

The Catholic Record.

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

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SENSIBLE REMARKS.

We have pointed out in these columns that some non-Catholics do not look upon the French atheists as brave defenders of democratic ideas. Neither do they call Viviani's blasphemy a "not very sensible remark" nor the attempt to drive Christ out of France as "extreme but reasonable measures." The fact that they are not Catholics does not prompt them to champion the cause of the enemies of Christianity and to ignore fair play and decency where the Church is concerned. M. Kuyper, ex-Premier of Holland, and a Protestant, gives an emphatic approval of the policy of Pius X. To his mind, the French Protestants by forming associations of worship under the new law, have suffered an irreparable loss. The struggle, says M. Kuyper, is a trying one, but it must be recognized that the Catholic Church is defending the superiority of spiritual rights. Much to our regret, we cannot hide from ourselves the fact that the Catholic Church has taken a much higher stand than that occupied by French Protestants who accommodate themselves to every situation—an attitude which may be more pacific and practical, but which is not a noble one. . . . The command is: bow down before the State as before a God. It is to the eternal honor of Rome that she proudly refuses to obey.

THE FUTURE OF RELIGION.

We are told that in the course of the refashioning of the world Christianity will disappear as no longer necessary or useful. New ideas will supplant the old, and new systems provide for the wants of mind and heart. They who see signs of a new era have their vision blurred by fragments of their own making, or mistake the phosphorescent gleam of corruption for the glimmering of the new day. The time is not yet for the men who believe in dismantling the Church and Cathedral, and in casting aside the cross as a toy, to show us the way and the truth. At the best all conjecture as to the future is futile. Men will continue to follow self-constituted teachers and to accept any theory because it is novel and trust to any ism or ology for the truth which can satisfy the soul. But the observant cannot fail to notice that men not of the household recognize that the Church is the only power on earth that speaks authoritatively of the things of God, and that wherever she has a foothold the forces that threaten to disrupt society are beaten back. And historians, not partisans, are unfolding the chronicles of the past, with the result that the ghosts which troubled the dreams of some of our separated brethren are flitting away. The search-light of criticism has failed to show any weakness in the foundation of Church. Her dogmas are unchanged, and the ancient charge that they barred the way to advancement is made ridiculous by Catholics whose names are in letters of light on the annals which record the victories of truth. Let the transformations be what they may—what can they do against the Christianity as taught by the Church. It is not a system of philosophy that another system can overthrow. Nor is it a scientific theory that the discoveries of the scientist of to-morrow can relegate to oblivion. Her Christianity is a fact. For centuries she has run the gauntlet of the sword, of treachery, of human passion, and she has been always one, always fruitful, exhorting the respect and oftentimes the admiration of her enemies. The men of the test-tube and of the political arena will not upset history. Their discoveries cannot kill the soul. And the soul—the principle of the transformations to be—can find in the Church the remedy of its ills, light for its direction and aid for its development.

THE SAME PRINCIPLES.

De Maistre, we mind us, saw in the French Revolution of 1789 a character which he designated as satanic. Robespierre with his speech against the priesthood; the infuriated "patriots" with their knees bent before the "Goddess of Reason" and their fingers on the throat of the Abbe, and the guillotine reeking with blood—all this is out of the ordinary category of crime. To-day, they who glory in the principles of 1789, use the pen and the power of the State instead of pikes and the guillotine. They do not murder priests but they harass and rob them

and invent pretexts for their justification before the world. Other Robespierres have blown out the lights of heaven and have driven God out of France. The powers that profess to guide France proclaim they have done with God and are going to upbuild another France more glorious than the old. Nothing durable, however, is upreared upon rhetorical phrases. But they mean to essay the impossible—to build upon nothingness. As in 1789, the country is inundated with a flood of law, with the result, that the republic, as it is in France, is a naked despotism. They who feed at the Government trough, and the scribes who write what they are told, and papers like the Christian Guardian, which see nothing reprehensible in denunciation of God, pay tributes of admiration to Clemenceau, but they who know history assert that France is dying by the relaxation of its morals, by abandoning its manly habits, by the effacement of its character through the invasion of egoism and scepticism. Certain it is, that every permanent institution is based upon religion and this is true whether we speak of institutions which mark world-epochs or of obscure organizations. But the atheists of France have their hour. They have their papers and friends throughout the world. The cable is at their service: nay a Protestant preacher praises them for their "extreme but reasonable measures." The civil authority is theirs to use against the Church. They have an opportunity to contradict all history by proving that an institution resting on a negation can be permanent.

THE CHRISTIAN GUARDIAN AGAIN.

The Christian Guardian informs us that Signor Marconi is a member of the "Waldensian Church," one of whose pastors, we may add, said recently "that the holy example of the present Pope is felt through the whole Church of Christ." The distinguished electrician expressed his sorrow at "the increasing atheism manifest in France and Italy." The editor should imitate his example. We have read in the columns of his paper denunciations of nuns and Christian Brothers, but we have seen no expressions of sorrow. The editor who alludes to Viviani's blasphemy as a not very sensible remark, who champions the cause of Clemenceau—an avowed hater of God—who discerns in the procession of a few noisy Italian roughs a sign that the influence of the Papacy is on the wane, and who tells his readers that irreligion and spoliation are extreme but reasonable measures, is, in the way of sorrow, at some distance behind Marconi. But to use the words of Dr. Starbuck, is The Sacred Heart Review:

"It has been faithful to the unbroken Protestant tradition that whatever displeases Rome ought to please us, and that if it chances to please the devil likewise, we must not be too easily disconcerted, but can afford to interchange an occasional friendly smile with this august personage, in recognition of the fact, that, although our general aims are at variance, we may work in unison now and then."

As Count Caroux said:

"If we can't get on without the devil, then let the devil help us."

Is the editor prepared to continue his alliance with Clemenceau who has avowed himself a child of his noble father Satan. Not a meet companion, indeed, for a Methodist preacher. We are sorry to see a follower of Wesley and Clemenceau in the same boat; but Catholic phobia is alien to either the canons of social amenity or to principle. As the boat is not seaworthy we advise the editor to discontinue for the present his No-Popery dance.

DISCREDITABLE TACTICS.

The editor informs his readers that Signor Marconi made the interesting statement that "something in the way of overtures had been made by the Vatican to himself, both in Rome and in Canada, but, of course, without effect."

We challenge the editor to give Marconi's words, and to tell us what he means by "something in the way of overtures." He has an opportunity to score against the insidious hierarchy that so disquiets him, and to hold up to public derision the ecclesiastics who seek to entrap the electrician. This is far better work than slandering the Christian Brothers and exulting in the persecution of the Church in France. The editor goes on to say that Rome would not be averse to capturing the Italian scientist, and, with a fine contempt for the commandment, "Thou

shalt not bear witness against thy neighbor," tells us that Rome would not be over-choicé as to the methods used in accomplishing her purpose. And the preacher who penned this statement is bent on "converting" the French Canadians. To what may we ask? To an inability to accord fair play to our opponent, to the art of insinuating the thing which is not, to a policy that approves the blasphemer and atheist so long as they attack the Church? A week or two among our French fellow citizens might give him a saner view of the Church and beget a suspicion in his mind as to the utility of methods which can please but the ignorant. We need not remind our readers that to the science to which Mr. Marconi devotes himself the children of the Church has rendered many and distinguished services. Galvani discovered dynamical electricity; the Voltaic pile is a monument to the genius of Volta; Ampere, a devout Catholic, raised electricity to the dignity of a science; Nobili and Melloni gave the world the galvanometer, etc.; Wollet and Van Malderen the first magneto electric machine for producing electric light; Pacinotti, of Florence, the machine which embodied in principle all that we find in the dynamos of to-day.

NOT A SCHOLAR'S OPINION.

The insinuation that the distinguished electrician could not be at ease in the Catholic Church is merely a revelation of the editor's mind. That he is not in line with the Protestant scholar may be seen from the following quotation: "It is not among the ignorant and vulgar," says a Protestant writer, "but among the intellectual and imaginative; not by appeals to the senses in worship, but by consistency and subtlety of thought that in our day converts will be made to the ancient Church."

On the other hand Dr. Briggs says, that a representative Methodist preacher recently remarked in his hearing that "Methodism had lost its hold on the lower classes, and was rapidly losing its hold on the middle classes, and it never had any hold on the upper classes."—The Reformed Quarterly, July, 1896.

AT VARIANCE WITH FACTS.

Again the charge that Rome is not over-choicé in her methods of appeal falls to the ground in the presence of a Newman, Brownson, Manning, and many others who were at one time champions of Protestantism. The zealot may speak of such men being duped and cajoled by Rome, but it is quite another thing to impose this view upon the world. By renouncing Protestantism they had, humanly speaking, everything to lose, and yet despite this, and the fact that scholarship accounted them as among its best and brightest, they subscribed to the Catholic Church. Contrast them with those who have renounced the Catholic faith to become Protestants. While the Church welcomes the scholars—the men and women who wish to attain to a higher knowledge of God and to have the hunger of the soul appeased—Protestantism opens its doors to the ex-priest who is in quest of either boodle or a wife, or who has a quarrel with a Bishop—in a word, to the people who tell fairy stories and keep the slander-pot bubbling for the delectation of our gullible non-separated brethren. Or as Dean Swift put it: "Whenever the Pope cleans up his garden he throws his weeds over our wall."

"THEY SAY."

Of all the cowardly and diabolical deceptions in the language "they say" is notoriously the first. It is the catalyst of the slanderer. Some liar maligns his neighbor, and as he feels and fears that he will stand alone, he resorts to the base trick of pluralizing his vicious self, and so he utters with "they say." "They" is often only one, and if more than one it is because the wish of the liar was father to his thought; he desires the multitude in order to lose himself therein and thus escape the pernicious consequences of defamation. It is the old trick of the cuttlefish that muddles the whole stream so that its own ugliness will not be noted.

No man of honor uses "they say." He gives his proper authority, if need be, and does not hedge behind the indefinite. Truth always deals in directness. The sneak it is who tries to saddle upon the public what his own coarse, crude and malicious mind conjured. Oh, the misery of it all! The murderer of character considers that he is adding a cubit to his own character in subtracting from the name of his fellow. This is a wretched contrivance, marked with ignorance most gross, and sin that well-nigh touches insanity.—Catholic Union and Times.

CATHOLICS ARE A UNIT.

AMERICAN OBSERVER POINTS OUT MOST IMPRESSIVE FACT IN FRANCE.

With the idea that there were certain phases of the controversy between Church and State in France which had not been fully brought out in the reports from Paris, or at least, would be more intelligible to American readers if described in terms of their own institutions, the New York Evening Mail sent a member of its staff, Mr. Edward Lee Aroni, as special correspondent to France.

It is interesting to read Mr. Aroni's narrative of conditions in France as they impress him. He is not a Catholic, so his views cannot be regarded as prejudiced in favor of the Church. His mission is to give impartial observations on the subject as they arise, and that his conclusions seem to vindicate the Church only goes to demonstrate how events in France must impress an ordinarily fair-minded American.

A WORLD CONFLICT.

Mr. Aroni believes that the struggle in France is infinitely more momentous and of world-wide interest than it has generally been considered.

"This is the most tremendous conflict in recent world history. Socialism is reaching a development and a strength here that it never has attained in Germany, Belgium or any other of its strongholds."

"The struggle of the State and the Church here is of importance because it is the first of the century's great battles. But the American, who thinks that the only battle between atheism and Christianity, is almost as far wrong as the one who considers it a laudable attempt by a republic to bring about real religious liberty and freedom of thought and action in all that pertains to spiritual and material affairs."

"The conviction is fairly forced upon one conversant with the progress of the Marxian doctrines in other countries that the only real and unending battle line is massed in France to-day, and that the religious policy of the government is only one phase of the strategy that is bent upon the destruction of capitalism—under which title the Socialists group all existing institutions of government, property and individuality in the civilized countries of to-day."

LABOR PARTY THE COMING POWER.

Governmental power is growing daily which may dwarf all other forces now working in France. The "Compagnie Generale du Travail" is attaining a strength never previously dreamed of by a national labor organization.

"It put out the lights of Paris in one night. It threatens openly to deprive every city in France of food on any day which it may select, and announces that no warning will be given. I chiefs have already constituted themselves 'the commission of the general strike.'"

"It is fighting bitterly a proposed law which restricts all unions of government employes to form a federation except among themselves. The bureaucracy rules this ultra-centralized nation to-day. Let the federation of government employes be accomplished and there will be but one power in the country."

Mr. Aroni predicts the speedy downfall of the present government. He says it has been out-generated by the Vatican and is choked on one side by capitalists and on the other by labor unions. As things are at present it can do absolutely nothing. The main subject of the whole policy towards the Church, which was the creation of schism, has utterly failed.

ABSOLUTE LOYALTY OF CLERGY.

"Most impressive to the onlooker with open eyes and open mind," says Mr. Aroni, "is the massing of the French clergy and their parishioners."

"They stand shoulder to shoulder—an army without banners, but not inglorious—passive, unresistant, complying with every law that does not spell annihilation, and disobeying none. It means a tremendous force which is using no weapons save patience, silence and inertia."

"There was truth in the dispatches sent to America that the country priests—the 'cures de campagne'—had expected to comply with the separation law in every detail. Failure to do so meant losing their small incomes from the State, their modest homes and gardens, beehives and flower beds."

"It was but a continuation of the campaign against the religious orders, they thought, and Rome would submit with only formal protest, as it had before. But from the moment that word came from the Vatican that non-acceptance of the terms was necessary for the continuance of Christian worship, absolute, cheerful and unquestioning loyalty and self-sacrificing acquiescence has been the unvarying rule."

NO SIGN OF SCHISM.

"What is true of the humble village priests is true of the higher, richer clergy of the cities. From Normandy to the Mediterranean there is not a murmur of insubordination. The government would give any sort of a grant for the slightest sign of a schism."

"But there is not the faintest. The Villatte services in the church at the Badignolles have fallen flat. They form a farce that has not had even a 'success of disesteem.' Elsewhere every effort to set up opposition to the established Church authorities has been abandoned."

"Gallicanism is utterly and absolutely dead."

"Count the Christians of France a unit. All else may change in a day or a week. That fact rests. Plenty of the priests do not know where they will sleep nor how they will eat a

month hence. But there is not a murmur from a single commune presbytery.

"Discarding all questions of belief, the attitude of the French clergy is a more impressive picture of discipline than has been presented in any modern war."

COUNCILS OF PRIESTS.

In one of his letters Mr. Aroni refers to a diocesan congress held in Paris in the early part of Holy Week. Nothing of the proceedings of this conference was made public, but the correspondent says that one of its chief results will be the promulgation of a pastoral letter by Cardinal Richard which will have the most important effects upon the control of all church property in France still retained, to be reclaimed or to be acquired in future.

"A similar role will be assigned to every parish of a council de cure—a council of priests."

"These, of course, will not be a renewal of the 'associations cultuelles,' There is not the least present likelihood of the formation of any 'associations of worship' while the attitude of the French government is unaltered."

"The new organizations will more nearly resemble the 'conseils de fabrique,' which were suppressed under the law of December 11, 1905."

"These latter ancient councils existed in France from the end of the thirteenth century. They are composed first of both ecclesiastics and laymen; later laymen alone made up their membership. Their functions were the management and control of the temporal property of the various churches."

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CATHOLIC NOTES.

His Holiness, Pius X., on a recent occasion, said to the students of the American college: "A priest or a cleric without piety is like a bird without wings."

According to the Scottish Jesuit, Father Campbell, there are more Gaelic-speaking Catholics in Nova Scotia (descendants of Highland Scotch immigrants) than there are in all Scotland.

Cardinal Merry del Val, Papal Secretary of State, has been appointed Secretary of Apostolic Briefs in succession to the late Cardinal Luigi Maconi. The office has never before been associated with the Secretaryship of State.

The body of St. Francis Xavier, the Apostle of the Indies, kept in a magnificent shrine at Goa, India, is, after three hundred years, whole and entire, without the least sign of corruption or decay. The saint appears to be in a sweet, peaceful slumber.

An offer has been received from the Harvard University for the purchase of the library of the late M. Brunel, the great French Catholic, consisting of 15,000 volumes. The Paris Figaro has called upon Frenchmen to save this treasure for their country.

By the terms of the will of Arthur Connelly, who died in Seneca, Oct. 13, 1906, all the property belonging to the estate is to go to Sts. Peter and Paul's churches in Seneca, Kas., after obligations are paid. The property is valued at more than \$7,000.

Rev. George Branigan, of Kent, Ohio, while in Cleveland recently visited the juvenile court of that city, and offered to place any Catholic boys the court may send him at work in a chair factory at Kent, assuming personal charge of them. The priest's offer was gratefully accepted by the judge.

Episcopal duty in some parts of Australia has its humorous side. One Prelate, on his first journey round, was flung into deep mud by a restive horse. Rising ruefully with his chaplain's help, and surveying the place, the Bishop consoled himself with this reflection, "I have left a very deep impression on that part of the diocese, at any rate."

An experienced Catholic teacher says that pupils who have access to Catholic weekly newspapers at home, when compared with those who do not, are by far better readers, better spellers and better scholars generally. The Catholic press is decidedly an important factor in a Catholic home. This will not be disputed by anyone that has taken the trouble to investigate the matter.

When the will of the late Coadjutor Archbishop Montgomery of San Francisco was filed for probate it was shown just how modest was the estate left by the prelate. Instead of a large fortune, as many looked for, the only property left by Archbishop Montgomery was a collection of personal property valued at \$2,500. The main article in the whole modest estate was the late Archbishop's library.

Mr. and Mrs. Douglas Robinson and Mrs. Robinson were received in audience by the Pope last week. Mr. Robinson conveyed to the Pope President Roosevelt's greetings, and His Holiness requested Mr. Robinson to give affectionate regards to the President, and to convey to him the Pope's thanks for the good the Church in America and throughout the world. Mrs. Robinson is a sister of President Roosevelt.

A replica of the bell of St. Patrick is on exhibition in the Field Museum in Jackson Park, Chicago. The original of this little bronze bell, which is about nine inches high and shaped like a truncated pyramid, is in the National Museum of Ireland in Dublin. It is said to be the oldest bell in the world and possibly the first bell ever cast, or rather welded. It is of sheet bronze and was used by St. Patrick in his missionary labors in Ireland in the first quarter of the fifth century.

Miss Grace Waring, who held a very responsible position in one of the federal courts of Omaha, Neb., has recently resigned her position that she might enter the Convent of Mercy for the purpose of consecrating her life in religion. Her resignation was a surprise to all her friends and it was learned that recently she had been received into the Catholic Church. Her father is a retired Methodist minister, while she herself was a member of the First Congregational Church.

Mrs. Elizabeth Thurman McCormick, daughter of the late Senator Allen G. Thurman of Ohio, and wife of the late R. C. McCormick, former governor of Arizona, has become a member of the Roman Catholic Church. Mr. McCormick was baptized by the Rev. Richard J. Cotter of Lake Placid, N. Y., who was instrumental in having Mrs. McCormick abandon Protestantism. "I take this step of my own free will," Mrs. McCormick said. "The Catholic Church offers me more solace and spiritual comfort than any other church."

The Jesuits received a real compliment the other day. Premier Clemenceau, of France, writing to Figaro in denial of an assertion made that he had commissioned a Bishop to open negotiations with the Pope on the Government's behalf, referred to "the Jesuitical filth quoted by you." It would be interesting to know the precise idea of morals of one who repudiates the Author and Source of all morality, who shamelessly wages war on his Creator and insidiously oppresses his fellow citizens because they worship God. A criticism of another's action from such a man must be indeed complimentary.