

The Catholic Record.

"Christianus nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

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The Catholic Record.

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SOCIETIES FOR BOYS.

The most important thing in a parish after the church and school should be a society for boys. Monsignor Nugent, a very distinguished friend of children, has pointed out the urgent necessity of bonding our boys into organizations of some kind, and Cardinal Manning has declared that it is a matter of paramount importance that must be taken in hand before our children are lost.

They leave school at an early age, and are soon outside the sphere of our influence. How to get hold of them is a question of difficulty. We sometimes, because of one reason and another, despair, but our philanthropic motives, succeed in in-veiling them into organizations non-sectarian, of course, but surrounded by an atmosphere that tends to our boys positive injury. It seems to us that with a little care and sympathy we might succeed in inducing them to join societies, distinctively Catholic. Here is work for Catholic laymen. It is productive of more good than enterprises for raising money for churches or organs, and has more bearing on the social problem than any amount of lecturing and preaching. We do not wish to be pessimistic, but we say without any hesitation that there are myriads of poor children who remain, because of our apathy and neglect, unwashed and ignorant till the day they die. We have societies, we know, but the children who belong to them do not, owe to educational and family influence, need them to remain firm in the faith. But what becomes of the myriads who drift into the factory or into the lower strata of labor? "They are very dirty and uninteresting," but thoughtful charity might find a means of fashioning them into something better than ornaments for saloons and the police court. Many of them are respectable, a few few their way to positions of influence, but hundreds—and they are the majority—are either lost to the Church or become indifferent Catholics.

We know that our hard worked pastors appreciate the truth of what we are saying, but they cannot do everything. Now, if our laymen who give their time to social functions would bestow a little of it on our boys, organize concerts for them, equip a gymnasium, etc., we should have before long a flourishing society in every parish.

The toll devoted to literary societies and others of that ilk should be given to the boys. What surprises us is the lack of observation of the trend of the times. The spirit of evil is abroad, and busy and successful, if we may judge from the irreverent attitude of many of the little ones. It is the beginning of the whirlwind that will sweep every vestige of faith from their souls. Let us try to ward off this danger. It means a little work, but it means also the extension of God's Kingdom.

"HICKORY" CATHOLICS.

We grow enthusiastic betimes in recording the number of our converts, but if we should sum up the amount of leakage from year to year, our joy would be lessened. We do not refer to converts, because they are few, and of no account, but to those who are tainted with the leprosy of indifference. We make no mention here of those who stay away from the sacraments, but of the individuals who are church-goers, and who affect much interest in everything pertaining to the cause of religion. They will talk now and then of their "grand old faith," but loyalty and filial obedience is another question. They sound well, these few unctuous, laudatory phrases, in an after dinner speech or in an harangue on the hustings, but when it comes to squaring their political or private conduct with its tenets they adopt a method of procedure inconsistent with their declaration. They will then minimize the faith because of force of circumstances, and prove that they forget that faith is from God, and they have nothing to do save to protect and to live it. And such persons pose as representative Catholics, and, wonderful to relate, the title is not denied them!

The man, however, who knows only how to say his beads, but who reverences his Church, has more Catholic vigor and honesty than myriads of these gentry.

They eschew all manner of controversy, even when in very manliness they should give reason for the faith within them, because they love what they term prudence, and what we call servile cowardice, and besides they have a due regard for the feelings of their brethren outside the fold! Such platitudes are uttered day after day, as if the sole aim of a Catholic should be to hide his faith and to maintain friendly relations with his Protestant neighbors.

We are bound, of course, to cultivate peace with all men, but we are not the less bound to guard against slavish compliance and apathy. Cardinal Newman says that a grave matter against such people, is that they are so well thought of by the Protestants about them: "If they respect, esteem and love you, it redounds to your praise, and will gain you a reward; but I mean more than this: I mean they do not respect you, but they like you, because they think of you as of themselves; they see no difference between themselves and you. This is the very reason why they so often take your part, and assert or defend your political rights."

Let us have done with temporizing and nail a lie when we have a chance without considering what "they" will think about us. A "hickory Catholic" has also this characteristic, that he has an abundant vocabulary of denunciatory terms for anyone who differs from him on questions that regard the duties of Catholics. He has generally a hazey notion regarding them, but when a Bishop ventures to point them out he talks like Sir Oracle, becomes abusive and wonderfully eloquent against rights that must be protected against the encroachments of the clergy!

The utterances of any prelate on a scientific question, etc., may indeed be combatted, but when he speaks from out the fulness of wisdom and experience on any matter of duty he is entitled to respectful and filial obedience from a Catholic. His name should not be lightly mentioned at the family fireside and his acts should not be criticized.

He is the standard bearer of the army of Jesus Christ, and we should always presume that what he says and does is ever for the best interest of the army.

Less talking and spouting and more reverence of authority and we shall be better Catholics.

THE FUTURE OF RELIGION.

The Catholic Idea Supplied by Cardinal Gibbons, Monsignor Conaty and Father Malone.

The New York World of last Sunday had a symposium on "The Future of Religion" which was contributed to by leading thinkers in churches of various denominations. The following questions were submitted:

Do you look for the continued increase of the influence of the Christian religion upon modern thought and its power to sway the lives and actions of men?

Are you an optimist or a pessimist in your views of the modern phases of scientific unbelief as affecting the position of the Church? Is unbelief growing with knowledge, or does it wither in the light of higher culture?

Is the gospel of Christ a living power to day in all civilized lands?

Has religion accomplished so much in the nineteenth century that we may fairly look for even more mighty works in the twentieth?

Is your denomination in particular growing in the vital elements of true Christianity as well as in the number of its adherents and the wealth of its churches?

Are the problems of labor and capital and of the warlike spirit between nations likely to be solved by the better enforcement and understanding of the Christian law? These questions are designed to suggest, not to limit, the field of inquiry.

His Eminence Cardinal Gibbons, Monsignor Conaty, rector of the Catholic University, and Rev. Sylvester Malone, the venerable Brooklyn priest, were the Catholic responders.

CARDINAL GIBBONS sent the following answers:

The distinguished characteristics of modern thought may be summed up in two words—a desire for liberty and a desire for truth. While liberty of thought has sometimes led to abuses and has not infrequently degenerated into licentiousness, yet its general tendency has been to seek, untram-

melled by conventionality and arbitrary censorship, the pure and simple truth.

The Christian religion has no reason to fear the full light of truth. As long as men's minds are darkened by ignorance or deceived by half truths, so long will the progress of Christianity be impeded. It is true that Christianity preaches the more the world is devoid of prejudice, the greater liberty men are accorded in seeking truth, and the more enlightened they become concerning the great truths which underlie our physical, moral and social being, the more Christian they will become in thought and act, and the more far reaching will be the influence of Christianity.

True science and true Christianity cannot be at variance, for both teach truth, and from whatever standpoint we look at truth, it still remains essentially one and the same. For God is the author of both. Natural science, the more deeply it is studied, will the more surely and more clearly manifest the solid foundation of supernatural truth. In the study of the phenomena of natural science we are brought face to face with the Creator. In the study of the ethical and social science the Deologue will receive confirmation from experience and reason. Thus it will be seen that the marvelous discoveries of modern times, the daring projects conceived and executed, while eliciting admiration from all and creating unbelief in the weak, will in the end but lay bare the solid foundations of natural truth upon which religious truth is built.

THE GOSPEL OF CHRIST is the greatest living power to day in all civilized lands. Even those who do not profess themselves followers of Him who said, "Love your enemies," are so surrounded by the healthful atmosphere of Christianity that they cannot but breathe its spirit. Christianity manifests its beneficent power in the acts of forbearance, forgiveness and charity, which would call forth our unbounded admiration if the enduring influence of our blessed Saviour had not made them so common.

In the beginning of the present century, the outlook for Christianity from a human standpoint was anything but encouraging. New schemes, new ideas and new theories were eagerly followed by the multitude with little discernment, and oftentimes for the sake of novelty only. The old was set aside because it was old, the new embraced because it promised much and was still untried. Christianity was relegated to the past. But we are growing tired of our toys. The fact is dawning upon us that these novelties are only new editions of old truths which have lost rather than gained by revision. The discoveries of natural science, while offering greater comfort and affording greater facilities in our social intercourse, have thrown little if any light upon the question which humanity still asks: "What is truth?"

THE NOVELTIES OF SCIENCE having failed to answer this question satisfactorily, the disappointment instead of diminishing has only whetted the appetite, and men are more eager for truth than ever. They are turning again to the Church, "the pillar and ground of truth," and with the knowledge which comes of experience with novelties, "they are able to appreciate the more profoundly the truths of Christianity, and exclaim, "O beauty ever ancient, yet ever new!"

In no country as in our own do we find a more striking illustration of what I have said—this atmosphere of constitutional freedom. In the beginning of this century the Catholic population of the United States was about 40,000. To day the Catholic population is between 10,000,000 and 12,000,000. Our material wealth in church buildings, schools and asylums has kept pace with the increase of the faithful.

The fundamental law of Christianity is love of our neighbor. When men have made this law their rule of life in the counting house and foreign office, as well as in the church and home, we shall not have long to wait for all friction between labor and capital to disappear and all "war and rumors of war" to cease.

Christianity offers us the truths she cannot force us to accept them. We shall probably have to receive many hard knocks before we have sense enough to become thorough Christians.

Dr. Conaty writes that never was the church better equipped to meet the demands of the modern spirit, to guide science, illumine the intellect and save society. The Church of Christ, he adds, will live, and the century will be great if it seeks for guidance at her hands.

With the Angels in Heaven.

At the funeral of a pupil in one of the parochial schools in Baltimore the other day, the Mass of the Angels was celebrated, white vestments were worn by the priest, no black was used anywhere, lilies and lights were on the altar, and flowers were on the coffin. The child had gone to God in her innocence, and there could be only joy in her safe arrival home!

REV. MR. BUCKEY A CONVERT.

Newport, R. I., April 4.—Rev. Edward L. Buckey, until recently rector of the fashionable Zabriske Memorial church, which many summer residents attend, has been converted to the Catholic faith. He left Newport last autumn, resigning his charge here with the statement that he had begun to entertain doubts whether the Protestant Episcopal Church was the true Church of God.

His parish, holding him in high regard, offered an extended vacation that he might have full opportunity to consider the matter and return, if he wished, at the end of his furlough. He answered that his conscience would not permit him to do that, and he left for Rome.

Last week he wrote some of his Newport friends that he had embraced the Catholic faith and would enter its priesthood. He came to Newport six years ago from Baltimore, where he was assistant rector of St. Paul's church. In Newport he was very largely instrumental in bringing about the erection of Zabriske Memorial church, which Mrs. Sarah T. Zabriske, of New York, a well known cottager, gave in memory of her mother.

The late Mrs. William Waldorf Astor was one of the best friends of the parish, and after leaving Newport to reside abroad she sent large sums of money to the Rev. Mr. Buckey for the use of the poor.

TOUCHING WORDS OF POPE LEO XIII.

The World's Growing Love for Rome, "The Sacred Metropolis," "The Polar Star of Souls."

Under all circumstances the utterances of His Holiness Pope Leo XIII. demand the attention and admiration of the world. It may be safely said, however, that recent years have not witnessed a more inspiring nor more touching spectacle than that presented to the mind's eye as one reads the words addressed to the assembled Cardinals by the present noble occupant of the chair of Peter on the eighty eighth anniversary of his birth. The address of the Holy Father, was as follows:

"The demonstrations of religious homage to the Pope are always directed to a more elevated idea than that of his person. By honoring the Pontiff honor is rendered to the superhuman institution which he represents, unique by its loftiness of design and grandeur of its attributes. For this reason especially and not for ourselves we receive with joyful heart the manifold acts of homage, always solemn, which accompanied those twenty years of our pontificate, and similarly for this reason we were greatly pleased at the recent significant expressions of affection which you, my Lord Cardinal, referred to and of which the recurring memory of our sacerdotal first fruits were the occasion. The unanimous intent of the crowded battalions of devoted subjects assembled in the adjacent basilica on the 13th of February last was exactly that of saluting the Sovereign Pastor and thereby confessing the prerogative left by Jesus Christ to the Episcopal See of Rome. By the act of their bowing down sensibly to our humble person they bowed down their minds to the divine idea which renders venerable to the whole world the Pontifical stola, and to those acts of submission and love, to those same respectful acclamations answered back in perfect harmony from every side, millions of Italian consciences.

"Therefore outrage should not have been done to an enthusiasm inspired by ideas and sentiments not only honest and unceasing, but also holy and dutiful and none the less outraged was offered. It is not through fortuitous chance, but on the contrary through the design of Heaven that such sentiments religious fervor seems more inflamed everywhere. In the present difficult conditions by which God wills to demonstrate even to the most stubborn that it is He who defends jealously the destinies of the Holy See, it is He who watches from on high and guards His work. However, the persecuted tiara goes on crowning itself with conspicuous lustre, and in comfort for the offenses it has endured it wins for itself the sympathies all the more lively and the love all the more constant of the multitude—love and sympathy that are not confined to this side of the Alps and of the sea, but which are spread abroad through the divine goodness and become more strong and vigorous each day in every country of the civilized world. Let this comforting wave of affection come by all means. It flows forth from the renewed Christian conscience which protests against the iniquitous oppressions and vindicates its right to be and to show itself in the sight of the universe courageously and holily free.

"But how painful it is to see calumniated by so many and so little understood the aspirations of the peoples towards Rome, sacerdotal metropolis, depository of the divine oracles, dispenser of salvation. Why not accept as it is the consoling reality of fact? In the midst of the fitful storms of this forgotten and incredulous century it is the resolute thought of one's own salvation that impels the mind's glance towards the holy city, the polar star of souls: it is the necessity of possessing Jesus Christ that leads nations to the throne of His Vicar. The first root of the moral and social calamities of our age is grounded on the debility of religious feeling. Every right mind, every honest heart solicited for the private and common prosperity ought then to bless the present awakening of Christian spirit as the presage and promise of future salvation. Whenever it be, the Providence of the Lord is not wont, like man, to leave his works unfinished; it has initiated the salutary movement, and sooner or later it will extend and for its own glory bring it to a happy conclusion, for the salvation of the human family. This fruit of mercy we shall not see mature, approaching, as we are, to the end of our days, but our souls rejoice to anticipate it and salute it from afar with its desire and hope. With a willing and grateful soul we accept the worthy greetings of the Sacred College, by you, my Lord Cardinal, so worthily interpreted; and in thanksgiving we impart to you and your venerable colleagues with paternal love the Apostolic Benediction, which we likewise impart to the Bishops, prelates and all others who are here present, greeting us with their pleasing presence."

WHAT WILL THEY SAY?

To tell many an ordinary Christian that he is dominated to a considerable extent by human respect; that in a hundred varying circumstances of his daily life he furnishes a patent instance of moral cowardice; that the unworthy fear of what "the world will say" frequently deters him from acting in full accord with the dictates of his conscience, would be to make a charge that no doubt would be met by an indignant denial, but would, nevertheless, be strictly true.

Human respect, the tribute paid by pusillanimous souls to the more or less fully recognized sovereignty of the world and the world's opinion, is the efficient cause of more sins of deed and omission than the sinners themselves are perhaps aware of. Why is it, for instance, that such a Catholic does not receive the sacraments of penance and the Holy Eucharist more frequently? Why does he not attend daily Mass or sometimes visit the Blessed Sacrament, as he could do without any inconvenience? Is it because he is unconvinced of the sterling advantages of such practices,—because he does not recognize the utility, and it may be the necessity, of his adopting them? Not at all. It is purely and simply because he dreads the comments of his neighbors; flinches at a possible shaft of ridicule; is terrorized by the giant dragon of "what they will say."

Here is another professing Catholic who finds himself in a company where religion and its practices are discussed with a freedom and a total lack of reverence that interiorly wound him. His most sacred beliefs are tossed about without even a semblance of respect; yet he does not open his mouth to offer a word of explanation or protest. Why? Because he might be dubbed a devotee.

At home you habitually bless yourself before any after meals. Why do you fail to make the Sign of the Cross when dining with Protestant friends? Because you don't want to make yourself ridiculous, you will probably answer; and the answer is an open confession that you are influenced by human respect. And so in countless other cases which will suggest themselves to every reader.

Now, can anything be more radically cowardly and despicable than this mode of action—this blushing for the faith that is in one, this constructive denial of Christ? What would be thought of a servant who was ashamed of his master, who had no good word to say of his employer when others were talking ill of him? How would we regard a son who blushed for his parents and was ashamed to pass as their child? What sort of friend should we deem him who, when our reputation was being attacked, our fair fame blackened by foul calumnies, should preserve the strictest silence?

It is assuredly the climax of inconsistency that men should blush for the practices that denote it. We are not ashamed of our honesty, our business integrity, our political consistency. On the contrary, we are proud of it, and often boast of it. We take no shame in rendering to Caesar that which is Caesar's, in giving to our fellowmen that which is their due. Why, then, should we blush to render to God the public homage of our adoration, our love, our gratitude, our zeal? Is piety a crime, devotion a stain on the character? Is fidelity in observing the law of God a standing indictment of emotional insanity?

"Those who deny Me before men," says Christ, "I also will deny before My Father who is in heaven." And, alas! Christ is denied—habitually and multifariously denied—by thousands of those who consider themselves His followers. "What the world will say" rises up as an opponent to the course of action which He commands; and all too often conscience succumbs, and the world is triumphant. Happy those whose personal experience can not supply multiplied instances in which, in little things if not in great, they have

proved themselves slaves to human respect,—have denied Christ before men.—Ave Maria.

RENAN AND ROME.

How His Views Changed Under the Influence of the Imperial City.

Soon after the death of Renan his widow placed in the hands of M. Berthelot the letters which that great chemist had written to her husband and begged him to publish the whole correspondence. The Revue de Paris gives the first instalment of Renan's letters, which run from 1847 to 1892. Some of the most beautiful as well as the most interesting among these letters were sent from Rome, whether Renan went in 1849. He took with him a hostile feeling against the Papal Government. But he confesses that he "had not been a day in Rome before its seductive influence began to tell on his mind." The indefinite charm which so many have felt could not fail to cast its spell over a soul so sensitive to beauty in any form as was that of Renan.

"I am quite changed, my dear friend," he writes. "I am no longer a critical Frenchman; I am no longer indignant; my opinions are all crushed out; I do not know what to say about anything, in fact. * * * Never till now did I understand that this was a popular religion, accepted without criticism by a mass of people which takes its dogmas in a living and true spirit. Let us make no mistake; these people are Catholics as the Arabs are Mahometans. Their religion is the religion * * * a necessity of their very nature. * * * When I came here Rome meant to me the perversion of all religious instinct, and I came ready to laugh at the superstitions of this country. But I have found a civilization, a height of moral law, an ideal poetry of thought. * * * Our idealism is an abstraction—another abstraction—but this is plastic and can adapt itself to any form of expression."

Another fact which greatly impressed Renan was that in Rome there is nothing "antique"—that is to say, the noble buildings, temples, mausoleums, castles, pavements are not set aside as curiosities or kept for show places, but serve a useful purpose in the life of day, though they have sometimes suffered in the process of conversion or by exposure and rough usage. The Renan who was so full of poetry and sentiment was also a philosopher. Even in these letters written from Rome he alludes to his reading of Hegel. The impression produced by the Imperial City was deep and lasting, but it did not change the man's purpose. M. Berthelot dates from this visit the beginning of that second moral crisis in Renan's life which was accomplished through the influence of the Ary Scheffer family.

In a Protestant Church.

Fathers Kress and Wonderly are preaching in the Presbyterian church of Brader, Ohio. They are preaching Catholicity, however, though church and audience are of the protesting sort. This was the only means of reaching the non Catholics of the quiet little town. It is the second mission given in the same church by the Fathers. The church edifice is not large, and numbers had to turn back home the opening night. Since then the attendance has been trying to improve itself but the walls refuse to budge. The Presbyterian deacon courteously looks after the two Catholic "brothers," and acts as general supervisor of the meetings. The Presbyterian choir, reinforced by other Protestant talent, is furnishing the music.

The divorce question was handled the first night, and the hard knocks relished best by those who sat next to divorced couples, not a few of whom had strayed into the church. "The Catholic Church the Sateguard of the Republic" was one of the discourses of the second evening; a strange subject, indeed, for a Presbyterian meeting house! Papal infallibility, purgatory and the Holy Eucharist will complete the series.—Catholic Universe

Anglican Nicknames.

The Church Times so eagerly praised and abetted the late Dr. Benson's talent for inventing nicknames that we are not surprised to see its anxiety expressed that we should be called "Papists," says the Liverpool Catholic Times. It says that we ought to be proud of the title. So we are when it is properly applied, but in the mouth of an editor who shows quite a genius for feminine spite on occasions, the name of course is an insult. The rule of courtesy is to call people what they call themselves, if thereby no principle is violated. The papers all call the Pope the Pope, though they do not own him to be Pope. We once suggested the finding out of a convenient name for the Anglican Church, short, effective, yet not a nickname. We found a suitable name to which objection could be taken. On our side we are fair and courteous, if at times severe; and we expect Anglicans to behave in the spirit of charity. This cannot admit their pretensions, but this should not incite them to abuse

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