## The Catholic Record

LONDON, SATURDAY, DEC. 29, 1906.

LITERATURE AND SIR CONAN DOYLE.

In reply to a correspondent, we beg leave to say that Sir Conan Doyle is not a Catholic. There are writers, Marion Crawford, and his imitators, for instance, who cover up their tracks so far as their faith is concerned. It does not pay, of course, to drag one's creed into a novel, and, especially when the ereed is the enemy of injustice and of sensuality in thought and word and ection. One may talk of trivialities, portray human lives that skirt the borders of impurity, close the lips to any testimony to our belief, but we must not say night of God, Whom we are commanded to fear, reverence and obey. To us, this fashioning of words, the ignoring of problems that are in the hearts of men, is a business as pitisble as it is useless. Conan Doyle's brand of destrine is unknown to us, but his credentials to the court of cal amny are above suspicion. And his speech is goodly company for his costune-a piebold lot of odds and ends, fiched from controversial scarecrows.

It is true that "Dicky" Doyle left the service of "Punch" rather than let money outweigh his faith. Conan Doyle, however, writes historical romance with an eye to the pocket of an ignorant public and cares not a jot about either decency or truth.

As a novelist he has no claims to distinction. In his detective stories he shows that he has read Edgar Allen Poe to some advantage. But he will be forgotten, as are dealers in the ephemeral and things which we can read without opening both our eyes.

One of his latest books, a historical romance, is a dreary waste of words. It is a flat verbal landscape, unvarying in its monotony, save for a few shrubs planted by the author. And these shrabs would disgrace any tiller of the fields of fiction. To make his book a " seller " he gives vent to his hatred of monks. He was educated by the Jesuits of Stoneyhurst, and in a few pages writes himself beyond the pale of men, who, whatsoever their opinions, can speak truthfully of their benefactors. His talk of course is old; devoid of originality, and his plot is Doyle's. Poe did not chronicle the deeds of days when England was Catholic and chivalry in bloom. That he is alien to the spirits of the knights, whon he essays to picture, is evident in the first chapters of his book. The honor of a man, who writes exclusively for the public, that is driven into the book market by hired " critics," is apt to rise and fall with the dollar ther-

But one would think that a writer of fiction should be capable of doing some artistic lying. Hence, to tell us Doyle's does, a story of monks, pill aging their neighbor's lands, oppressing their tenants, etc., makes one sorry that Poe did not leave something for the author's initation. But the monks have nothing to fear from the scribes of Doyle's calibre. Maitland, Leckey and other non Catholic historians have put them beyond the reach of the calumni ator. Mr. Thorold Rogers says that the monks were the men of letters in the middle ages, the historians, the jurists. . . founders of schools, teachers of agriculture, fairly indulgent landlords and advocates of genuine dealing towards the peasantry. The monks were avariolous, grasping, says Mr. Doyle, in the tone of the low grade anti Catnolio tract.

TRADE AND PHILANTHROPY.

Some Englishmen and Americans are very eloquent in their denunciations of the misgovernment of the Congo. This may be but one way of agitating the atmosphere as an indication that their sensitive souls are sorrowing over their oppressed brethren They assume that the Belgians are very wicked. Mark Twain and the other scribes who write pieces for the magazines, are sure that Leopold of Belgium is a very horrid man. Therefore, let them be wiped off the map for the good of humanity with a big H. and incidentally for the good of the citizens who hanker after the control of the rubber trade. The appeals for justice to the Congo natives are well done, but, to quote Ruskin, it the British public were informed that they could make a railway to hell, the British public would instantly invest in the concern to any amount : and stop church building all over the country for fear of diminishing the dividends. And the Englishman in quest of a

find them at home. We talk of the liberty of the English, says Mr. Lester, (The glory and shame of England vol. 1 p.181) and they talk of their own liberty : but there is no liberty in England for the poor. " Never before in our history was wealth, and the evidences of wealth, more abundant. . . . and never before was the misery of the poor more intense, or the conditions of their daily life more helpless or more degraded." (Mr. Chamberiain, M. P. in Fortnightly Review, Dec , 1883.) And the Americans, with their lynchers rarely at rest and their divorce courts ever at work, with their trusts sucking out the blood of the people, and the flood of sin and misery that is rising every day in their great cities, would before undertaking to clean foreign

Our readers will remember that the priests at work amongst the Congo natives gave an emphatic contradiction to the charges made against the administration. To be above the suspi cion of special pleading they challenged specific information as to the alleged brutality. The challenge has not yet been accepted. Furthermore, the English missionaries, who have been exploiting the horrors of misgovernment of the Congo State, are, according to the Catholic Herald, the paid agents of Liverpool, Eng., shipping merchants where they are not interested persons otherwise. And the other day some Britons who wanted the Foreign Secre tary, Sir Edward Grey, to warn the King of the Belgians with regard to Congo misrule, threw a bright light on the motive of the Congo agitation. Said Mr. Holt, one of the deputation, We were promised freedom of trade in the Congo : we have no trade there at all." So according to a gentleman, who is a plain blunt man, rubber is the goal and not the natives, who, accord ing to English history, are only good when they are dead. Mr. Holt's contention may be reinforced by the late Sir H. M. Stanley's words to the effect that the campaign is part of a plot, which is aimed at breaking up the Congo Free State, for the good of English trade.

ON FAITH.

Faith is a supernatural gift by which we believe, without doubt, whatever God has revealed to man, because He reveals it. We believe because God's word must be true.

To those who object to accepting truth on the authority of another, we reply, that society is held together by mutual trust and confidence. Daily we depend, in the most trivial things, upon others. If we accepted but what we could find out for ourselves-if, for example, we decided, in a case of sickness, to make such researches in medicine as would enable us to discover the needed remedy, we should essay alabor of act He shall concur into. Having that is beyond the time and talent of the majority of men. But the average man does not do this. He may read a book on medicine and infer from it what he needs, and perchance poison himself. As a rale, however, he consults a physician, and believes him. From the cradle to the grave we lean upon authority. Wuen we know that the sources of our knowledge are trustworthy we must accept it. To assert that we believe but what we see for ourselves, is to assert something to which daily we virtually give the lie. What is matter-its ultimate analysis. We don't know. What is the force of gravitation that keeps the planets in their orbits? We do not know, but it is a fact. Tainking and willing are facts, but how we think and will escapes us. We rely upon scientists, though they can neither fathom the properties of things of which they tell us nor measure their asture. In order to know facts it is not necessary to know how they exist.

UNREASONABLE DISDAIN. Some, indeed, affect a disdain for everything which is not gleaned by demonstration or an appeal to the senses. Toe real scientist, however, is always seeking for the reality behind the phonomena. He observes and compares facts to find out the laws which govern them. He tells us, for instance, that there is such a thing as light. He can measure its velocity but he cannot find its cause in a test tube. From its effects, he concludes to its existence as an unpenderable fluid diffused through the universe. We can neither taste nor swell nor touch its cause, but he conjectures by reason what it is.

sensation or a field for benevolence can adopts a theory which is compatible with the actual facts. Again, were a man to ridicule the laws of gravity, for the eason that he could not have ocular demonstration of them, he would be regarded as something annormal. We accept them, not because we understand them, but solely on the authority of men who are qualified to tell us that these laws explain the phenomena of inanimate m tion. They know of the existence of the attraction of gravitation, and argue its cause. But we do not see it. And men accept their authority, which, when reliable, is as sol d a basis of truth as any direct evidence, and as cogent in compelling assent as personal knowledge or experience. Yet some men who exhibit the utmost deference to scientists, refuse do well to sweep their own doorstep docility to the infallible intelligence of God. They know that the fact that God has spoken has been demonstra ted beyond any possibility of doubt. And they should admit that, if reason will act according to reason, it is bound to accept what God says, all His teachings, because He, Who can neither deceive nor be deceived, has the Euglish missionaries to furnish declared them true. Reason may be the judge of the evidences of revela tion, but not of revelation itself. Reason directs us to believe, when we have satisfactory evidence of our betief. Man, indeed, has the power to reject revelation, but not the right to object to mysteries because they are

incomprehensible to self stultification. A BELATED SCIENTIST.

How does science regard the passing of the Catholic Church from France? M. Berthelot answers, in the course of interview, republished in The Citizen, Ostawa, that he, a scientist, is not at all disturbed about the matter. He informs us that science is the religion of Europe. He says that the only God which science can approach -so far as the human mind can decide at allthat God is neither moral or immoral: rather is He a Being sublimely indifferent to all such human questions.

All this is neither original nor sensi-These assumptions are disproved by the fact that God precedes creation, and from Him creation gets all it has. The assumption that God is peither moral or immoral may do duty as an arrogant blasphemy, but not as an argument. To know that man is a person-that he has control of and is responsible for his actions-and to deny personality to the First Cause from whom man comes, is unreasonable. There is no effect without a cause, and the cause can only give the effect what it has. How are we to account for per sonality in man if it did not first exist in God. How account for the existence of the moral law. We cannot have law without a lawgiver, that is, one with mind and intelligence. As God is the source of all reality, no action can take place without His concurrence. But of cannot be indifferent to what manner made us for a purpose, we must, with His co operation, will to take a course prescribed by Hinself. Hence we have religion and morality.

## WELLINGTON ON CATHOLICS.

During the course of the struggle for Catholic emancipation, which was granted while the famous Duke of Wellington held the Premier office, a British nobleman publicly young British nobleman publicly clared that Catholics were traitors. This atounding declaration drew from the hero of the battle of Waterloo the hero of the battle of Cathothe following tribute to Irish Catho-

It is already well known to Your Lordships, that of the troops our Gracious Sovereign did me the honor to entrust to my command at various per iods during the late war, a war undertak en for the express purpole of securing the bappy institutions and independence of the country, at least one half were Roman Catholics; My Lords, when I call your recollection to tais fact, I am sure all further eulogy is unneces-

"Your Lordships are well aware for what length of period and under what difficult circumstances they main tained the empire buoyant upon the flood which overwhelmed the throne and wrecked the institutions of every other people; how they kept alive the only spark of freedom which was left

unextinguished in Europe.
"My Lords, it is mainly to the Irish Catnolics, that we all owe our proad predominance in our military career and that I am personally indebted for the laurels with which you have bee pleased to decorate my brow. We must confess, my Lords, that without Catholic blood and Catholic valor, no victory could ever have been obtained and the first military taleats might have been exerted in vain.'

If a cause be good, the most violent attacks of its enemies will not injure it so much as an injudicious defense of it He notes the phenomena of light, and by its friends,-Colson.

ARCHBISHOP'S SERMON AT LICHMOND.

We have received copies of the Richmond Times Dispatch containing an account of the services attendant on the dedication of the new cathedral in The Cardinal, many Arch that city. The Cardinal, many Arch bishops and Bishops and a great num ber of priests were present on Thanks giving day to take part in the great pageant. The Times Di-patch says sermon of the morning, delivered by Abp. Keane, of Dabuque, and that f the evening by Abp. Glennon, of St. Louis, were master deces. As we have not room for both we publish the

latter. BERMON OF ABP. GLENNON.

"I saw the Holy City-the new Jeru palem-descending from God from on high, prepared as a bride is for her

"Taese are the words of St. John he evangelist—the writer of the fourth and of the mystic apocatypse rom which they are taken — and they are altogether in the style of the great vangelist. For St. John was the agle who dared to look on the sun St. John pearest to the Sm of who was the beloved disciple, who ested his head on the Saviour's breast

"Other evangelists might liken the nurch to the grain of mustard seed planted in the grate of mustard seed planted in the earth and growing to be a mighty tree, or to the sheed ild on the billside with the shepnerd there to guard his flock; or as St. Paul did an organism, with its members all ited and working in unison with

Christ the head. "But St. John would forget these "But St. John would long or more earthly figures, these common place parables—eagle like he would sweep the skies, would peer into the very heavens and the divinity firbid den to mortal eyes. Would he tell of the skies would be tell of the skies would be tell of the skies when the skies would be tell of the skies when the skies were to the skies when the skies were to the skies when the skies were the skies when the skies were the skies when the skies were skies when the skies when the skies were skies when the skies when the skies were skies when the skies were skies when the skies when the skies were skies when the skies the Christ? He recites not of His genealogy here below, but up there is the heavens would tell that in the beginning was the word and the word was God, and down to earth would come to say, that 'the word was made flesh and dwelt among t us' So in today's message he would say of the burch, not the simple words of her institution, not the story of her early years, but looking up to heaven would repeat for us his vision of her divine origin and her mission of humanity; 'I

saw the Holy City,' etc.
"There was, no doubt in the background of this vision the old Jerusalem which St. John himself had seen; loom ing up there were its white walls and gay minarets, and highest the glorious temple, making that city the holiest place then in all the wide, wide world. That city and its temple stood as the symbol at once of a people's fith and their nationality. There stood the holy place and the holy of holias, where from between the flaming wings of the cherubim, the God of Israel spoke to His people; there were preserved the tables of the law and the manna of the desert. There the high priest entered alone, while outside and all around an entire nation worshipped the God of

their fathers. " But St. John saw the moving pano rama—a city blessed as none other; a city that had a M-ssiah and knew it - a Saviour whom it crowned King with a crown of thorns, and who bind e. by pride and pa sion met His love and merry by condomning Him to death. The hill of Calvary is now set in darkness; the temple veil is rent annder, and the city that so long was recipient of God's benediction offers Him in return only a tomb.

"It had condemned its Saviour, and a gursa now hangs on its trampling

walls. That olden city now must pass away—the city of God no longer. And as it fades, as the destruction of Titus comes to it in the fire flames and holo caust, the background receders the beautiful picture of St. Jona stands in clearest outline, the New Jeru-alem, the holy city, descending

from God from on high
"We can, my brethren, with profit
pause before this beautiful picture of the Church of Christ—the Catholic Church -for that such is intended by Courch for that such is inconded by S. John is evident. It is the epistle of the Mass set for the dedisation of churches, and consequently we have the church's authorized interpretation of the vision of the apostle.

"And as we ponder over the mystle

representation, we see at once the origin and the dominant note of the Church of God, its origin lescending

from on high."

'You know, my brethren, the learned men of these latest days are given much to investigation, to synthesis and ansiysis, with the purpose of discovering the origin of methods and ideas and things generally. Diseases are now found to be for the most part originated and propagated from bacili germs.

Languages grow from the grunt of the savage, the call of the cave-dweller. We trace the history of man backwards until the scientist claims his origin in the cave dweller, the mound builder, or even to an humber and cruder origin, in reef of rock and torrent bed we decipaer old earth's story and we decipaer old earth's story and the long cycles of her growth, for, strange to say, scientific investi ation has shown that the stolid mountains grow as they sleep and the flowing waters mark the years as they run.

"Would it not be interesting for truth's sake and for our own to seek also the origin of the creeds and charches that to day, so many and so varied, appeal to the passing crowd for favorable judgment and support-to unroll the pages of history and see how these various creeds first optained a local various creeds first obtained a local thilly City, for that must be noty habitation and usine? As you take which has Christ for its founder. Easy habitation and usine? As you take which has Christ for its founder. Easy the very latest pages of the century's history that has just clapsed you and that out in Western parts may prophet from the beginning unto all the world that out in Western parts may prophet arose who could be specially cated as a holy city — holy not in the local arose who could be specially cated.

of God, and who, before the forester blazed a path way towards the west, had wandered out there with the few fol lowers, who believed in his prophecies and preached his moralities, and there still, by the foothills of the Ricky Mountains, is the seat of their empire,

a new Jerusalem, with the gospel of Mormon to enlighten it. "In the East a religion differing in type, more clusive in its teachings and practices, is of a date to recent that it still rejoices in the government of the lady who has the henor of found-

ing it. . So that this latest century and this latest land may claim the privilege of giving to the world the authority and the habitation of these two religions

"I may pass by the many others which, as exotics, live for the day, and then like the latest novel, disappear to make room for some other religious

"But as we roll back the pages other names arise—eighteenth century, Mr. Campbell and his followers and Mr. Campbell and his followers and church; seventeenth century, John Westey, earlier still, Luther and Calvin, and with them the churches Westeyan, Lutheran, Calvinistic, called after their founders. I may not discuss their merits now or demerits (they are the facts that history give us, and these the men who gave them a name and concrete reality), nor do I care to discuss the men who found-d them, neitner motives nor their morals.

THE FATAL OBJECTION.

"I am willing to admit that they were men of power, for it requires men of power to project great movements to control countiess minds and lives; to set in motion influences which cen tories of time have not abated. All this I am willing to admit, but the fatal objection I raise—the all sufficient charge I bring against them is that they were men. Fatal. I say, because while nen may create philosophies and build empires and weigh the star-, they are utterly incompetent to four religion cap ble of lifting man to God, religion capable of themen. For as you or oringing God to men. For as you know, it is the purpose of religion to lift man up; to bind him by chains of lift man up; to bind him by chains of the inflict. gold to the throne of Now that one may be lifted, the ful cram of the lever must be outside the body lifted. We cannot lift ourselves. We cannot unaited climb to heaven Once man tried to do so, even as the builder would, but the tower of con fusion that once stood on Shinar's plain masks forever man's folly and in position marks forever man s folly and in competency. No. I cannot believe in a man made religion; it may serve for the here and now; it may assume the reflected light of a religion that is divine; it may please the fancy of some and flatter the vanity of more, bu souls, our lives are too sacred to them with the fluite, to limit them with the tomb. But you ask, that while I have

named the founders of many charches I have yet to give the name that stands at the beginning of our Church; its founder and efficient cause. You may say that a history gives the names of the men whom I have named already, it must also give the name of the man who gave the Catholic Church its place its name, its potency. Some suggested its origin back in the Middle Ages in the great Pontiffs Biniface and ory, who brought the Caurch to the heights of power, and who commanded the ob-dience of Christeniom; I would say, no, the Church's power they may have augmented, but to augment does not mean to create. Catholisity bore an honored name and commanded the love and obedience of millions long be fore these great pontiffs reigned.
"If not these, then you say it may

be credited to Tuomas of Aquin, who for nulated her theology and cave the form to the Church's intellectual life, but this, for similar reasons, is ly untrue. Thomas systematized wnat the fathers taught before him. Nor did these fathers, his teachers, the Augustines, Ambrodes or Chrysoston: found the church, for they but repeat found the church, for they but repeat what they heard; they but preserve the heritage given to them. Roll back your pages; you have passed in the flight of time nearly two thousand years; you have rescued the apostolic age. You hear there the recital of your creed; you see there the Dhurch, weak, it may be, in outward form, but strong in the faith and spirit that is weak, it may be, in outward form, but strong in the faith and spirit that is within, and not as yet hav we reache it the beginning. These apostles were the men sent preach, and as your Holy Scriptares tell you, their com mission was from One Who said: 'As the father has sent to Mo. I send you. the Father has sent to Me, I send you. the Father has sent to Me, I send you.
Go, therefore teach all nations, bap
tizing then in the name of the Father
and of the Sm and of the Holy Ghost.

"The name you ask for is on your
lips and in your hearts. It is a name
po ken of by all men, whether for love
or hatred; a name written on the title or hatred; a name written on the title dee is of our Church and emblazoned on

every page of its history; a name which S; Paul says is above all names; the name that St Pet-r, when asked by Him Wao bore it, is that belonging to no other than the Son of God. I need not delay, and in naming Jesus Christ, not delay, and in naming Jesus Christ, the Di ine, the Son of God, I am but ecnoing all ages and all minds. Christ came from G id—vas G id—and He consecrated and commissioned His apostles to go and preach and establish every, where His empire, just as St. Jihu says: "I saw the Holy City, the New Jerusalem." etc.

Jerusalem, etc.

Easy, then, as we see the origin of the Catholic Caurch, is it for us to naderstand its dominant note, as prounderstand its dominant note, as pro-deced by Sr John, when he calls it the 'Holy City,' sor that must be hely which has Christ for its founder. Easy is it to understand how that Church,

form of the Jerusalem of old, but with the new spirit of the New Jerusalem. As Christ died to make men holy and to give to the world a Church that should be holy, you can understand how that Church has moved as a genius over the face of the earth; how it has uplifted men by its power, impressed them by its sanctity. Yu can understand how it was received in classic Atrens, and conquered by its spell both porch and academy; how its effulgence the pathway of he morning; how it wandered through Roman temples and transformed them into Christian basilcas; how it wandered through the torests of the North and transformed its sylvan aisles to the fretted roofs of Gothic temples : how it has fired the heart and lighted the pathway of the missionaries, as they went forth to missionaries, as they went forth to seek new races with their living and mark them with the dead.

'Thy wings shadow the waters,

Thine eyes lighten the horrors of the hollows of the deep. The depths of earth and dark places brighten under Thy feet, whiter than fire is white.

## CARDINAL GIBBONS CONDEMNS DISHONESTY IN POLICIUS.

Sacred Heart Review,

On the eve of the election in Baltimore, Cardinal Gibbons made a strong plea for civic virtue and obedience to lawful authority, and though the elections are now over, his words ought not to be forgotten. One of the Cardinal's strongest and most impressive periods.

No man can be a good Christian who sets at defiance the laws of the common The man that breaks the laws of the State is violating at the same time some commandment of the Decalogue. The citizen who buys or sells votes, who creeps into political power votes, who creeps into political power by intrigue and bribery, is a thier, and transgressing the commandmentich says: "Thou shalt not steal." commandment which says:

Tae Cardinal's words found an echo in the hearts of many who deplore the tendency of the times. The Baltimore Sun, in an editorial, had the following excellent comment:
So accustoned have we become to the

practice of vote buying that the Car-dual's solemn words seem almost start-ting and sensational. And yet they are words of 10b rness and truth. nan who takes an office to which he has neen elected by purchased votes, is illegally and unjustly depriving another man of a valuable possession which is rightfully his; and that is what we crime of buying them is not detected and proved according to law, may con-ter a legal title to an office, out they can not conter a just and an honest title, and the man wno takes that which is not his of right, but belongs to another, is morally a thief, and the Dardinal's definition of him is strictly accurate. Mr. John Snarp Williams of Mississippi said, some time ago, that a good way to stop this kind of thieving is to treat the criminal socially just as any other criminal is treated. do not open our homes to horse-thieves, he said, nor should we receive the vote buyer, who is the more dangerous criminal of the two. The Cardinal has set a good example to the ministers of the gospel in this State.
Bribery is no new crime. It was practised a hundred years ago in England. to a shocking degree. By a few ser-mons, John Wesley broke it up entirely among his people. The power of the pulpit still lives, and a general assault upon this dangerous vice, showing it up its true character, without euphemisms, in plain language, just to the Cardinal has done, will go far to the Cardinal has done, will go far to break up the practise. Much of this sin is wrought by want of thought, and there are many persons who engage in it thoughtlessly, and who will stop it if they are held up in the pulpits as taking something that does not belong to them, and are, in fact, thieves, a

## THE CATHOLIC CHURCH AS VIEWED BY AN OUTSIDER."

" The Catholic Church as Viewed by an Outsider " was the subject of a sermon last night at the Tabernacle Presbyterian Church, Thirty seventh and Chestaut streets, by the Rev. Dr.

Wittiam Henry Oxvoby.

Dr. Oxtooy's sermon was an appresiation of the Catholic Church. He said: "There are many strong points about this Church. I believe contession to be beneficial, and that prayers to the Virgin have brought many women under religious influence. Fitty-four of our hymns were written Catholies, of which 000 000 (official Catholic Directory says 12.651.944—E4. C. S. and T.) out of 31.000,000 cource people in the United States. Their missionary activities have covered the earth. They have always been first in establishing hospitals.

" Tae Catholics are really more orthodox from our point of view than many denominations we affiliate with. Protestants and Cataolies alike recite the Apostles' Creed. The definitions of the Councils of Nice and Chalcedon on the Trinity and on the person of Christ firm part of the theology of Doth Catholics and Protestants. The personality of God, His providential dealings with man, revelation through Scripture, man a singer and Christ a Saviour, all of these are held by all Caristians alike. In their view of Carist and in their dectrine of future regards and nonshments the Catholice. of the Councils of Nice and Chalcedon a a more in harmony with Evangelical Propertants than some Protestant denominations are." — Pailadelphia