

The Catholic Record.

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

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A SIMPLER CATECHISM.

An esteemed contemporary regrets our demand for a "Simpler Catechism." "It sufficed for the needs of past generations and it will do the same for our own." We have as much regard for antiquity as our friend, but we are not inclined to wax sentimental over it or to hold it up as an argument against a change that would be a source of untold good to our boys and girls.

He tells us that "Butler's," in the hands of competent teachers, is the best text-book for religious instruction. Admitting the assertion, we should like to ask him where such teachers may be found. We have had a little experience in Catechetical work, and we have met with few teachers who know more than their pupils. They were willing enough and attentive to their duties, but they were not competent teachers. They pounded away Sunday after Sunday and crammed into theurchins the big words, etc., but this is not painting on the young and impressionable soul the beautiful picture of Religion that should be a source of pride and beauty and strength while life lasts.

The talk about competent teachers is simply nonsense. Any conscientious pastor will tell you that it is a task of no little difficulty to prepare an address for children. And yet we are told that a layman who has received no technical education and who is busied during the week with worldly cares and interests can sit down on Sunday and initiate young minds through the medium of Butler's Catechism into the mysteries of religion. What we want is a Catechism that will form competent teachers.

NOTES BY THE WAY.

Ere now our readers have been taken themselves to serious meditation. They have for a time at least laid aside the cap and bells of the jester and donned the habiliments of the wise. Yet it seems to us that Penance is for many a word without meaning. They recognize theoretically that it is necessary: they have read of the men and women of the olden time who subjected themselves to vigils and fastings, but the story affects them as little as a fairy tale. They were, they imagine, but fanatics played upon by dreams and visions, or at all events men and women who were seeking peace and rest after years of sin. Many a desert dweller had gone through the whole catalogue of sin; but others, and they were in legions, had, before the brightness of their innocence was dimmed, gone out from the haunts of men and clasped tightly and reverentially the rough hand of Penance. And they must have had a motive in so doing. They were human beings as we, with different garb from ourselves, but with the same passions, with the same repugnance to aught that may hurt our fleshly nature; and "life was for them a battle-field and their hearts a holy land."

They were not fools: they were simply getting ready for the summons of the Lord. They were thinking of the "never ending flight of future ages," of the day when the heart would be stilled and the curtain would be rung down on their life's play. They were giving breathing room to their souls by disengaging them from the distractions of the things of sense. This is the end of Penance—to prepare us for union with God. We are betimes in this world like the men who were imprisoned in a cave. High above ran the walls, and from a little opening at the top came a ray of light. And we build our own cave and look upward at the walls of distraction or sensuality or indifference, without a feeling of regret. We live sordidly and meanly content with the sunshine that filters through our prison house, until God's Workman, Penance, brings us out and makes us see by the light of Christian knowledge the pitifulness of our lives and the foolishness of forgetting the first and great commandment. To those who know that some self-inflicted penance is the bed of true repentance we recommend the following counsels taken from Father Rockaby's Oxford Conferences:

"Have a budget of charity: that is, set aside a fixed portion of your income for purposes of charity and religion. True, you must be just before you are generous; you must not leave lawful debts unpaid in order to relieve the poor. But then you want self-denial not to contract debt for mere self-indulgence. It is hard, however necessary after the event, that what was set aside for God and His poor should be swallowed in payment for the gratification of vain and unprofitable desires. Be a member of some charitable society. If you are too shy, too busy to go among the poor yourself, keep the accounts, or, best of all, find out a great leader in works of charity and get on his staff; do as Judas did, carry the purse, your own purse, into which you will let your chief dip his hand."

For wholesale calumny give us the Presbyterian Review of Montreal and Toronto. Its last issue contains the precious statement that "Rome is as much opposed as ever to the education of the people and will keep them in ignorance as long as possible." These words might be permissible before an audience of ignorant bigots, but it is passing strange to find them in the columns of a religious newspaper. The editor may be a young man just out of Knox College, with yearning to be like the Cretons mentioned by St. Paul, or he may be an old man who is still living in the past, that recognized no truth or justice where Catholics were concerned; but, young or old, he should cultivate a due regard for the commandments. We advise him to look up some authors who were not Catholics and compare what they say with his own narrow-minded utterances. When he has done that we recommend him to read Hallam, who says that the Reformation appealed to the ignorant; or Green, who states that during Edward VI.'s reign divinity ceased to be taught in the universities; students had fallen off in numbers; libraries were scattered and burned; and the intellectual impulse had died away; or Froude, who declares that missals were chopped in pieces with hatchets, college libraries plundered and burned. The divinity schools were planted with cabbages, and the Oxford laundresses dried clothes in the schools of art.

The following extract, taken from the Church Progress, may be of interest to our readers:

While talk about "Spanish ignorance," meaning, of course, "Popish ignorance," is the order of the day in certain imperialistic and expansionist circles, there may be no harm in viewing the subject in the light of a few facts bearing on the position with regard to education in some large communities distinctly Catholic and others Protestant.

We take seven of the principal countries and give from the Encyclopaedia Britannica (good Protestant authority) figures showing the population of each, the number of public schools in each and the number per thousand of the population attending these schools. Here they are:

Country	Popu- lation	No. of schools	scholars as per cent. pop.
Germany, one-third Catholic	42,727,929	56,000	1.31
France, Cath.	36,995,788	70,179	1.91
Belgium, Cath.	5,258,821	5,678	1.07
Austria, Cath.	35,934,858	15,196	0.42
Great Britain	28,447,829	17,787	0.63
Spain, Catholic	16,231,345	27,700	1.70
Italy, Catholic	46,801,154	42,920	0.92

Here are some facts that will not be very pleasing for Protestant bigots—notably, the fact that Catholic Spain, with a very much smaller population than Protestant Great Britain, has vastly more schools, and that the proportion of scholars is about equal in both countries. How painful this fact must be to those persons—A. P. A.'s and American Protestants in general—who are so fond of holding up Spain as a terrible example of "Popish ignorance." From the table it will also be seen that each of the Catholic countries, France, Belgium, England; that in addition to Spain, the Catholic countries, France and Italy, have each a far larger number of schools in fact and in proportion to population a far larger number of schools than Protestant England. We may add with regard to higher learning that while Protestant Great Britain has 7 universities, Catholic Spain has 10, Catholic Italy 22 and Catholic Austria 10.

"If I were a pastor," said a dignified old gentleman, "I should have something to say to some matrons of my acquaintance. You see," he went on, warming up to his subject, "there is too much social nonsense. Wives must have every luxury and the husband, who is little better than a white slave, must get it. He must work and work to keep up an expensive establishment for the friends of his wife. Poor fellow! He has, of course, the consolation of seeing his apartments turned into a camping ground for people of the right sort, you know, who delight in gossip and free lunches.

He may also have the pleasure, when he has a few moments at his disposal, to profit by their conversation. It is generally on critical lines, for people of leisure and money are credited with the desire and ability to supervise the conduct of the ordinary mortal. But it is very instructive and entertaining. One gleans after enjoying it for a few moments many interesting facts about the weather or about the latest fashion or the lovely sermon preached by Rev. Father So-and-so. The last remark is generally made by a young lady who has yearnings for the good and beautiful, and various other things described by Edwin Arnold, and who is waiting only an opportunity to do something to benefit the human race. But the opportunity, unfortunately for her friends, never comes. Whilst yearning and waiting she paints weird devices on china or billous looking cavaliers of the olden time and becomes a subscriber to a circulating library."

"Well," we replied, "Why—" "how my friends?" rejoined the old gentleman, "I know the husband should support his family; but he does more than support it. He is pandering to the extravagance of his wife, and he is breeding laziness in his children. I know dozens who are spending their souls for trifles, when they should be doing something to have a right to live. They are pottering around societies, assisting at this or that function and taking in everything religious that comes their way. By the time they should be doing good work they are flat, stale and unprofitable,"—and we could not endure it any longer and we had to request a reporter to eject him, and, to quote Marie Corelli, "he went out into the darkness."

CATHOLICISM AT THE CLOSE OF THE NINETEENTH CENTURY.

(Translated from the Civiltà Cattolica, for the CATHOLIC RECORD.)

History will tell how the closing century has been the most hostile to Christianity since the cruel persecutions of the Roman Caesars. It was born with the idea of re-making the world anew, and invented a civilization of its own, which it loved to call the third, as entirely distinct and superior to the Pagan and the Christian that had preceded it. The first adored false gods and was idolatrous; the second the true God and was Christian; the third rejected not only the false gods but also the true One, adoring itself in a delirium of Atheism. Hence the conception of the rights of man as independent of God and socially constituting itself as its own end.

The chief obstacle in the realization of this purpose was Christianity, especially in its Catholic form, hitherto mistress of the civilized world. Hence a war had to be waged against Catholicity—a war as astute as it is implacable—with the aim of exterminating it, first politically and afterwards socially, from the bosoms of peoples and nations. Indeed during the whole course of this century it has endeavored, under the pretext of liberty, to undermine the Catholic Church by treating her as the most dangerous enemy to the peace and well-being of nations. It created the policy of separation between Church and State in order to excuse the spoliation and oppression of the former, and introduced laicism in order to cut off gradually every bond uniting Church and State in social life. For the faith in Christ it substituted the science of matter; for the joys of a hereafter it promises the pleasures of this life; and instead of the spiritual comforts, the advantages of industry and commerce, of wealth to be acquired by all. It used every means to de-Christianize the people by promising them a material prosperity and a universal equality incompatible with the natural condition of things. Such has been the determined, persevering aim of Jewish and Masonic infidels governing, writing and teaching in the various Catholic countries of Europe.

Now what has happened in the course of years? Just what had to happen. A great number of people who are laboring and suffering in the fields, workshops and trades, freed from the check of religion, deprived of the hopes of a future life, burning with desires that are never satisfied, without bread in their mouth or God in their heart, have been seduced by the doctrine which maintains the right of man to enjoyment, creates hatred of the poor against the rich, and changes the fifth and tenth commandments of the decalogue into: "Strive to get other peoples' property, which belongs to thee."

This is the genuine fruit of a godless civilization; this the malady that, amidst the boasts of human progress and opulence, is daily growing more universal, afflicts the nations, staggers many of those who have promoted it, and frightens the rulers. There is no gainsaying it; this century is coming to a close sick unto death with the evils

of socialism. And it is passing away with the conviction that without religion there is no salvation.

The problem of social inequality cannot be solved as was done by pagan civilization, that is, through slavery; therefore it must be solved by Christian fraternity, having charity and justice as its bonds. The harmony of obligation, of these two virtues has been, and still is, the glory of Christian civilization, and it is necessary to return to it if the world is not to fall into one new barbarism worse than that of antiquity.

Nearly fifty years ago Louis Veuillot declared to France: "Either return to Christianity or perish." And before him Adolph Thiers recognized the same truth and confessed that the society could only be saved by the clergy. Quite recently M. Freson, a Belgian of the rationalistic school, acknowledged that a positive religion is necessary to reform society, and that among these there is none exercising an Apostleship like the Catholic Church. As to the efficacy of this Apostleship, Hoffmann, of Billfeld, declared openly at the last social Democratic Congress of Stockholm, that the most determined efforts of socialism cannot make head-way against the power of the Catholic Church in Germany; that this was so manifest that it was useless to deny it.

Cardinal Capelatro gives the reason for it: "Who will ever," he asks, "solve the terrible knot of the social question?" And he answers: "No one except the Catholic Church, and she will solve it in as far as possible, because the social question is at the bottom a question of charity and justice, and Christianity alone has a clear, firm and immutable idea of justice, and it contains in its bosom such immense treasures of charity that it dispenses perhaps more of it in one day than the unbelieving world in a whole century. Catholicity will solve the social question, because it alone has a powerful influence over the rich and the poor, by authoritatively promising future rewards and threatening eternal punishment to both if they depart from the way of charity and justice. The Catholic Church will solve this terrible knot because it alone never speaks of rights without coupling duties with them; nay, she insists more on duties than on rights."

From all that has been said it is easy to conclude that the influence of the Catholic Church on nations, which appears diminished in regard to political events, has entered upon the way of effective work regarding social needs, and this work will be the more effective the more the States become threatened by the evils of socialism. Thus the Church which was to be politically enslaved and destroyed is gradually returning into the hearts of nations in their social relations.

Indeed, the present activity of the Church in this regard is certainly great and wonderful. The war waged against her during the last hundred years has been such that she would have been destroyed if she were not divine, and nevertheless in her moral power she now shows herself more influential, more active and more confident of success than ever.

She began the century by deploring the five years captivity of her head (Pius VIII.) under the tyranny of Napoleon, and she ends it lamenting the thirty years' imprisonment in the Vatican. And yet, in spite of this captivity, her head is the most glorious, the most authoritative, and the most venerated man on earth.

The contrast between the material conditions, in which European politics has placed the Pope, and the moral conditions in which he appears so truly great, is very striking. Possibly the words of Emil de Lavelly, anti-Catholic and anti-Papal though he was, may be realized: "The time is near when the Pope will not only see his power increased, but many of those who now attack him will beg him to come to their assistance."

The attention given the doctrinal encyclicals of Pope Leo XIII. that have appeared during the last twenty years, particularly those which treat of the principles of human and Christian society, is a promise of better times to come. Statesmen and politicians, as well as men of science of every country and of the various religious professions, have applauded them, and even non-Catholic sovereigns have published them broadcast in their States and expressed their thanks to the Venerable Pontiff. How much this has contributed to increase the social influence of Catholicity throughout the world can easily be imagined.

The Universal Church exercises its influence most efficaciously through the means of her hierarchy to which is entrusted the government of the particular churches, as well as the sanctification of souls and the preservation and diffusion of the faith.

The Catholic hierarchy, having been abolished three and a half centuries ago in Holland, England and Scotland, was restored by Pius IX. and Leo XIII. It was introduced into the Balcan peninsula and British India, and greatly extended in Canada and the United States. Australia, which sixty years ago could boast of only one Catholic priest, now has five Archbishops, twelve Bishops, and five Vicars Apostolic. The Roman Catholic Hierarchy, which at present counts

over the globe about 1300 members, between Cardinals, Patriarchs, Archbishops, Bishops and Prelates, with jurisdiction and over 50 Prefects Apostolic, has increased during the course of this century by over one quarter. Leo XIII alone has created 206 Bishops, Vicariates and Prefectures.

The vital organism of the Church never before grew so rapidly; and this in a century at the middle of which a crowned sectary said that the Tiers should be offered gross indignity and in which it was decreed in the caverns of Freemasonry that Catholicity was to be stifled in mud.

Yet in a moral body so vast as the Catholic Church force cannot come only from sheer numbers of its members; it comes much more from their cohesion and particularly from their connection with the head, the centre of life. Now the union of Spirit, of doctrine and action that we perceive between the Hierarchy and the Faithful with the Roman Pontiff was never so perfect as it is to-day. While God permitted the enemies of the Church to assail it from without as never before, in its dogmas its rights, its property and liberty, He has prevented in a most striking degree serious divisions and rebellions within its bosom. The tranquility reigning within the Church in the midst of so many persecutions, insidious snares, and the warmth with which all Catholics look up to the Pope in order to support, defend and glorify it, is certainly the greatest wonder of the age.

This fact is so much more striking since outside of Catholicity religious pride is running riot, parties are tearing each other to pieces, States live on jealousy, the bonds of authority are weakening and the social union of nations is breaking to pieces. Hence any one who studies the conditions of contemporary civilization thoroughly, and gauges the opposing forces, must come to the conclusion that the near future belongs to the Catholic Church, because it alone is gathering within itself an incalculable power of renewing that social life that is everywhere else in the process of dissolution.

The Church has another most efficacious means of power and life in the ever-multiplying and increasing army of monastic institutions. French Jacobin and Napoleonic fury had well nigh destroyed and scattered them in the greater part of Europe. And when they re-appeared again after the treaty of Vienna revolutionary and masonic persecutions and spoliations had again almost strangled them. And yet at present they are again flourishing most wonderfully.

The old Orders of St. Benedict, St. Francis, St. Dominic, etc., are laboring in every corner of the globe. The Benedictines number more than 4,800 members, the Trappists 3,300, the Capuchins 8,500. The Jesuits, against whom the hatred of Freemasonry has been most persistently directed, and who, after their suppression by Clement XIV., eked out a miserable existence in Russia, again have 15,000 members scattered over the world. The Dominicans, Augustinians, Carmelites, Redemptorists, Christian Brothers and a host of other orders founded before the nineteenth century, are no less flourishing.

Besides this immense army of more ancient Religions, there is another of Religious congregations founded during this century, as notable for the diversity of their purposes as they are for their beneficent influence.

If the variety and prosperity of the male orders in the Church is already large enough to create surprise, that of female religious communities is equally astonishing. Never before did they multiply and diversify in their objects as at present. The number of Religious families and the number of sisters therein is almost incredible; and they all vie with each other in the great work for the benefit of society. One hundred years ago the Revolution secularized over 60,000 virgins consecrated to God, and now their number surpasses double that figure. And in what do they spend their health, talents, and lives? In educating the children of all ranks and conditions, and caring for the poor, the sick and the aged, in providing for foundlings, orphans and the outcasts of society.

Still more admirable is the heroism of these women when they leave friends, home and country to dedicate themselves to the conversion and care of barbarous and savage tribes, be it in the hottest and deadly climes of the torrid zone or amongst the ice and snow of the arctic regions. They even lock themselves up in the *lazaretto* of lepers to die with them after having catechized, consoled and nursed them. So great is the work of these devoted women that various Protestant denominations are beginning to esteem and imitate it, although feebly, after having ridiculed and opposed them for centuries.

The exercise of all these forces which the Church has at its command in the great work of evangelizing the nations is indeed astounding. Catholic missions cover the whole world. Even Africa in its less explored regions is being traversed in all directions by zealous missionaries subject to forty-two Vicars and Prefects Apostolic, not to

mention regularly established episcopal Sees. Is it, therefore, not true that the century that has labored so hard and so persistently in order to drive the Christ God from modern civilization, is just the one in which His knowledge has been introduced and spread more thoroughly than ever before? Hence history will record that the most perversely apostate and infidel period has at the same time become the most efficaciously apostolic through the agency of the Catholic Church. This is the case not only with barbarous and idolatrous nations, but with those also that are separated from the Catholic Church; for it is well known what splendid acquisitions the Church has made and is daily making among the schismatics of the Orient as well as among the Protestants of Northern Europe, of England and the United States.

How this spreading of the Catholic Church throughout the world also conduces to her political influence is manifest to the chief powers of to-day, who are all so anxious to extend their colonies and secure conquests. Wherever they go they meet the Catholic missionaries, and in them they find their most valiant helpers in peacefully holding and civilizing their new possessions.

All that has so far been hinted at in passing rather than given in detail, shows that the forces of Catholicity are at the end of our century truly considerable, particularly from a social point of view; so considerable indeed that they do not need to fear comparison with any hostile forces, be they heterodox or atheistic.

We might also point to the powerful lay influence which is united to the Hierarchy of the Church and efficaciously seconds its action with the innumerable institutions of charity, of education, of industry, of the press, and all sorts of scientific and economic societies which have been organized and are being more developed from day to day. All these elements co-operating with each other under the direction of the Church appear indeed to the careful observer to be of such a nature that by themselves they present a sure token of safety to Christian civilization and the only efficacious dam to the threatening floods of social disorder and disintegration.

CONVERSION OF REV. ROBERT NICHOL.

It became known in New York city Saturday, that the Rev. Robert Thomas T. Nichol, a former member of the Episcopal priesthood, had been converted to the Roman Catholic faith. Mr. Nichol had been one of the most devoted adherents of the Anglo-Catholic party in this country. His conversion followed attendance upon a series of missions lately held and a subsequent brief study of the subject of Roman Catholic doctrine.

"Father" Nichol, as he was called, was one of the most advanced of the advanced school of thought in the Episcopal Church. He was born in Toronto, Canada, about forty years ago, and was graduated from Trinity College, in that city in 1879. He was ordained to the priesthood in the Church of England in 1883.

In 1891 "Father" Nichol went to New York, and, although he had never before been a member of the diocese of New York, he received a license to perform the functions of a clergyman in the Episcopal Church from the diocesan authorities. He became a protégé of the late Rev. Dr. George H. Houghton, then rector of the "Little Church Around the Corner," and was by him made sub-warden of the community of "the Sisterhood of St. John the Baptist," an English order of religious women having a branch house in that city. For a time he was a curate in the Church of St. Mary the Virgin, of which the late Mr. Brown was the rector.

Mr. Nichol was one of the organizers of the Society of King Charles the Martyr in America, and was its chaplain. The object of this association of believers in the martyrdom of King Charles I., the 250th anniversary of whose execution was observed two weeks ago in the Holy Cross church, at Avenue C and East Fourth street, New York City, is intercessory prayer for the defence of the Anglo-Catholic Church against the attacks of her enemies.

It is understood that Mr. Nichol will take holy orders in the Church and that he will pursue his theological studies in England. He is at present in Boston.

The Refining Influence of Music.

Marcella Reilly, of Chicago, a musician of note in her own city, says some very pointed and valuable things in the Catholic World Magazine for February concerning the teaching of music in the parochial schools. The truth of what she says is manifesting itself more and more as time goes on.

It has been stated on very good authority that John Michael, the famous Irish liberator, died in the bosom of the Church. A sketch of his daughter in the Catholic World Magazine for February shows him to be a man very favorable to Catholic doctrine, and not at all adverse to the profession of Catholicity by his daughter.