## A POPULAR DISEASE.

### Absence of Religion in the Civic Life of Americans.

writer, denveren a rectife before the Azarias Reading Circle, of Bridge port, Conn., last Wednesday evening upon "A Popular Disease." The lecture was a lucid and masterly a raignment of "Nothingarianism," a term used by the late Father Hecker term used by the late rather Hecker to express the absence of religious sentiment in our public life. The little hall was overcrowded. Father O'Brien, who entertained the lecturer, made a neat introduction. Father Smith said the work of self-

culture was an audacious enterprise nowadays. He said Brother Azarias was a man of much culture and a great writer, whom few equaled and none excelled, and it was well to pattern after him. No disease was pepular-at least, no physical disease. The pain was too great and the dis The pain was too great and the dis comforts too many. But there are some diseases of the mind which spread with the rapidity of the plague and become popular. The first of these popular diseases was when Arius precedured has deputing downing the proclaimed his doctrine, denying the divinity of Christ, which disease was called Arianism.

The second popular disease was when Luther inoculated the germs of Protest-Men took it to mean freedom, antiem. and the liberty-loving imagined that it breke the fetters of the tyranny of The disease became popular, Rome. and spread with rapidity of the bubonic We cannot explain why plague. We cannot explain why Arianism became so popular. As re-gards Protestantism, we are told that the world was ripe for the government, that the Church had retrograded, and that priests had become corrupt. The speaker did not believe these reasons There is dirt in New ware truthful. York to day, but people live in that city with comfort and do not catch the bubonle affection.

Sixiy years ago the now popular disease of "Nothingarianism" was not known. The disease spread, and it was tacitly agreed that all reference to religion be eliminated in our civic life. And so we have come to eliminall reference to religion and religious subjects in cur life-in the department of our government, in art and letters, and in social intercourse. America is essentially a Christian land, but where in all its breadth will you find a statue of Christ or Peter, or Paul, cutside the portals of a church ? Yet Christ is the

keystene of our civilization. "Nothingarianism" has become so ingrained in public system that any attempt toward the cultivation of Christian art in this country is a failure by discouragement. We do not forget the attempts to erect a statue to Father Marquette on the steps of a city hall in a Western city in commemora tion of his discovery of the Mississippi River. We remember, too, the great howl raised by the A. P. A and the men who were back of that organiza-We recall the hue and cry that tion. went up when the attempt was made to erect his statue in a new library building in Washington, and the only cause the outcry was that the statue wore the garments of a priest. There could be painted on the walls of the library building the portrait of any fornicator who had done eminent service for hi country, but if he was a clean servant of Christ he would be denied that dis tinction, because, forsooth, it would of fend some who do not believe as he did

Let us look further into the depart-

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Catholic was denied the consolation of altar, boys. After allowing the man his religion. Father Smith was very emphatic in his denunciation of the brood of solemn-faced ministers who prevented the appointment of Catholic New York, the well known Catholic writer, delivered a lecture before the Azarlas Reading Circle of Delay dart Catholic faith were denied the comforts of their religion when wounded o on their fever stricken bed. In charity's name he would give a dying did Buddhist his image to worship if it gave him what he craved, and afforded him the comforts a dying man should

have. In concluding, Father Smith said that "Nothingarianism " was one the greatest frauds ever perpetrated on a public, and would only terminate in the end by eradicating religion from our civic life.

#### A COLORED PRIEST AND A REV. DOCTOR.

While Dr. England, Bishop of Char-leston, was on a visit to his native city, Cork, he became acquainted with an exceedingly intelligent negro, at Irishman by birth. After a few inter views with the young man, he con-ceived the idea of educating him for the priesthood, believing that he would be serviceable in that capacity among the negroes in South Carolina, many o whom were Catholics. Consequently he sent him to France to prepare for holy orders. After spending several years in the seminaries, having com pleted his studies, the young man came to Charleston, and the Bishop ordained him, gave him faculties, and sent him on the mission among his brethcen, for whom he labored earnestly for a time, till he resolved to go to Europe. Accordingly he started to New York to take passage to Arriving early on a Sunday France. morning, he concluded to say Mass as usual. St. Peter's being the nearest church he directed his steps thither. The pastor, Dr. P----, like our friend, was a native of Cork. Having come to the pastoral residence, our friend ascended the steps, rang the bell and inquired for the pastor. The servant informed him that the

Doctor was at breakfast, and pointing to the basement said :

" If you wish to see the Doctor, go down there.

Having closed the hall door, the servant ran down to the Doctor, and told him that a very conceited looking black "man" was coming down to see him on important business

"Tell him to come in here," said the Doctor. When our friend entered the room,

the Doctor, without rising from the table, bowed politely to the man and said, with a rich Cork accent : said, Good morning, sir.

"Good morning, sir." "Good morning kindly." replied our friend with just as rich a brogue. The Doctor, surprised at the accent looked carefully at the man, and said to him very inquiringly : "What countryman are you, sir?"

" I'm an Irishman, sir ?"

"An Irishman ?" said the Doctor, still more surprised.

"Yes sir, an Irishman."

"Then what part of Ireland are you from ?' "I'm from Cork, sir."

"Were you born there?" said the Doctor, perfectly astonished.

"I was sir," replied our friend. "What is your occupation ?" said

the Doctor "I have the honor of being a clergy-

man-a priest." "A priest !" exclaimed the Doctor.

"Yes, sir," was the answer. "Who, in the name of God, tell me,

sufficient time to vest and get on the altar her curiosity was so excited she resolved to hear the Mass. She heard the poor man saying Mass as devoutly,

and in tone as sweet and correct as any priest she heard in the "ould She did not pray much, how ever, for she kept eyes, mouth and ears open ill the very end of Mass, and then hastened back to the house to prepare breakfast for him-and she it willingly, after hearing him say Mass. AT THE CLOSE OF A CENTURY.

Examination of Conscience.

BY MONSIGNOR LE ROY.

The close of a year is the opportune time for all to take an account of their We are at the close of a cenaffairs. tury : how do the affairs of the world stand?

It is often said that humanity is on the road of progress : this is the theme of most writers, especially when their own condition is improving. How is Truly, humanity is progressing and despite all malcontents, all laggards, all the indifferent, all the unbelieving, all its enemies, the mysterious cloud directs it : Providence spurs it onward, always.

Christianity at its beginning. It numbered only a group of sinners, plous women and brave men. But But with this group God deposited religious truth and supernatural life, say ing, "Go and teach it to all nations, and I will be you to the end."

The group dispersed, and in dis-persing multiplied. If St. Peter had stayed in Jerusalem and kept all his bishops and priests with him, Chris-tianity-humanum dico-would not have been known in other countries or outlived the century. But St. Peter had a Guide Whom he followed. In the face of opposition, difficulties, per secutions, defections, revolutions and transient obscurity, the Christian idea did not cease to develop and expand; the column of clou! that rejoins earth to heaven and guides progressing hu manity, lighting up darkness, had shed its light, at the commencement of the sixteenth century, over Europe and parts of Asia and America.

But after the lamentable Protestant seperation, followed by the ruin caused by the "philosophy" of the eighteenth century, and culminating in the violent upheavel of the French Revo ution, an alarming calm prevailed. The Catholic Church, deprived of her missionaries, withdrew within herself

and awaited. . . . In the meantime, her Founder had not abandoned her, and the spirit whom He had sent to abide with her was not long in raising the world and

setting it again in motion. With this century a new order of things began for the evangelization of the world. The official action of governments whose interests were one with those of the Church has been replaced by the voluntary action of in-dividuals. The fact must be accepted it is not states, or even Catholic Bish ops of any one country, that, separate ly or together, recognize that threequarters of the world are without the pale of truth and life that must be preached to them ; but simple, humble Christians, who, in the midst of busi ness and distractions, see that the work of the Saviour is not being carried on, and so form societies uniting those of like devotion to say to the vicar of Jesus " Permit us to go beyond the Christ : Christian frontiers to carry light and die there. . . Perhaps others will follow us and support the humble hearth fires which we will have lighted

WHY WE ARE CATHOLICS. In the new century all Catholics should be able to render an account of "the faith that is in them." They can answer, with St. Augustine, that are Catholics, because "in the olic Church the succession of Catholie Church priests from the See irself of the Apo atle Peter (Rome) even to the present epis-copate, holds them." It we consider the express will and purpose of Christ in establishing His Church on earth we find that she shall continue to the end of time, unchanged in internal and ex-

ternal constitution, and possessing all the very same gifts, marks, etc., with which she was endowed by her Divine Founder. For the mission of the Church isthe mission of Christ-"to save souls. She must last, therefore, as long as there are souls to save. She is built on a rock and "the gates of hell shall never prevail against her." Hence it is impossible for her ever to become corrupt in her faith, in her sacraments, or in her government. For the mo-ment she should fail in any of these. that moment the gates of hell would have prevailed against her. To assert that at any time the Church of Christ failed is to deny the truth of Christ's promise to His Church. "I am with you all days, even to the consumma-tion of the world." "There are some," St. Augustine tells us, "who say she that was the Church of all nations is already no more; she has perished. This say they who are not in her. The impudent assertion !" If, therefore, the Church cannot fail or become corrupt, there can be no reason for any reformation in her faith, her sacra-

ments, or her government. Every attempt at such reformation is an explicit denial of her indefectibility .- Amer ican Herald.

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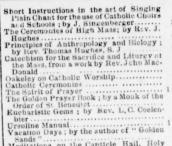
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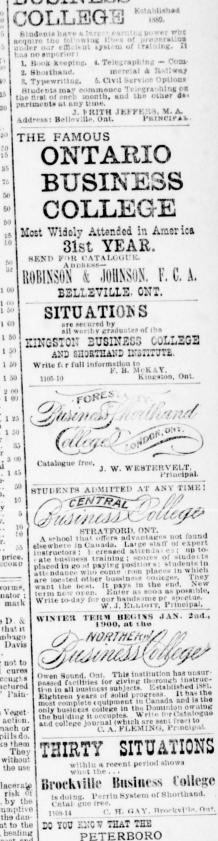
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## THE CATHOLIC RECORD

ment of our public art. There is not a single example of Christian art in Central Park, New York. In one cor ner there is a statue to Mazzini, re viled by one set of Italians, and revered as a hero by another and the historians now tell us he was a traitor to the very cause he espoused. In another corner is a statue of Heine, the German materialist, and statues everywhere of Voltaire, the reviler of religion, but for the Christian himself no place. And all because we have made an agreement to leave religion aside, so that no man might be offended if he saw the signs of any religion other than the one he professed.

Father Smith also spoke of pictures. He paid his respects to that famous painting by a French artist called "The Story of the Missionary." The picture represents a poor missionary telling the story of his life. There are holes in his hands showing where he has suffered martyrdom. Ha is surrounded by elegant and luxurious clerics and prelates, who take little notice of his sad story. The lecturer styled the picture a lie, and said it should not be in any Catholic house. He told the story of the Jesuit Father Jogues, who was maltreated by the Indians in this country, and on his return to France had to be protected from hero-worship ; how Anne of Austria and princes of the blood knelt before him

The prevalence of "Nothingarian ism " was also treated of in the department of literature. In all the writings of William Dean Howells, the first American man of letters, there is no trace of the religious sentiment of the people of the United States. The nearest approach we have of the reflection of the average American in religion is the mere mention of God at times. There was no demand for such a press. We have been so inoculated with "Nothingarianism" that we do not want to read about religion and its subjects. Marion Crawford would not make his salt if he wrote a purely Cath olic book. The same can be said of journalism.

The lecturer said that the popular disease had attacked even public char-ities, and for a long time the poor

ordained you ?" "Bishop England, sir," said our

friend. This was too much for the Doctor, so he called the servant to show the man the door, and said : "Clear off ; you

are a base impostor." "Allow me to show you my creden tials," replied our friend, proceeding to unlock his value. So having produced the documents, together with some letters of recommendation and his exeat from Bishop England, he was permitted to sit down and explain matters.

Even the Doctor was not altogether convinced till he had questioned him in Latin and on certain theological points. Having received correct ans-wers, in classical Latin, to his ques-tions, he excused himself for his in-"but," said he, "I'm credulity; "but," said he, "Im afraid to allow you to say Mass in the Church; these New Yorkers are very unruly people, and I'm afraid they would do some damage to you, as they are not at all friendly to the black man. However, 1 have no objection to allow you to say Mass privately in the basement of the church, or in the house here, whichever you choose." Our friend, seeing the great pre

judice that existed, thought his policy would be to keep "dark," so he thanked the doctor for the privilege and proceeded very quietly to the chapel in the basement, the doctor having told him that he would send over two or three boys to serve his

Mass When our friend had left, the doctor called the servant and told her to send for boys to serve that man's

Mass. "What?" exclaimed the girl, "is

that colored man a priest ?" "Yes, indeed he is," said the doctor; "he showed me his papers, and I questioned him. He's all

"On, glory be to God ! wonders will never cease. Well, well, what is it you won't see in America. But did right. you spake Latin to him, doctor ?"

Yes, I did, and he speaks Latin very correctly.

in the night of paganism, developing them and multiplying them, thus real izing, little by little, the words of the Master: 'And the Church will be Catholic.'"

Such has been the event of the nineteenth century. Thanks to the person-al inspiration of generous and truly Christian hearts, the year 1900 will find us with an army of missionaries, priests, brothers and relig o is spread throughout the world, everywhere act ive, everywhere ready to die rather

than to retrace one step. But that is not all. At the same time that the Apostolic spirit of the Church was clothed with new energy, Providence brought the world under its influence by giving up to it the its indence by giving up to it the first of all nations, the European, which accepted Caristianity when others refused it, and made it the foundation of civilization. What if they be called French, German, Anglo Saxon, Slavic, Greek, Italian, Spanish, or Portuguese? They are Christian, and as such are masters of the world. This is the modern event in the history of humanity; for only at the begin ning of this century Europe had no secure coionies but those in America. Nearly the whole of Africa was lost to it as well as Oceanica and a part of India and Asia. At the present day no other country is so entirely inde-pendent; and if other nations seem so to whose influence to attri bute their independence.

M. BRUNETIERE A CONVERT.

Rome Correspondent of the Baltimore Sun. Among the distinguished visitors who are spoken of as coming to Rome early in the year of jubilee one of the most interesting is M. Ferdinand Brunetiere, the eminent director of the Revue des Deux Mondes, perhaps the most influential of European reviews. It is rumored that this visit will coincide with the official announcement of his conversion to the Roman Catholic Church. It will be a new phase in the modern periodical literature of France to find the director of the Revue des Daux Mondes & Catholic. Its original founder, M. Bulcz, had no religion as So off she went on her message to the that word is ordinarily understood.

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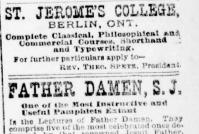
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