

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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The Old Year and the New.

FATHER RYAN.

How swift they go,
Life's many years,
With their wings of woe
And their sorrows of tears,
And their darkest of nights whose shadowy
slopes
Are lit with the flashes of starry hopes,
And their sunshiny days in whose calm
heavens loom
The clouds of the tempest—the shadows of the
gloom!

And ah! we pray
With a grief so dear,
That the years may stay
When their graves are near;
The 'twixt the hours of To-morrow be radiant and
bright,
With love and with beauty, with life and with
light,
The dead hearts of Yesterday, cold on the bier,
To the hearts that survive them, are evermore
dear.

For the heart so true
To each Old Year cleaves;
The hand of the New
Flowers of the future, tho' fragrant and
fair,
But the past's withered leaflets may never
compare;
For dear to each dead leaf—and dearer each
there—
In the wreaths which the brows of our past
years have worn.

Yes! men will cling
With a love to the last,
And wildly die
Their arms round their past;
As the vine that clings to the oak that falls,
As the ivy twines round the crumbling walls;
For the dust of the past some hearts higher
prize,
Than the stars that flash out from the future's
bright skies.

And why not so?
The old, old years,
They know and they know
All our hopes and fears;
We walked by their side, and we told them
our grief,
And they kissed our tears while they whis-
pered relief,
And the stories of hearts that may not be re-
vealed
In the hearts of the dead years are buried and
sealed.

Let the New Year sing
At the Old Year's grave;
Will the New Year bring
What the Old Year gave?
Ah! the Stranger Year trips over the snows,
And his brow is wreathed with many a rose,
But how many thorns do the roses conceal,
Which the roses, when withered, shall so soon
reveal?

Let the New Year smile
When the Old Year dies;
In how short a while
Shall the smiles be sighs?
Yes! Stranger Year, thou hast many a charm,
And thy face is fair and thy greeting warm,
But, dearer than thou—in his throat of snow—
Is the furrowed face of the Year that goes.

Yes! bright New Year,
O'er all the earth,
With song and cheer,
They will hail thy birth;
They will trust thy words in a single hour,
They will love thy face, they will lend thy
power;
For the New has charms which the Old has
not,
And the Stranger's face makes the Friend's
forget.

NEW YEAR'S RESOLUTIONS.

Compacts Often Made and as Often Broken—Human Resolves Need Supernatural Support.

In the personal affairs of men there is nothing more common about the beginning of each recurring year than a review of our actions during the preceding twelve months. And who among us can say conscientiously that he is pleased with the retrospect, or with the record of his own deeds or misdeeds as the case may be?

The very fact of our making the scrutiny proves that there is a conviction in our mind that in the year elapsed we have not done, acted or spoken, in all cases just as we ought or as we would like to have the exhibit made on the great accounting day. This is what every man and woman will say of themselves, who are engaged in the world's combats, hence the salutary New Year's resolutions which aim at an amendment of life in the future. But is the year '97 going to be for us an improvement on that of '96? We can make it so if our sorrow for the delinquencies of the past be sincere and our desire of amendment in the future be made and kept with religious fidelity. Among all the classes of human strugglers and surlers, there are none so prone to regret the past, and promise better things for the time to come, than is the weak individual who perceives that his physical strength is declining, that his moral fibre is growing lax and that his purse is getting empty, and that, perchance, his wife and children are poorly clothed and miserably fed.

When he reflects upon the result of his own misdoings—provided he be granted lucid moments to think at all—and the sequel is that he has created around him, it is enough to drive him to distraction, and probably would do so were it not for "sweet hope which springs eternal in the human breast." As he surveys the wreck and ruin of his family and his own impending disaster, who could doubt that he has real feelings of compunction and sorrow for what he has done, or who would be uncharitable enough to mistrust the good faith of his New Year's resolutions of amendment? But alas! who would be sanguine enough to hope that he could of his own unaided strength, be able to respect the compact or fulfill the well-meant resolutions?

Should the weak individual we are picturing have the happiness to belong to the Catholic Church—although an unworthy member—he may retrieve himself by joining a total abstinence society, for therein he will have the powerful example and support of strong, practical Christian men who were never stung by the foul debasing use of alcoholic drink, or if he talks with those who did pass through the fiery furnace of dissipation, they will strengthen him by proofs of their

own victory over the degrading vice, surrounded by uplifting influence of this sort the very weakest may yet hope for recovery, but if they attempt to falter or compromise with the destroying demon their last error will be worse than the first, as he who willfully puts himself in the way of danger will suffer for his hardihood.

I am personally acquainted with non-Catholic workmen who by reason of the God-Care remedies have obtained a temporary reprieve from the curse of drink, but who, on meeting with their companions in vice or in passing the saloon door, felt the forbidden appetite rekindle into active life and assert itself with such overwhelming force that it had to be gratified even under the full knowledge of the disastrous consequences.

In cases of that sort mere human resolutions, which are backed only by man's natural will, go down under un-governable passion and are scattered like chaff before the wind. To make safe and permanent conquest of an evil habit the rescued victim must needs have recourse to the saving and purifying sacraments of the true Church, and in so doing he must be humble and contrite because the moment he puts these to defiance and begins to boast of his own powers of self-government, his spiritual props will be withdrawn and he will surely fall back again into his old habits.

Besides those above mentioned there are many other classes of men and women who offend against the moral and Christian code of well-ordered life and honestly strive to make amends for their shortcomings as they get into the melting-moat at the great Christian festival of Christmas and the festive days of the opening year. Perhaps it is well to make a laudable effort, no matter how short-lived may be its good fruits. But those again who resolve well and yet neglect the proper moral and religious safeguards will be doomed to inevitable disappointment, for nothing that has relation to man's moral guidance can be good or enduring unless it has the sanction of prayer and fruitful virtue within itself. The secular resolutions good meaning people are wont to make may certainly last for a time, but they have not the quality of stern stability which refuses to break an honorable compact at the bidding of an unscrupulous friend or for the sake of a financial gain or commercial advantage.

If we again look closely in another direction at the assortment of the race we will discover a large class of self-reliant and over-confident persons who never make any new resolutions at all for betterment of conduct, simply because they think none are necessary. There may be error and self-deceit in this assumption, and the proof may come too late to save unpleasant consequences, but this class must be led to learn wisdom and humility by sad experience if not by bitter tears.

Then we again turn with sorrow to another contingent of the great human family—those who are deeply, perhaps hopelessly, involved in the sinful pursuits of this world, and who have such darkened understandings as not to be able to determine between right and wrong. There cannot be much hope for those, as they have entered upon the downward path, and are determined to pursue it. Of course I speak of them in bulk and in general terms. Some men of the most abandoned character meet with sudden shocks which bring them to their senses—the Gospel narrative furnishes some striking examples—and these once thoroughly converted rarely make a backward plunge into the putrid gulf again.

Did it not seem irreverent to couple humorous or jocular things with the serious tone of the foregoing, we might here introduce some New Year's resolutions once adopted by a famous American humorist:

Firstly—That if anybody should ask him for the loan of a ten dollar bill for one single day, he should strive to reduce the risk by substituting a one dollar bill for ten days.

Secondly—That he would not argue with a woman, for women and echoes are always sure to have the last word.

Thirdly—That he would not be over-exuberant in joy, as he had known cases in which people were ringing their joy bells to-day and wringing their hands on the morrow.

Fourthly—That if an enemy threatened to pour out his vitals of wrath upon him, he should strive to convince him that empty bottles were poor assets.

Fifthly—Although somewhat in contradiction to resolution number one, he resolved that he would neither borrow nor lend, especially lend.

Sixthly—That if any man smote him on one cheek, he'd size up the other fellow before he would retaliate in kind.

Seventhly—That if the State should wish to test his loyalty, he would willingly guarantee to sacrifice the whole of his wife's relatives for the greater good of the commonwealth.

Eighthly—If he heard two angry men call each other a fool and a rogue he would pacify them by submitting that both might be right in their contention, as they differ only in opinion.

Ninthly—That if anybody should in-

sultingly ask him if he had ever been drunk, he would meekly refer them to the banquet at which his health was drunk.

Tenthly—That if his friends should tell him that he would "shorten his days" by his fast mode of living, he would assure them that by the same rule he would "lengthen his nights."

Although conceived in a lighter vein the reader may see a point in each of the above. S5 may it be.—William Ellison in the Catholic Universe.

INFLUENCE OF HOME

Sermon of Cardinal Gibbons.

Baltimore Mirror.

Cardinal Gibbons preached the sermon at the solemn High Mass in the cathedral on Sunday. There was a very large congregation. The text of the Cardinal was: Matthew, xi, verses to 10, inclusive. He said in part: "Our Divine Saviour very rarely praised anyone in His day. He was very sparing in His eulogies. I can recall but two instances outside of the Apostolic College, in which He commended any living man. And John the Baptist is one of those. He declares in the day's gospel that he was a prophet and more than a prophet. He extols him for his firmness of character and adversity and for his austerity of life, and declaring that no man born of woman was greater than John the Baptist. This encomium pronounced of John rebounded to the honor of his blessed parents, Zachariah and Elizabeth. For the virtues which John exhibited in mature years were the fruit of the seed sown in his heart in youth by his father and mother at home.

"The home is the primeval nursery. Its beneficent agency is the most far-reaching and enduring of all schools. The parental fireside was the only academy which the Patriarchs Abraham, Isaac and Jacob frequented, and in which they received and transmitted in turn, the knowledge and worship of God. The home is not only the most ancient, but is also the most sacred and the most hallowed of all academies, and the mother is the oldest and most cherished of all teachers. The devout Christian mother is called to be an apostle. The family circle is her field of labor; the members of the household are the souls committed to her ministry.

"No teacher can adequately supply the place of the mother. No one has the same hold that she maintains on the intellect and affections of her child. She is not only an authority whose right to rule is never questioned, but also an oracle that is implicitly believed. The words and example of a parent, especially of a mother, exert a life-long influence on the child. The seed of righteousness, sown in the youthful mind by the maternal hand, usually bears abundant fruit. The salutary lessons the mother has taught are seldom effaced from the memory. They are engraved on the heart in luminous characters, and the sacred image of the mother herself stands before us silently, but eloquently pleading the cause of God. The tablet of the soul, like a palimpsest, may afterwards receive impressions that will hide from view the original maternal characters written upon it, but the waters of compunction and the searching rays of divine grace will bring them to light again.

"There is no exaggeration in saying that the hope of America is in the rising generation, and the hope of the rising generation is in the Christian mothers. The individual and national character may be traced to the training imparted under the domestic roof, and its beneficial or baneful influence may be gauged by the religious and moral standard of the family circle. 'It is true indeed,' says the Count de Maistre, 'that women have written no Iliad, nor Jerusalem Delivered, nor Hamlet, nor Paradise Lost. They have designed no church like St. Peter's Basilica, composed no Messiah, carved no Appollo Belvidere, painted no Last Judgment. They have invented neither algebra, nor telescope, nor something far greater than all this, for it is at their knees that upright and virtuous men and women have been trained—the most excellent production of the world.'"

The Cardinal referred to the mothers of history and remarked that their time was not taken up with the discussion of women's rights, female suffrage and other problems that now engage the attention of the weaker sex. He added that if parents would discharge their duty the great problem of education in the schools would be practically solved, and Christian instruction would be built around a true superstructure.

The Cardinal then spoke of the qualities which fathers and mothers should possess and make manifest if the home is to be hallowed. In speaking of their duties in this regard, he said: "Remove from the home circle all obnoxious and dangerous literature. The country abounds in good papers and bad, just as the sea abounds in good and bad fishes. Remove from

your house all newspapers of a sensational character. You all agree with me that we have good papers and bad papers. Certain it is that we have some very degenerate examples of journalism, especially in the great commercial centres of the country. They pander to the most vicious and depraved tastes. Murders and suicides, adulteries and divorces, and other social and family scandals are their favorite stock in trade. No character, how exalted so ever, no station, however sacred, no woman, however pure, escapes their shafts of misrepresentation. They disdain even to correct a false impression.

"You would not place upon your mantelpiece a bottle containing dangerous and poisonous liquid, especially if it had an attractive and inviting label, lest it should be injurious or fatal to your children or other members of the household. And how can you place upon your table a sensational paper, with its attractive exterior, and which contains the most insidious poison, injurious to young and old alike? No one respects the freedom of the press more than I do. A free press is indispensable for the maintenance of a popular government like ours. But freedom of the press is one thing and license of the press quite another. I am sure that none more bitterly deplore a sensational press than the proprietors and managers of our sterling and reputable newspapers. They are anxious to elevate the standard of the newspapers, and they are justly proud of their noble profession. They feel that journalism is degraded by the sensational press, just as the profession of medicine is lowered by the charlatan and the quack, and as the law is degraded by the politician.

"A word about the Sunday press. I would wish that America had followed the example of England by discouraging Sunday papers. But they have come—I think to stay.

"I desire to give you, my brethren, two admonitions regarding Sunday papers.

"First. Select none but the best, such as are clean, possessing a high moral tone and which will give you food without poison.

"Second. Resolve not to read Sunday paper till you have first assisted at divine service and heard the Word of God. As on Communion day you do not break your fast till you have partaken of the Holy Eucharist, so let the voice of your Heavenly Father be stamped in prayer on your heart and memory before you give your attention to things terrestrial.

"Sanctify your homes. The sanctity of the altar depends upon the sanctity of the homes. The stream never rises above its source. Let the home be a temple of domestic peace. Let it be an asylum of parental vigilance and care, of filial duty, temperance, sobriety, joy, gladness, innocent mirth or cheerfulness that is the offspring of innocence.

"I do not believe the home as now constituted offers sufficient attractions. The men go to their clubs and the women to their social functions, while the pleasures of the fireside are partially if not wholly forgotten. Let God's happiness beam within the home. The blight of infidelity never falls athwart the home that is consecrated with prayer."

CATHOLICS IN FRANCE.

Unmistakable Indications of a Great Religious Revival.

A writer in the Liverpool Catholic Times, in reviewing Mme. de la Girennerie's work, "Le Livre de l'Apotro," says:

An observer of the currents of intellectual and religious opinion in France, I am happy to be able to call attention to a literary fact which shows better than the most eloquent sermon what I shall call the revival of the Church among the French people. The most clear sighted and acute observer of the different phases of a new situation. And when the intellectual movements of the day run counter to the prevailing ideas and the mastering power of public opinion, the formation of a correct judgment is almost impossible. Now, on the soil of France there is taking place at this moment a marked evolution of thought, the outlines of which become each day more clearly and decisively apparent. This movement tends to free Christianity, eternal and apostolic in its character, from certain traditions of thought and action which have grown up around it. Ever since the days of Bossuet and the triumph of absolute monarchy Catholicism among the Latin races has taken various accidental tinctures from its environments. In the first place, there was monarchial Catholicism, which was shaped by the genius of the day and perfected in its doctrinal developments by Bonald and de Maistre. It meant, as we know, the alliance of throne and altar, the glorification of divine right, the identification of the fate of the Church with the fortunes of a dynasty. This view and habit of thought created an abyss between the monarchial Catholics and the other parties, setting in action systems of intellectual negation and a political Kulturkampf. When mon-

archy, having fulfilled its historical mission by establishing the unity of the nation and the central power, gave way to other regimes, Catholicism—or to speak more correctly, a portion of the clergy—being bound up with its interests, fell under suspicion. It is impossible to estimate the misfortunes, in the case both of Church and State, which resulted from this misunderstanding. At present a powerful reaction against this conception of Catholicism is taking place among the faithful, and within a short time it will be complete and clearly defined.

Side by side with this party grew up during the course of half a century what may be termed economical Catholicism, which meant the alliance of a proportion of Christians with the Manchester school of political economy. Religion was regarded as the shield of the current liberal and economic doctrine. According to the view of such teachers, the Church was bound to devote its services to an egotistical policy. To the disinherited and "the injured" (?) she should preach resignation, as conceived by Kidd in his work on "Social Evolution." Owing to this limited application of Catholic principles arose that hatred of socialism against the church, the alienation of the toiling masses, and the extraordinary conviction that religion, like the courts of law and the police, was a mere plank in the Liberal platform; hence a mountain of prejudice, enlarged by teachers in Israel continue to enlarge. But here, again, the reaction is triumphant, and we shall see solid barriers going down before it.

Between these two extreme conceptions was to be found that Catholicism the object of which may be described as pure self-preservation. Very high and very noble—at once both aristocratic and grave—it inculcated self-effacement, reserve, a life of education in the sacrists, and education without contact with the world. To keep scrupulously within the sacrists as far as possible; to leave it only under the most exceptional circumstances; not to go to the people, but to allow them to come to you; to afford the example of a clergy worthy, pure, rigid and devotional in thought and bearing—such was the ideal. Undoubtedly admirable when unity of faith prevailed throughout Christendom, this Catholicism became sterile when opposing ideas led to a struggle in public and in the full light of day. For when religion is presented even to those who are hostile or indifferent, is it not by its essence and its divine purpose irresistible, apostolic and expansive? It is represented by the apostle who goes among crowds, the journalist who inspires the people with earnest enthusiasm, the orator who impresses upon them the principles of truth, and the man of social action who proves to all that the gospel is the doctrine of justice, fraternity and love, and of the incessant lifting up of populations to a higher life.

Catholicism considered in these three aspects is to-day disappearing from the soil of France where the effects of revolutions have been so deeply felt. Men are returning to the ancient ideal in its integrity and splendor—to that Catholicism which is above, and anterior to, all forms of government; which is to say, to true Catholicism, which is adaptable to every regime—monarchy, republic and democracy—which in its social action betrays a singular power of renewing its youth and strength, and which, in the language of Leo XIII, goes to the people in the apostolic spirit, devoting itself with the fullness of charity to the relief of human misery. Ancient habits of thought and action still assert themselves to some extent and produce a certain resistance, especially in educational questions and in collegiate manuals, but they are losing force every day. The awakening is unmistakable, and the new movement, moulded by men of faith and action in accordance with modern requirements, is assured of success.

"Le Livre de l'Apotro" is one of the most striking signs of the revival. A collection of choice extracts, selected from the works of apostles at every period of Christianity—fathers, doctors, apologists and other men who by their writings and their deeds have done memorable work for the faith—it sets forth the Catholic tradition in all its extent. And if it were necessary to prove that a Catholicism, social and apostolic in its character—the Catholicism of the "fishers for souls" and the saints—belongs to and must exist at all times, the proof would be abundantly supplied by Mme. de la Girennerie's elaborate work. The success it has already attained shows its suitability to the times. It not only meets a want, but is peculiarly adapted to the views now prevailing among Catholics in France.

Mme. de la Girennerie has herself given evidence of an apostolic spirit. A young Sister of St. Vincent de Paul and of St. Chantal, while still living amidst the splendors of the world, she took pity on girls who are exposed to the worst temptations in large cities. Well educated, pious and attractive, she left the bosom of her family. They failed to understand her heroism, and her strength of character has been increased by persecution, for great souls show their best qualities in suffering. Named a "Canonesse d'Au-

Farewell!

Old Year, thou hast brought me sorrow,
In the long hours of thy nights I have fought
with pain;
My soul hath travelled unheeded in the blaze of
thy sunshine,
My tears have fallen unseen in the gloom of thy
rain.

Old Year, thou hast brought me sorrow—
Sorrow that loveth my threshold and haunteth
my feet;
But tender and fair is the fruitage of patience
born of pain—
Through the black shadows of Calvary, reach-
ing His feet,
The Lamb without spot or blemish, yet who
was slain,
Farewell, Old Year! Let us kiss thy hand
again!
M. E. M. in Ave Maria.

triche," she founded at Dole, in the Jura, a working home for young girls belonging to the poorer classes. With them she lives, prays and works. She saves them from want and temptation. The home is a refuge and a sort of lay convent. For some years now she has been spending the energy of her youth in this social apostolate. To the objections raised by her family against her action has been added the criticism of selfish worldlings. But, without losing hope or courage, she ignores this opposition; "guarda e passa." She evinces, however, no trace of the fiery disdain of the Florentine poet, but a sentiment of deep pity and the certainty given by strong conviction. Despite her continuous toil, she has found time to study and to gather from the works of authoritative writers selections which display the ground of her vocation and justify her decision.

"Le Livre de l'Apotro" is the fruit of the intellectual and literary apostolate. I shall not attempt to give an analysis or summary. The letters of approbation from Cardinal Ferrata and two Bishops, and sympathetic reviews in the press, attest its value. It is noticed here as a work of merit, but chiefly as an indication of the revival of Catholicism in France. The French race is awaking from its torpor, breaking chains, and turning once more to those paths in which it formerly manifested its devotion to the church with such brilliant results.

IRISHMEN UNITED.

Unionists and Nationalists Demand Less Taxation.

The New York Times' London correspondent says: The external Irish question, which seemed to the Cabinet Ministers to be so comfortably shelved, has suddenly burst forth in quite a new and unexpected form, and it has already stirred the politicians of all parties into a state of worry that has been unknown at this time of year since Mr. Gladstone's great December surprise of 1885.

Mention has frequently been made of a report by the Parliamentary Commission on the financial relations between Ireland and England, which found that Ireland has been overtaxed and is entitled, in strict equity, to the return of a good deal of money that has been taken from her. The report was interesting, but it hardly seemed likely to bear much fruit.

Ever since the Irish landlords, however, had their savage fight with the Government over the Land Bill last summer and were finally forced to swallow that, they have been cursing a secret project of revenge and studying the financial relations report with the purpose of using it as a weapon. They have also perfected private arrangements with their whilom Nationalist dees, for Irish enemies always have a curious elasticity where common interest against the Saxon is involved, and on Saturday last, Tory landlords sprang upon astounded England the first of a series of remarkable public meetings.

They had Catholic and Protestant Bishops, Tory peers and Fenian leaders, landlord Unionists like Smith Barry, and tenants' right attorneys like Maurice Healy, all on the platform together, with their arms around one another and a single cry coming from their united throats of defiance to England. This amazing spectacle, produced first in Cork, and repeated on Monday in Kingstown and on Tuesday in Dublin, is now going strong all over the island.

The most violent of anti Home Ruler Irishmen have not heretofore been more sweeping in their denunciations of English misrule than were these people, or more fierce in threatening rebellion if England remains deaf. Indeed, one now finds even Nationalists qualifying their speeches on the subject by saying that they are unable to go quite so far as Lord Castle-town and other Tory lords, who, a year ago, wanted to hang the Nationalists for treason. All this quite stupefies the English mind. The London Times follows in its customary anti Irish intolerance, but the other papers say little. A few Irish office holders and office-seekers have been put up by the Government to explain the thing away, but the fact of a widespread, almost universal, Irish Tory revolt is too manifest for this to produce any effect.

The case with which the unionists effected a junction with the Nationalists is most significant. If the Irish can unite as readily on one thing, why not on others, including Home Rule?