

GOLDWIN SMITH

On the Progress of Religious Thought.

A REVIEW BY "CRUX."

In last week's issue I analyzed a portion, especially the introduction, of Professor Goldwin Smith's contribution to "Religious Thought in the Nineteenth Century," to the "New York Sun." I have left aside for a brief space the serial essay on "Irish Endurance," in order to take up this important work. As the Professor's article fills twelve solid columns of the "Sun," it stands to reason that I could not do it justice in less than a dozen issues of the "True Witness." However, I cannot allow his expressed views concerning the Catholic Church in Europe, and in the Province of Quebec, to go unchallenged; and as his closing remarks—which constitute a summary of the whole article—are of paramount importance, I will have to crave indulgence if I continue, next week, this review, and follow the able writer to the end of his story.

While it would be absolutely impossible for me to go step by step along the lengthy road traversed by Goldwin Smith in this elaborate exposition of his personal views, still, for obvious reasons, I desire to quote one paragraph, which deals with a man whose name once rang throughout all America—I mean James Anthony Froude. Smith says of him:—

"James Anthony Froude had been a follower and fellow-worker of Newman. But on Newman's secession he not only hung back, but violently recoiled and produced a highly sceptical work, 'The Nemesis of Faith,' which entailed his resignation of a clerical fellowship in an Oxford college. Then he exemplified the strange variations of the age by coming out as an historian in the colors of Carlyle."

It is evident that there was "no love lost" between Goldwin Smith and Froude. Of course, the personal jealousies of rival professors may account for the somewhat uncompromising manner in which one ex-Oxford teacher deals with the life-work and influence of another; but, it is impossible, in tracing the progress of religious thought in America, to dissociate Froude and Fether Tom Burke, O.P. Yet Smith finds a way to slap Froude a little sharply, while absolutely ignoring the historian's great rival, opponent and conqueror. In this do I perceive, still more strongly than in his actual work, the animus of the Professor against aught that was good, great, or grand in the Catholic Church.

Possibly Mr. Smith is honest, that is to say, that he does not believe himself to be swayed by any unfounded and unjustifiable prejudices; yet, no man can read the following without a feeling akin to amusement:—

"The Roman Catholic Church has not suffered from criticism, historical, literary, or scientific, in the same way as the Protestant churches, that is, internally, because it depends not so much on intellectual conviction, as on ecclesiastical organization; and rests comparatively little on the authority of the Bible. Its priesthood has not been affected like the clergy of the Church of England or the ministers of the Protestant churches. But it has everywhere been losing the educated classes, or retained a part of them not so much from conviction, still less from speculative conviction, as because its alliance is congenial to political and social reaction."

Reasoning false; facts inexact! The Catholic Church has not suffered from criticism; but ecclesiastical organization is not the reason. She has suffered no loss of strength and influence, because she is the "Pillar and Ground of Truth," her doctrines are immutable, her foundation was Divine, and she enjoys the exceptional advantage of the perpetual presence of Christ to prevent "the gates of Hell" from "prevailing against her." In support of his assertion that she has been losing the educated classes, he can only cite the case of St. George Mivart—a very poor and isolated case when contrasted with the Newmans, Mannings, Brownsons, and scores of other eminently educated men that have been attracted to her standard by the light of Truth within her. He then says:—

"In Italy, the centre of the system, while the poorer classes still flock to the liquefaction of the blood of St. Januarius at Naples or the exudation of the bones of St. Andrew at Anagni, still climb the Holy Staircase on their knees, or make pilgrimages to the House of Loretto, the general tone of intelligence is described as sceptical, though aristocratic families, more especially those of Papal creation, adhere to the Papacy on political and social rather than on religious grounds. Near to the shrine of Ignatius Loyola stands the statue of Giordano

Bruno, on the spot of his martyrdom by fire, 'dedicated to him by the age which he foresaw.'"

This all proves nothing. The scenes in Rome, Naples, Loretto, Lourdes, and other shrines of Catholic pilgrimage during the Holy Year just closed, constitute facts that crush into powder this assumption of the unbelieving professor. Not the "poorer classes," but the representatives of every social grade, in every land upon which the sun shines, flocked to these scenes of faith-inspired devotion. After attempting to establish the existence of a division in the Catholic Church, and failing most signally to do so, he explains everything this wise:—

"The Jesuit has ruled at the Vatican. Under his guidance the Papacy has proclaimed the infallibility of the Pope and the Immaculate Conception of the Virgin, thus breaking completely and finally with reason and with all who, like the 'Old Catholics' in Germany, remained in some degree within that pale. It has gained in its own despite in respectability and influence by deprivation of its temporal power, against which the prisoner of the Vatican still hopelessly protests."

At first glance I could scarcely believe that the writer of "pure English" par excellence, could have couched such an amount of pure nonsense in so few words; but when I perceive the "Jesuit" bounding upon the scene, conjured into a fanciful existence by the magic pen of the wizard professor, I am forced to the conclusion that this is but a fragment of his ill-conceived theory regarding the influences within the pale of Catholicity. Firstly, the Jesuit did not rule at the Vatican, neither on the Pontifical throne, nor in the conclave, nor in any of the congregations. No more did any other of the religious orders of the Church rule there. It was the direct inspiration of Pius IX. unsuggested by any special religious or secular body, that brought the promulgation of the pre-existing dogma of the Immaculate Conception, before the Council. The dogma of the Infallibility was only taken up as an item of that Council's programme, after the Council had met and had completed more than half of its pre-arranged work. In both cases the necessity, or advisability of a promulgation came in such a spontaneous manner, that the working and inspiration of the Holy Ghost were obvious. The "Old Catholics" in Germany—Dollinger and others—did not "remain in some degree within that pale" of the Catholic Church. It is not possible to remain therein "in some degree"; none better than Goldwin Smith knows that you must accept all the teachings of the Church, without exception, or else be outside her pale.

"He who is not with Me is against Me;" there is no compromise, no half measures, no degrees.—Truth is one and indivisible. Consequently he is wrong to say that the "Old Catholics" remained, in any way, within the pale of the Church. Perfect and entire submission is exacted; otherwise the Church would be false.

There was no "breaking with reason" in the promulgation of these dogmas. If they conflicted with reason after their promulgation so must they have conflicted for all time before. Moreover, reason, in matters of faith, must submit; human reason is fallible, the Church is infallible. But apart from this stand, both of these dogmas are most rational. The Divinity of Christ presupposes the Immaculate Conception; if He had been conceived in sin, or in aught that was tainted, His very Divinity might be challenged. His Divinity again necessitates infallibility—otherwise His omniscience would vanish, and with it His Divinity.

Then Mr. Smith says:—"It has gained in its own despite in respectability and influence by deprivation of its temporal power, etc." For a master of "pure English" this is a very sorry specimen of his style. What he means, very likely, is this:—"In spite of itself the Church has gained in respectability and influence in being deprived of its temporal power." If this is his meaning, he errs; in respectability an institution founded by Christ cannot gain; it already possesses that quality in its plenitude; in influence, the Church could not possibly have gained by losing one of the sources of that influence.

I leave myself but scant space to deal with Mr. Smith's erudition in matters concerning the Church in this province. I regret this the more on account of the interest we all

have in this phase of the question. However, I will attempt to briefly direct his unfairness towards French and Catholic Canada. He says:—

"In French Canada the Catholic Church has reigned over a simple peasantry, her own from the beginning, thoroughly submissive to the priesthood, willing to give freely of its little store for the building of churches which tower over the hamlet, and sufficiently firm in its faith to throng to the fane of St. Anne de Beaupre for miracles of healing. She has kept the 'Habitant' ignorant and unprogressive, but made him, after her rule, moral, insisting on early marriage, on remarriage, controlling his habits and amusements with an almost Puritan strictness. Probably French Canada has been as good and as happy as anything the Catholic Church had to show."

This is the same old, narrow, bigoted and prejudiced story. A man of Goldwin Smith's intellectual calibre should be above such petty methods. That "simple peasantry" in thronging to the fane of St. Anne de Beaupre has done exactly what one million of other races from other provinces, and from the United States, have done six hundred thousand pilgrims during the past ten years. Faith drew them, and miracles uncontestedly avouched confirmed that faith at the shrine. It is even something that Mr. Smith admits the moral character of the "Habitant," under the Church's influence—more than can be said of his own fellow-countrymen (if he can claim any special country in his erratic migrations), or of his own co-religionists (if any such exist).

Now, we are treated to something really new, in this form:—

"The priesthood was of the Gallican school. It lived on good terms with the state, though in French Canada the state was a conqueror. From fear of New England Puritanism it had kept its people loyal to Great Britain during the Revolutionary War. From fear of French atheism it kept its people loyal to Great Britain during the war with France. It sang 'Te Deum' for Trafalgar. So things were till the other day."

The priesthood was no such a thing. If he means of French extraction from Gaul, I'll admit he is correct; if he means that the Canadian priesthood was tainted with Gallicanism, I deny the assertion, and defy him to substantiate it. The French hierarchy and clergy preached loyalty to the people, not on account of Puritanism, nor of Atheism, but because (as Mr. Briand so well explained) the Church exacts from all Catholics respect for and loyalty to the constituted authority under which they live. On principle, on Catholic principle; on the Church's precept and invariable practice; and not for any other reasons or motives, were the Catholic episcopate and clergy loyal; and for the same reasons, as well as for others additional, are they more loyal to-day than is Goldwin Smith.

But here comes the perpetual Jesuit! What a haunting phantom! How he disturbs the dreams of the sage ex-Professor of Oxford, the Yankee Englishman with anti-Canadian proclivities. He says:—

"But then came the Jesuit. He got back from the subservience of the Canadian politicians, the lands which he had lost after the conquest and the suppression of his order. He supplanted the Gallicans, captured the hierarchy and prevailed over the great Sulpician Monastery in a struggle for the pastorate of Montreal."

The Jesuit did not come "then." He came in 1511; he came before Quebec was founded; he established in 1635 the first college on the continent—one year older than Harvard—he evangelized the native before Montreal was visited by De Maisonneuve; he discovered the great lakes and the Mississippi; he died at the stake; he perished on the frozen prairies; he taught, he suffered, he labored, he civilized, he Christianized; he acquired, under these conditions, his estates; he was robbed of them; he had them restored to him; he came into his own; and Canada is the greater, the better, the more prosperous, the more glorious, because of that awful Jesuit.

He did not "supplant the Gallicans;" he supplanted no one—much less non-existent persons. He did not "capture the hierarchy;" we doubt if there is a single Jesuit Bishop in Canada. Members of other orders—several Oblates, for example—have received the mitre; but the Jesuit not only has not usurped any episcopal honors, but his mission and his rules both constitute barriers to his probable advancement in that direction. Finally, he did not "prevail over the great Sulpician monastery in a struggle for the pastorate of Montreal." To begin with, no such struggle ever existed; the pastorate of Montreal, or any other place, is entirely within the discretion of the ordinary. In Montreal-day the great central parish of Notre Dame is under the care of the Sulpicians, so is the large parish of St. James, so is the great

central Irish parish of St. Patrick's. Facts—cold facts—at once refute Mr. Smith and establish his lack of information on the subject which he presumes to treat in such a dogmatic manner. Then again, there is no such thing existing as a "Sulpician Monastery." The Sulpicians are not monks; they are not cloistered; they are known as the "gentlemen of the Seminary;" their "mother-house" is the Grand Seminary—for theological studies—combined with the Montreal College—for regular classical education—and, thereto do they add parochial work wheresoever the Episcopal authority requires it of them.

Next week I will have more to say concerning Goldwin Smith and his "Progress of Religious Thought."

CATHOLIC EDITORS On Many Themes.

IMPORTANT STATISTICS.—The "Catholic Transcript" says:—The clerk of the Health Board tells us that there were 1,883 births in the city of Hartford during the year 1900. The records of the parish registers of the city which are faithfully kept in the Diocesan Chancery, show that there were baptized in the various Catholic churches of the city during the year no less than 991 souls, or ninety-nine more than one-half of the entire births in the city.

The population of Hartford, according to the latest census, is about 80,000, or, in exact figures, 74,850. Of these, not quite one-third are Catholics. If we reckon them at just one-third, we shall be able to make some striking combinations. Thus, we will allow that there be 26,616 Catholics and 53,232 non-Catholics in Hartford. From 26,616 Catholics, 991 children were born; from 53,232 non-Catholics, 829 children were born. A striking disparity it will be confessed.

The birth-rate among Catholics for the year just closed was about 39 to the thousand. The birth-rate among non-Catholics for the same time was about 17 to the thousand. From which it appears that in the matter of fecundity people of our way of thinking are twice blessed when compared with their dissenting neighbors. Thus far, Hartford.

It is impossible at the present time to obtain returns from the whole state for the year 1900, but it is safe to predict that when the number of births shall have been returned to the Capitol, it will not be twice as large as that which records the Catholic births in the Chancery office of the diocese of Hartford, although Catholics are barely one-third of the population.

In the year 1899, there were in the State of Connecticut, 20,855 Catholics. The Catholic baptisms for the same period were 10,292, or about 600 less than one-half of the entire number of births. In 1900, the Catholic baptisms of the state were 519 more than the previous year, or 10,781, which makes it allowable to conclude that more than half of those born within the confines of the commonwealth during the last year of the old century, were baptized in the Catholic Church.

These figures should be interesting to Catholics and non-Catholics alike. Could we call a citizen of this state who passed to his reward sixty years ago and read to him the figures quoted above, would he not question and doubt and dismiss them as altogether fabulous? Those of us who are given to forecasting the future may well ask what will the next sixty years bring. It is a strange fact that one-half of the children born in Connecticut during the last year of the 19th century should be of Catholic parentage, when at the opening of the same century not one in a hundred was of that faith. Food for speculation lies under these eloquent figures and those who are interested should not fail to take thought.

UNITY NECESSARY.—The Milwaukee "Catholic Citizen" in referring to the Catholic College Conference held in Chicago last week, says: The central idea of these conferences is unification of the higher educational system among Catholics. Each school is a law unto itself. They lack uniformity in method, in text books and are scattered in units working for the same end, without connection or co-operation.

Let us have a Catholic School Conference, or if this is not feasible at present, Diocesan or Archdiocesan School Conferences.

THE FRENCH CRISIS.—On this subject the Providence "Visitor" very properly remarks:—"In spite of the increasing virulence displayed by the supporters of the Waldeck-Rousseau ministry in their interminable discussion of the Associations Bill, we cannot think that the principles lurking behind the proposed law are destined to win in the long run. Those principles are, in brief, the absolute right of the civil power to regulate the thinking of its subjects, and the theory, first preached by Danton, that every child belongs to the State in a much

more fundamental sense than it belongs to its parents. As so often happens in French legislation, public opinion is slowly burrowing its way down to first principles. Danton's detestable doctrine will prove too much even for a French radical. Human nature could never endure it. As the Comte de Mun was careful to point out in his most recent speech on the measure, M. Waldeck-Rousseau is 'not likely to succeed where Napoleon and the convention failed.'"

METHODISTS ARE RESTIVE.—The Western "Watchman" asks:—"Are the Methodists going to yield on the question of card playing and dancing? At a conference in Brooklyn last week Rev. B. M. Adams, of Bethel, Conn., declared that his young ladies were falling away from the church because of the prohibition to indulge in these worldly amusements. His statement was applauded by the conference, showing that other ministers had the same experience. He said that because the Methodist young ladies did not mingle in the play cards and were unable to make favorable matrimonial matches. With Methodist parsons and Methodist spinsters the greatest commandment of the law is to get married, and anything that is an obstacle to this must go."

A SIGN OF THE TIMES.—Boston is ceasing very rapidly to be the city of the Puritans, remarks the "Sacred Heart Review." A writer in the "Congregationalist" says that in a certain school district in this city of 2,700 children 2,650 are known not to be Protestants. The seating capacity of the Protestant churches in Boston exceeds the needs of their worshippers. The same writer says that if all the Protestants able to attend church should be present at one service, the Protestant churches in Boston would still have 21,625 empty seats.

LAST WILLS.—Wills should be made with care and deliberation, says the Cleveland "Catholic Universe." Many postpone the making of their wills until they are sick, and as few know what sickness will be their last, many die intestate. Dying in this condition, obligations of justice are frequently unprovided for, and foundation laid for expensive and acrimonious litigation.

Many people look upon a will as binding or almost as binding as a deed, and hesitate to make one under the impression that the would thereby sign away their rights. While the testator is living, the will, though signed and sealed, is dead; the will goes into effect only on the testator's death. A new will can be made at any time, and the last will disposes of any or of all other wills made by the testator.

In making a will, be mindful of your parish church or school and of the charitable institutions. These provisions may make amends for some shortcomings and neglect. Before you go to meet God, write in your will something for His greater honor and glory.

CHASIS TO YOUNG MEN.

The story printed by one of the New York papers that the salary of Mr. John A. McCall, president of the New York Life Insurance Company, is to be raised an additional \$27,000 a year, recalls the incident that proved a turning point in Mr. McCall's career. It reads like a chapter from the books that used to be published for good little boys, and incidentally shows that it pays to do more than your mere duty.

In the seventies, Mr. McCall, then a young man with a wife and two children, received an appointment in the New York State Insurance Department in return for work done for his political party. When he entered upon the duties of his position, which was that of a clerk at \$1,200 a year, he dropped politics and attended strictly to business. This fact did not save him from being marked for dismissal when a Republican Insurance Commissioner was appointed to succeed the Democrat under whom Mr. McCall held office.

Things looked pretty black for the young clerk. Out of his salary he had been able to save little or nothing after providing for his family, and the prospects for getting another place were almost hopeless. But the fact that he was going to lose his job did not apparently interfere with Mr. McCall's conviction that he ought in the meanwhile to earn the salary he was still drawing. Therefore it happened that when passing the Capitol late at night, he noticed on half a dozen occasions that lights were still burning in a room of the Insurance Department. This made him curious, and he concluded to investigate. So he went upstairs and found young McCall bending over ledger and record, and working away as though his term of office were to extend forever.

"How is it you are working here so late when everybody else has gone home?" the new Commissioner asked.

"Well," was the response, "there is a lot to do, and when I go out I want to leave everything cleaned up."

"Was it you that was here last night, and night before, and the night before that, burning the State's gas?"

"Yes, I was here."

"Are you in the habit of working nights?"

"Whenever it is necessary, I am."

"And have been in the past?"

"Yes; whenever there was work to do, I have always thought it a good scheme to get it out of the way, because it proves troublesome if I let it accumulate."

"H-m!" grunted the new Commissioner. "I am glad to see that somebody is anxious to earn his salary. Good-night."

The next day the Republican Com-

missioner saw the Republican Governor and said:

"I guess that fellow McCall is all right. He is the sort of chap I want, even if he is a Democrat."

As a result, the notice to Mr. McCall, advising him that his services were to be dispensed with, was withdrawn, and he remained in the Insurance Department, in various successive capacities, until 1883, when he was appointed by Governor Grover Cleveland as Insurance Commissioner. After his term expired he accepted an offer from the Equitable Life Insurance Company to act as its controller, and when the New York Life was reorganized he was, by the unanimous vote of its directors, elected as president.—Philadelphia Saturday Evening Post.

ST. BRIDGET'S NIGHT REFUGE. Report for week ending Sunday, 21st April, 1901:—Males 298, females 39. Irish 180, French 117, English 24, Scotch and other nationalities 16. Total 337.

The Drink Habit
CAN BE CURED AT HOME
without pain, publicity or detention from business,
by the use of the
DIXON VEGETABLE
REMEDY

the greatest specific on earth for the cure of Alcoholism. Dr. Mackay of Quebec, a specialist in the treatment of intemperate habits, writes that it is superior to all the other remedies. Those interested, will do well to call for our pamphlet giving full particulars.

Address:—
J. B. LALIME,
Manager of the Dixon Care Co.,
572 St. Denis Street, - Montreal,
-or-
DR. MACKAY, QUEBEC.
All communications strictly confidential.

JOHN MURPHY & CO.

Butterick's Patterns And Publications.

NEW GOODS JUST RECEIVED.

New Silk Embroidered Blouse Flannels, all new colors, assorted patterns, fine All-Wool French Flannels, with Silk Embroidered designs, 65c per yard.

50 Patterns Finest All-Wool French Flannels, all the choice new shades, all the new patterns, 50c per yard.

Plain All-Wool French Flannels, all colors now in stock, extra fine make, 50c per yard.

200 Pieces New Fancy Muslins, all the latest and choicest colors and patterns; prices from 15c per yard.

500 Pieces Finest English Prints, all warranted fast colors, all the latest patterns; prices from 10c per yard.

New Fancy Scotch Gingham, the finest assortment we have ever shown; prices from 15c to 50c per yard.

New Plain Organic Muslins, in White, Cream, Pink, Blue, Heliotrope, Nile and Yellow, all prices.

Country orders carefully filled.

90c Worth for the Kitchen for 29c.
Strong Solid Tin Wash Boilers, sizes 8 and 9, regularly sold at 90c, our Special Price while the lot lasts, only 29c.

JOHN MURPHY & CO.

2345 St. Catherine Street, corner of Metcalfe Street.
TERMS CASH. Telephone 5733

CHURCH BELLS.

CHURCH BELLS
Chimes and Pells,
Best Superior Copper and Tin. Get your price.
MOHANE BELL FOUNDRY
Baltimore, Md.

MENEELY BELL COMPANY

TROY, N.Y., and
177 BROADWAY, NEW YORK CITY.

Manufacture Superior Church Bells

CHURCH BELLS, CHIMES AND CHIMES,
OF LATEST SUPERIOR IRON, COPPER AND
EAST INDIA TIN ONLY.
BUCKEYE BELL FOUNDRY,
732 N. W. VAN DUZEN CO., Canton, O.

Professional Cards.

J. A. KARCH,
Architect.
MEMBER P.Q.A.A.
No. 3, Place d'Armes Hill.
Ball Telephone No. Main 3576.

FRANK J. CURRAN, B.A., B.C.L.,
ADVOCATE,
SAVINGS BANK CHAMBERS,
180 St. James Street,
MONTREAL.

CURBST

Passing along days one cannot numberless loads being carried fully to another city to another fully have these scribbled that I copy space with million annoy these almost habitations. We create all that have had a half self during the other thoughts when I observe fitting about I sort. One family in a flat, and other, while that other one flat. There are spent the winter houses they are vel is that so I cannot conceit through the t Some move bec have increased, become too re others cannot a lords; and there a find the rent to accommodations t roundings uncom through the vil be it for one re

When I observ ivity at the end self. "where are are there any cities? In fact, as "home" to be and at the dawn century? When composed the in Sweet Home," homeless himself sion of the me which he longed desired never t Irishman speaks reference to the and in some cas ancestors. I relat him, no matter earth he is to t does not merely tion, a house, a it represents as sentiments, ties to a past, be it and elements the most sacred in the universe. the "merry home these existed in the advent of th the electric mot

In a more resti is the place of childhood was s lived and died, into manhood, w peace, hopefule enjoyments were a harsh world t them. Home is t ily hearth, the p whence you se ney to which you to return, and i to end your day ents ended their with its legitimi erence, with its forms of aged fa "love-worshipp And I now r "where are our

I will tell you some homes, out where the farmer builds a shelter fly, and abides homes still aw din and the h even these home the danger of de farmers-to-day c selves with the fact that they enjoy the city, drawn nets, and their h

RELIG
Mr. Samuel Sn noteworthy addi at a meeting of deavor Society t day, spoke of pr as being detrim individual resp trite Protestant has been used i tense. Upon it just, published by Oates, Mgr. Van the earliest days