

The Catholic Chronicle

UNITED STATES CATHOLIC FEDERATED SOCIETIES.

The executive of the American Federation of Catholic Societies met in Detroit on Jan. 30th. On the following Sunday a public demonstration was held in the Light Guard armory. Speaking there Bishop McPaul, of Trenton, one of the great leaders in the Federal movement, said: "One of the principal aims of the federation is the unification of all the different Catholic societies. We all honor the Irishman who plods along with love in his heart for his green flag and hope in his breast that some day he will have Home Rule. In the case of the German he is proud of his hills and vales, but as much as he loves his mother country so does his heart expand at the thought that he is truly an American, and his loves goes out to the Stars and Stripes. We must all be Americans—American citizens—and as a Catholic Bishop it is my desire o course that you all be Catholic American citizens. The Irish and the Germans are getting together closer and closer, but we will all have to stand shoulder to shoulder and fight for the great principles of citizenship."

THE CATHOLIC POSITION ON THE SCHOOL QUESTION DEFINED.

"It has been said that we are enemies of the public school. J. as one of the Advisory Board of the federation and a Catholic Bishop, would take this occasion to correct that impression. We do not object to the schools for we feel that the State must have them. But, so far as we are concerned it is not the schools we object to, instead of that it is the system that holds sway in them. It is a wrong atmosphere that is breathed within them. Schools must have religion taught within them. There are three great educators—the Christian church, the Christian home and the Christian school. I would ask you how many homes are there to-day in which the principles of religion are taught? We are told that one hour of catechism in the churches on Sunday is enough but it is not. "In order that the young men of to-day may grow into honest men who will be credits to the country, it is necessary that their education should be supplemented with religion. It is not that we do not like the public schools in which there is no religion—the contrary, they are just the kind needed for the ones that do not favor them and we have no objection; but do not bar us from our ideas of education. Do not go off in a corner and by yourself and prescribe a system we cannot have and then say that you will have to take that medicine or none; pay for the education of our children and if you do not want our kind pay extra for that of yours. No, we do not for that of yours. We want the best object, but would insist on keeping and up-building the present public school education, but on the other hand, we would ask for our share and request that you give it to us."

RELIGION AND EDUCATION MUST BE WOVEN TOGETHER.

"At our last annual convention at Atlantic City the Federation passed a very strong resolution on the educational question and within the past six months in a discussion that has been going on in the press of New York city some very remarkable letters have been written favoring the very thing that the Catholic Church has stood for for ages and the Federation ever since its first existence. The consensus of all the opinions is that we must have religion in all the schools, for religion and education must be woven together. If therefore we do not furnish the goods we do not want the cash, but if we do furnish the means for education with religion, let the State pay for it. We had no means before to support our contention, and now we have, so let us disseminate it. We want the public schools but we do not want the system in vogue in them."

THE DIVORCE AND OTHER EVILS.

"If families are pure and holy, so will the nation be an honest and upright one. The Church denounces divorce in unmeasured terms and so does the Federation. We know that it brings within the threshold a usurper who is a stranger to the children and know also that no matter where the mother of the children is, whether out in the middle of a desert, or on a mountain top, her heart will never cease to beat for the ones she brought forth in pain, and whose love she will never tire of praying for. The Christian home is what the Federation is aiming to protect and to educate the world to the need of doing the same thing in what it is striving for."

"In conclusion I would say that there are five great problems that must be solved by the Federation—the unification of the different Catholic nationalities; the voicing of Catholic opinion; the destruction of divorce the banishment of socialism, and the establishment of uniform secular education. With the solution of just this last the Federation will have merited well of this country."

A Timely Pamphlet

The International Catholic Truth Society has just reprinted an excellent article from the "London Tablet" by the Rt. Rev. Canon Moyes, Theologian of the Archdiocese of Westminster. It is entitled "Characteristics of the Anglican Crisis" and it contains so much that is worthy of the serious attention of earnest High Churchmen to-day that I feel that a debt of gratitude is due to the International Catholic Truth Society for republishing it in permanent form, which has never been done with the sanction of the right reverend author and the proprietors of the newspaper referred to.

After an attentive consideration of Dr. Moyes' article I felt that for me there was but one course to adopt, and I recommend it earnestly to all mothers who appeal (as I then did) to the authority of the "Undivided Church," or the "Orthodox Eastern Communion," as authorities on matters of faith, namely to study the position of the Church in communion with the Apostolic See, not as this position is misrepresented (however unintentionally) by Anglican controversialists, but the authoritative expressions of leading Catholic writers on history and theology.

I am especially anxious that this essay should come to the notice of many in the Anglican Communion, because it was the instrument which God used to open my own eyes to the perilous position which I then occupied, and induce me to undertake a course of study, which is in a comparatively brief space of time led me to apply for admission to the "One Fold of Christ."

Harnack and the Gospels

Father Cuthbert, O.S.F.C., concludes in the February Catholic World his excellent paper on Harnack's "Essence of Christianity." As Harnack is the best exponent of rational Protestantism to-day, so is Father Cuthbert's paper most timely and most valuable as a refutation of the German professor's arguments. "In truth, the germ-fallacy of Professor Harnack's theory is that he seeks the kingdom of God simply here in the present, and in the soul of the individual only. He will not admit that it belongs not so much to the present as to the future, and that it is found not merely in the soul of the individual but in the whole life of humanity reconciled to God. And so he cannot see that religion as we see it here in ordinary life is necessarily an imperfect thing, aiming at the highest, but as yet working its way through various stages, some lower, some higher, of spiritual development. Neither does his theory permit him to recognize the action of the Gospel on secular systems and institutions as part of that world-wide conversion at which Christianity aims. He narrows religion down to mere individual consciousness—the consciousness of God as the Father. He will not admit, as we Catholics claim, that this consciousness is but the foundation of an organic human society, in which by this very consciousness all human energies and relationships are transformed and exalted. No; for him the mere foundation of the entire structure. "Of course to any one who holds by the theory that religion consists wholly and exclusively in individual communion with God, the Catholic monastic ideal can never be wholly intelligible. For the value of the monastic life largely consists in its communion with the wider life of the whole Catholic body. The monk fulfills a function in the organized body of the Church; he is not a mere worldly-shunning ascetic. For though separated from the ordinary life of the world, he yet continues to act on the world, and forms part of the world's life in the Church. "And yet there is a sense in which every Catholic—he be monk or layman—must renounce the world if he would be a perfect Christian. Professor Harnack, though he has caricatured Catholic asceticism and wrongly classified it with Buddhism, has truly perceived a vital difference between the Catholic asceticism and the form of self-denial which he himself admits as necessary to a Christian life. As we have seen, his whole conception of religion is present personal communion with God; he practically denies that fuller realization of religion is eternal, to which Catholic look forward as the ultimate goal of their existence. This fuller and perfect realization is what animates the Catholic; and in view of this eternity he values less the things of time. He does not deny value to temporal things, but he holds them to be of use only as means to the eternal. Even in regard to his knowledge of God, he knows it to be imperfect now and looks forward to a more perfect vision in the future. True to the Gospel, the Catholic looks beyond this present world for the realization of the Gospel promise. To Professor Harnack this view is heresy. If he believes in a life beyond the grave he has such vague and shadowy notions about it that he seeks to complete realization of religion in present earthly communion with God and this, can seem to me, is what these lectures teach, notwithstanding their high religious fervor—that there is no certainty of a proper human existence beyond this earth; that life here is all we need therefore be concerned with, and that religion is but a subjective consciousness of a Higher Being than ourselves, whose nature is good and all-merciful, and with whom whilst we live we may have some sort of personal communion, but of whom we know nothing save that He must have the highest moral attributes we find in man. Therefore we attribute to this Being the attributes of love—the highest attribute of man. And in doing this we become His children. Such in brief is the teaching of these lectures; a mere shadow Theism. But what else can man arrive at, once he rejects the divine authority of the Church? And that is why I said in the beginning that these lectures are the last word of Protestantism."

What Catholics Ought to Be

Catholics ought to be all good Catholics. They ought to be very exemplary in every department and in every relation of life. Good Catholics are good husbands and fathers; good citizens and neighbors; exemplary business and professional men. It ought to be so with all Catholics. It should be enough on inquiring into the character of a man to say, of course, he is a good, honest, reliable man—he is a Catholic. Indeed, worldlings somehow seem to expect it, and when they meet with a nominal Catholic in any department of life who is not up to the mark, who is defective in his moral character, they are disappointed. They may not be able to give an intelligent reason for it, but they have the impression that a member of the Catholic Church ought to be a superior to all others. And they are right. The true Christian is the highest style of man and the true Catholic is the true Christian.

The distinguishing characteristic of the good Catholic is that he is strictly conscientious and always acts from principle. His faith is a living faith, and it pervades all his actions. It controls his conduct in every relation of life. He makes no show about it—he is not on exhibition—he is modest and retiring, but in all matters of principle he is firm as the everlasting hills. You always know where to find him—his word is as good as his bond. He is, of course, faithful in all his Christian duties, and is always ready for every good word and work. He commands, unintentionally, by Anglican controversialists, but the authoritative expressions of leading Catholic writers on history and theology.

Senator Hoar on Bigotry

Distinguished Statesman from Massachusetts Vigorously Denounces Know-Nothingism and the A.P.A.

The autobiography of the venerable Senator Hoar of Massachusetts is just from the press. It is an entertaining record of a wonderfully active life. Writing of Know-nothingism and the A.P.A. Senator Hoar says: "When I came into political life shortly after 1848, I found this anti-Catholic feeling most intense. The Catholics of Massachusetts were, in general, in a very humble class. The immigration, which had well begun before the great Irish famine, was increasing very much by that terrible calamity. "Even then they gave an example—frank which all mankind might take a lesson—of many admirable qualities. They had a most pathetic and touching affection for the Old Country. They had exhibited an incomparable generosity toward the kindred they had left behind. From their scanty earnings, Edward Everett, a high authority, estimates that there were sent twenty millions of dollars in four years to their parents and kindred. WEBSTER SUGGESTS COMBINATION.

"The prejudice of which I have spoken showed itself in some terrible Protestant riots in New Orleans and Baltimore in the burning of the Catholic convent at Charlestown. There was also a strong feeling that the compact body of Catholics always voting, for one political party was a danger to the public security. Of course this feeling manifested itself in the Whig Party, for whose adversary the solid Irish Catholic vote was cast. As early as 1844, after the defeat of Mr. Clay, Mr. Webster made a suggestion—I do not know where it is recorded now, but I was informed of it on good authority at about the time he made it—that there must be some public combination with a view to resist the influence of our foreign element in our politics. "Senator Hoar states that Know-nothingism died in 1857. But it did not die without a struggle. It appeared in a new guise. Political ambition led certain candidates to appeal to the dormant prejudices of a few voters. The Massachusetts statesman describes the methods of the A.P.A. crusaders in the following passage: "THE GROWTH OF PROSCRIPTIVE SOCIETIES. "Secret societies were formed all over the country. The organization, calling itself the American Protective Association, but known popularly as the A.P.A., had its branches all over the North. Its members met in secret, selected their candidates in secret—generally excluding all men who were not known to sympathize with them—and then attended the Republican caucuses to support candidates in whose selection members of that political party who were not in their secret councils had no share. Ambitious candidates for office did not like to encounter such a powerful enmity. They in many cases temporized or coquetted with the A.P.A., if they did not profess to approve its doctrine. "I was to get the 700,000 Catholics in Massachusetts on our side. And when their young men and women are suitable, are intelligent, liberal persons, attached to the school system, I want some of them to be employed as teachers. I don't wish to exclude them from my political support when they are Republicans and agree with me in other matters, but to advocate my opinions in the face of their religious faith. I wish to do I wish to exclude them from being public school teachers, if they keep their particular religious tenets out of their instruction, because of their religious faith, any more than I would have excluded Phil Sheridan from his office in the army, or would have refused to support him for any public office, if he had been non-committal for it. Further, I want to state and advocate my opinions in the face of day; and you may be sure that I shall do this without flinching before anybody's threats or anybody's displeasure or indignation. You, on the other hand, I understand, want to go into a cellar to declare your principles. You want to join an association whose members are ashamed to confess that they belong to it; many of whom without apparent reason, distrust the ability of their fellows. I wish about their membership in it when they are asked about it. You want to mass together the whole Catholic population of Massachusetts to the support of their extreme and wrong-headed priests, if any such can be found. CATHOLICS WORTHY OF TRUST. "When O'Neill, the young Catholic soldier of Worcester, lay dying he said: "Write to my dear mother and tell her I die for my country. Let the union flag be wrapped about me and a fold of it laid around my head." I feel proud that God gave me such a man to be my countryman and townsman. I have very little respect for the American that is not moved and stirred by such a story. If O'Neill had left a daughter who had her father's spirit, I would be willing to trust my child or grandchild to her instruction in secular education in the public school, even if the father had kissed with his last breath the cross on which the Saviour died, or even if the departing soul had received comfort from the lips of Thomas Conaty or John Power or John Ireland or Archbishop Williams. COME OUT IN THE OPEN. Here is Senator Hoar's parting salute to the apostle of the American

Protective Association: "The American Spirit, the Spirit of the Age, the Spirit of Liberty, especially what Roger Williams called 'Soul Liberty,' is able to maintain herself in a field and in a free contest against all comers. Do not compel her to fight in a cellar. Do not compel her to breathe the damp, malarial atmosphere of dark places. The atmosphere of the Republic is the air of the mountain top and the sunlight and the open field. Her emblem is the eagle and not the bat." REBUKES AN A.P.A. APOSTLE. Writing to a Mr. T. C. Evans, who had taken up the cudgels of the American Protective Association, Mr. Hoar has this to say concerning the methods of maintaining the principles of civil and religious liberty: "If you think they are best accomplished by secret societies, by hiding from the face of day, by men who will not acknowledge what they are doing, and by refusing public employment to men and women who think on those subjects exactly as we do, but whose religious faith differs from ours, then I don't agree with you."

Church Music

Bishop Ludden Denounces Modern Choir Abuses. Bishop Ludden, of Syracuse, has made the Pope's recent recommendations in regard to church music the text for a vigorous denunciation of present abuses. "Some of the music," he says, "in our churches is altogether too foot-lightly. The organists seem to have no regard whatever for the relevancy of their music to the sacred functions going on at the other end of the church. The manner of singing some of the selections at times would remind a listener of a gallop horse when it comes to a jump. The singers in the choir make an attack in a glib piece and start for what seems to be the home run, when suddenly they pull up, take breath and begin the same thing all over again. "Abuses creep in and the music of the church the Gregorian Chant, is lost sight of. Light operatic airs take the place of the sublime chant and I have heard the ballad 'Kathleen Auloughan' sung at one of the most solemn services in the Church. "The tearing apart of the sacred text is one of the greatest abuses in our churches. Showers of 'amen's' are heard as frequently and abundantly at the close of a selection as skylarks in a meadow on a June day. What is intended to be most reverent in worship is often a cause of irreverence and 'divinity' among the congregation as they listen to the distorted harmonies floating out from the organ lofts.

Catholicism

Catholicism means, as we regard it belonging to a certain society; existing visibly in the order of life, with clearly defined limitations and boundaries, and with a visible Head. It is not a nebulous entity but a distinct fact. Some of our friends say that nothing is Catholic which can not be proved to have been held or to have existed before the sixth century. Life is short, and I, for one, can not spend the waning years in tedious and tiresome endeavors to find out what was practised or not practised so many hundred years ago. Before one did and out, it might be time to send for the nearest priest and ask for the administration of the last sacraments, the Vatican, and the anointing with the sacramental oil of joy and gladness. The Church of the present is good enough for me; and when the things of earth and sense and time are passing away forever, it would be a waste of energy, and but poor preparation for the life of the world to come, to vex one's self with what Christians did or did not do in the sixth century or any other century. A story used to be told of Pius IX. just before the Vatican Council. Some one had respectfully suggested that something was not in accordance with Catholic tradition. "Catholic tradition!" said Pius Nono. "I—I am Catholic tradition." Exactly. I prefer the Living Voice of the Living Church to the uncertain testimony of wearisome excavations and explorations among the departed who surely may rest in peace. Catholicism is not an antiquarian stagnation, but a living, breathing, energizing, visible, tangible society; ever old—dating from Pentecost,—but ever new; bringing out of her treasures, like the householder in the Gospel, "things new and old," adapting herself in a thousand ways to the needs and necessities of her children in their pilgrimage from earth to heaven, through this vale of tears. —Father Angus.

Catholic Societies and Church Laws

(From the Pittsburg Chronicle.) A sermon was preached in one of our churches on New Year's Day, in which Catholic societies were called to task for holding public festivities in the Advent season. It is regrettable that our societies, in which we take such a laudable pride, should so far forget their duties as practical Catholics to not measure their actions in the mind of the Church. Where an excuse might be formulated and palliated on the part of the individual, there can be no excuse for the society. It poses publicly as a practical Catholic body, and as such must be judged. When it departs from its standard it becomes no longer Catholic in the practical meaning of the word, but, on the contrary, shows an un-Catholic spirit, and invites censure if not condemnation. Ignorance is no plea in excuse; it should not be accepted. It is the imperative duty of a society composed of Catholics to know at all times the regulating and disciplinary laws of the Church in such matters. "One thing," writes Newman, "is certain.—Whatever history teaches, whatever it omits, whatever it exaggerates or extenuates, whatever it says and unsays, at least the Christianity of history is not Protestantism. If ever there was a safe truth it is this." In another place the same great thinker says: "Either the Catholic religion is verily the coming of the unseen world into this, or there is nothing positive, nothing dogmatic, nothing real in any of our notions as to whence we come and whither we go."

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A Widowed Mother's Prayer

(For The Register.) A young mother sat with her babe in her arms, As she fondled his golden tresses, His blue eyes closed and he fell asleep, Lulled to rest by her fond caresses.

She pressed him close to her loving heart, Gazed long on his infant face, For the image and beauty of God were there By the holy baptismal grace.

And her heart was raised to the God of Love, By the sight of her innocent son, And she begged him the place in the Home Above, That the dying Saviour had won.

"O Mother of God, protect my boy For the sake of thy Babe Divine, Preserve him from sin and danger, she cried, By that Immaculate Heart of thine."

A fond mother sat at her window one night, In tears for her much loved son, He was kind-hearted, honest and upright, But left his life's chief work undone.

For in manhood's prime he grew careless, And neglected his duty to God; And the Christian heart of his mother was wrung By the dangerous path he trod.

In her tears she turned to the God of Love, In prayer for her only son, And she begged him the place in the Home Above, That the dying Saviour had won.

"O Mother of God, convert my boy, For the sake of thy Babe Divine, Bring him back to God and his duty, she cried, And you may take him before his time."

A sad mother held her son's head in her arms, As she fondly stroked his hair, His blue eyes closed and he fell asleep Lulled in death by her loving care.

She pressed him close to her breaking heart, And kissed his upturned face, For the peace and mercy of God were there, By the Sacramental Grace.

And her heart was turned to the Father of Love, By the sight of her dying son, And she begged him the place in the Home Above, That the dying Saviour had won.

"O Mother of God, protect my boy, For the sake of thy Son Divine; Assist him now in his dying hour, By thy sorrowful heart of thine."

A lone mother sat by the corpse of her son, With her sad heart steeped in sorrow; For the light and the pride and the joy of her life Would be laid in the grave to-morrow.

In his manhood's bloom he lay shrouded there, In Our Lady's Habit blest, With his blue eyes closed as in sweet repose, He oft lay on that mother's breast.

With her sore heart turned to the Father of Love, Who had taken her only son, She longed for her place in the Home Above, Which the dying Saviour had won.

For the Mother of God had converted her boy, For the sake of her Son Divine; She brought him back to God and his duty, at last, And God took him in His good time.

An old mother prayed at the grave of her son, In sadness and desolation, Till the beads she said for that much-loved one Brought her peaceful resignation.

On Our Lady's feast, 'neath the granite Cross, Fond hands had gently laid him, And she knew that the soul of her son was safe In the Home of the God Who made him.

In faith she still prays to the God of Love, By the grave of her only son, And waits for her place in the Home above, That the dying Saviour had won.

"Loved Mother of God, to thee we fly, In fear, in pain and grief; May the 'Aves' we say, at thy sacred shrine Bring thy children's hearts relief. —Ignatia Marie.

The World's Umbrella (C. D. Stone in March St. Nicholas.) Little Elizabeth is so queer, She thinks that when it's raining here 'Tis raining all the world about, And no little children can go out.

And when I tell her the earth is round She says that then all this our ground Is just a great umbrella wide, Which keeps the drops from the other side.

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