreed upon and in love with, the great and essential and fundamental principles, and doctrines, and dogmas of the one

ten",-" And we are his witnesses of formable to their words. tian Unity "; and then work and pray life." for its consummation (not in our way, by any means,) but in God's own time that He does not practise in an eminent and Divine way! And to this end, I degree. beg of you, dear Mr. Editor, to en He taught by words. Jesus, say deavor to find the room for, and to Gospel, began to do and to teach. squeeze in, the accompanying short, are drawn toward Him more by the squeeze in, the accompanying short, and remarkably el quent, true, and traditions of the Jewish people—
The Catholic Church is a reformed Churche and Cardinal Gibbons and Archbishop Keane are examples of Christian Charity—
But letters, unless long, are misleading, for want of fullness; so I say no more.

Yours truly,
T. S. Abert.

Squeeze in, the accompanying short, and re drawn toward Him more by charm of His life than by the subling of His doctrine and by the eloque of His words. The sermon of Saviour inspires us, indeed, with catholic Church possesses! And dear reader, while reading it, remember the following incident in the Cardin spoke. The most admired discussions and traditions of the Jewish people—

Saviour inspires us, indeed, with each possesses! And dear reader, while reading it, remember the following incident in the Cardin spoke. The most admired discussions and traditions of the latest true, and are drawn toward Him more by charm of His life than by the subling of His doctrine and by the eloque of His words. The sermon of Saviour inspires us, indeed, with each process.

The catholic Church possesses! And dear reader, while reading it, remember the following incident in the Cardin by the subling of His doctrine and by the eloque of His words. The sermon of Saviour inspires us, indeed, with each process of the state of the state of His doctrine and by the subling of His doctrine and by the eloque of His doctrine and by the subling of His doctrine and by the eloque of His doctrine and by the subling of His doctrine and by the subling of His doctrine and by the eloque of His doctrine and b and remarkably eliquent, true, and charm of His life than by the sublimity inspiring sermon, recently delivered of His doctrine and by the eloquence that you may see he al's early life, practices what he preaches.

Years ago, when Cardinal Gibbons was only a priest, there was an epide-mic of small pox in Baltimore. Many people left the city on account of it but the priest Gibbons remained at his mission to the preaching of the world, religious post of duty : he continued to like the Scribes and Pharisees, without live and preach the Gospel in their illustrating that word by His glorious midst, and to visit the sick and dying, example, He would never have caused and minister unto them the consolations that mighty moral revolution which of religion. There was one poor has changed the face of the world, nor colored man dying of the dread disease; everyone had forsaken him; no one dared to go near him; but the faithful ting of the sun. When Our Lord was priest Gibbons, at the risk of his life, asked by the disciples of John the Bap visited this poor colored man dying of small pox, nursed him, ministered to He laid more stress on His deeds than his dying wants and necessities, both compelled to become his undertaker, and buried him, because no one else would do it

burning, and shining light, for Him, Who has said — "Ego Sum Lux Muudi !" John 8:12.

And behold, dear reader, wicked it is, to abuse, slander, libel, malign and traduce such a man, and men, as you will read below for yourself, in Cardinal Gibbons' sermon, wherein he writes himself out so to speak, that he is; and as most of them also are too, in the Catholic Church ; and recollect that these men are the offspring and fruit of this self sameCatholic Church, which some blind and sinful ignoramuses take upon themselves to speak against, and blaspheme!
And it is indeed wonderful that God,

who struck dead Ananias and Sapphira for lying to the Holy Ghost, does not also and likewise reward these slanderers and libellers of the Catholic Cnurch, according to their works?

Herein, again, we see God's wondrous tercy! Let everyone now make mercy! haste to cultivate the desire, and then to work and pray for "Christian Unity," with such a man of God, and with such a Church of Christ, as Cardinal Gibbons shows both to be, in the following Sermon, copied from the "Church News" of Washington, D. C., of Nov. 12, 1898.

SERMON BY CARDINAL GIBBONS.

"Christ's Sermon on the Mount." spoke in part as follows:

"When a Christian statesman, conspicuous for his civic virtues and the integrity of his private life, addresses are the merciful, for they shall obtain the public on some great political issue, mercy, we are delighted with His dochis words are received with marked trine, but we are more profoundly merit of his arguments and the elo desert, and when quence with which they are presented ; sight to the blind, hearing to the dea employs the same arguments his words says :

because their lives did not always com- from pare with their words.

in the cause of righteousness we find of His substance. and bearing deeper wounds. is Faith in, Love for, and Obedience and Zeno lose much of their savor be- ness, your consolation in sorrow, your Yours.

H. A. Wimbush,

Convert. to Jesus as God! And "It is writ-cause their lives were not always con-life in death."

these things; and so is also the Holy Aurelius taught sublime self-denial, Ghost, whom God hath given to them but said no word about eternal life. that obey him." (Acts 5, 32) There but said no word about eternal life. But we have no apology to offer for it all is, in a nut shell! There is the cour Master. We need no mantle to hide His faults. He alone is above repold dictum is true,—"Qui nucleum proach, and can say of Himself: which nucleum frangat"! And so that "Which of you can convict Me of sin?" we may learn to really respect and He alone can say: 'Follow Me. I am love each other, and try to help one the way and the truth and the life, another Heavenwards; and cultivate He that followeth Me walketh not in a desire for Christ-commanded "Chris darkness, but shall have the light of

He taught by example before see and realize what grand and Christ | Saviour inspires us, indeed, with an esteem for virtue, but His conduct stimulates us to the practise of it. reader, while reading it, remember Never did any man speak as Jesus spoke. The most admired discourse He ever delivered was the sermon on the Mount. But even the sermon on the Mount yields in force and pales before the sermon on the cross.

we find elequence in action. "If Our Lord has restricted His would He be adored to-day by millions of disciples from the rising to the settist whether He was the true Messiah on His words to prove that He was the temporal and religious; and then was Messiah. Go, He says, and relate to John what ye have heard and seen. The blind see, the lame walk, the lepers are cleaneed, and the poor have Surely Cardinal Gibbons is a bright, the Gospel preached to them.

"Beautiful above the sons of men does Jesus appear to me in his glorious transfiguration, when His face shone like the sun, and His garments became white as snow; but far more beautiful is He to me when suspended from the cross. The crown of thorns is more comforting to my soul than the halo which encircles His brow on Mount Tabor. Let us now illustrate these principles by an application to the ser-mon on the Mount. When we hear Our Saviour on the Mount saying : Blessed are the poor in spirit, for theirs is the kingdom of heaven,' we are impressed with the sublimity of His teaching. But when we see Him in His infancy lying in a manger and experiencing all the privations of poverty, when what few men can say, what scarcely the tramp can say of himself, we see him in mature life saying of Himself: 'The foxes have holes, the birds of the air have nests, 'The foxes have but the Son of man hath not whereon to lay His head;' then we are made to feel the blessedness of voluntary poverty, and we cherish and embrace our Teacher, who, when He was rich, became poor for our sakes.

"When we hear Our Lord say Blessed are the meek, for they shall possess the land,' we admire the vir-tues of meekness and humility, but Cardinal Gibbons preached an elo quent discourse in the Cathedral, Baltimore, on Sunday, Nov. 6, dwelling on ing Himself with a towel, pouring He water into a basin and washing His Disciples' feet, then, indeed, that virtue acquires for us special attractions.
"When we hear Him say, 'Blessed

attention, and have a commanding in moved when we witness His compassion fluence irrespective of the intrinsic for the hungering multitude in the we see Him giving but if a demagogue and time server and speech to the dumb. When He 'lf you will not forgive, are received with impatience, incred-neither will the Heavenly Father ulity, or a smile, because his official utterances are totally at variance with his public and private life.

old commandment in new words.

But when we see Him praying from Just so of Our Saviour. We admire the beauty of the moral maxims ing, 'Father, forgive them, for they He utters in His sermon on the Mount, know not what they do, He gives us but their intrinsic beauty derives a sublime lesson of forgiveness, never lustre from the example of His spotless life and matchless virtues. They shed a halo on His words. Other men before and after Our Saviour's time have tion for justice sake, for theirs is the left us sublime lessons of morality. I kingdom of heaven, we are in admirmight mention among others Plato, ation of His doctrine, but when we see Socrates, Zeno and Marcus Aurelius the innocent Lamb led as a felon from Seneca has uttered maxims which bear one tribunal to another, when we see a resemblance to those of St. Paul, but the God of Truth accused to His face of the lessons of these men lose their savor being a liar and a hypocrite, we derive such a spectacle a consolation which no language can adequately

e with their words.

No matter how fast we run on the convey.

"If you would, then, be perfect, "If you would, then, "If you would, "If yo road of perfection, He is ever before us, urging us on to the goal of victory. study and imitate the life of Christ, as No matter how high we may soar into it is presented to you in the Gospel. the regions of spiritual life, He is still Look and do according to the pattern hovering above us, inviting us to that is shown you on the Mount, that, ascend higher, as the eagle entices her contemplating our Saviour, you may No matter how earnest admire Him; admiring, you may love ly we fight in the arena of Christian Him; loving, you may embrace Him warfare, we find our Captain in the thick of battle, dealing heavy blows and inspiring us on by His example.

No matter how much we may and you calculate the figure and th No matter how much we may endure splendor of God's glory and the figure

Him laden with a still heavier cross and bearing deeper wounds. He ness, your companion in solitude, your sweetens the most unpalatable ordin- rest in weariness of mind, your teach doctrines, and dogmas of the one only, Christian religion; which