

# The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

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## THE HIGHER CRITICISM.

(WRITTEN FOR THE REGISTER.)

An article entitled "The Higher Criticism" which appeared in the last issue of THE REGISTER reviewed a sermon recently given in a fashionable summer resort near Montreal by the Protestant Episcopal rector of Narragansett Pier. In this sermon the preacher, who is evidently smitten with a bad form of the "Higher Criticism" disease, claimed that the Bible was simply the literature of the Jewish people and that its inspiration differed only in degree from that of Shakespeare and Browning. In reviewing this statement and the elaborate defence of the same which appeared a few days later in the form of an interview, the present writer asserted that "judged by his performance the 'higher criticism' is altogether above the simplest rules of logic and common sense." The words "to be continued" should have been added, because there was no intention of leaving so strongly condemnatory an assertion unproved. This its author will now endeavor to do.

In his defence of "Higher Criticism," as expounded in his sermon, the preacher in question makes use of the following extraordinary reasoning: "The Bible is a true book of spiritual things. It is not a scientific treatise. It was not compiled for the purpose of telling us how this world was made but to lead us to a better world. Therefore the spiritual and moral value of the Bible is not affected by mistakes historical and scientific." What confusion, what bad logic we have here! First of all, what is the historical and moral value of the Bible? Is it a message from God? Has it any binding force whatever? According to the preacher the Bible differs only in degree from Shakespeare's Macbeth for example. Now Shakespeare's Macbeth conveys a very impressive moral lesson. But that drama has no binding force whatever. The reader feels himself under no moral obligation to carry out the lesson, because Shakespeare has written that play. It is one thing to convey moral lessons, it is quite another thing to impose these lessons as solemn duties. This latter the Bible can do only on the ground that it is the authoritative message from the great moral Legislator—God. Does the preacher in question admit that the Bible is of this latter character? According to his sermon he does not. That utterance would rob the Book of all its authority. If it would be well, then, if he would specify precisely what he means "by moral value."

Then he tells us that "the spiritual and moral value of the Bible is not affected by mistakes historical and scientific." Let us put this statement to the test. Suppose that the Resurrection of our Lord were a historical mistake instead of being an historical fact would not the spiritual and moral value of the New Testament be thereby affected? Or let the preacher's own illustrations be taken. He tells us that the "spiritual and moral value of the Book of Jonah is the same whether the book be history or legend." That book conveys a powerful lesson regarding the efficacy of fasting, prayer, and penitential works. Has this lesson the same force if the seckoth and ashes, and fasting and prayers of the Ninivites be regarded simply as a fable? The preacher ought certainly to explain what he means by "spiritual and moral value." Such value must be of a very peculiar and negligible quality indeed if it be not affected by historical mistakes.

Although the preacher expressly states that the Bible is or is not intended to be a scientific treatise, he again and again harps upon its "scientific mistakes." Our ordinary language is not scientific. We are constantly speaking of the sun as rising and setting, whereas we know that such language is not scientific. It would not be fair to accuse us of "scientific mistakes," because we use such language, yet such language is made the basis of a charge of "scientific mistakes" against the Bible. Over and over again it has been shown that the Bible is in entire harmony with the clearly established conclusions of science. The "Higher Criticism" seem not to take into consideration that very many of the so-called facts of science have been exploded by more recent investigations and that books which were standard authorities in that line once are antiquated to-day.

After declaring that the spiritual and moral value of the Bible is the same whether it be history or fable the preacher goes on to state his conclusion that the Bible is not infallible. "There is no fountain of infallibility on earth," says the preacher, "nor is there any fountain of infallibility in the Bible." Infallibility is freedom from all liability to error. Surely nothing can be more desirable than such a gift. Not only is it most desirable but its possession is a source of nobility to the one. As in St. Peter's time, so to-day there were two great divisions of unbelievers, first those who said that Christ was a myth, a fancy, an idea; secondly, those who said He was more a myth but not more than a man. St. Paul fought these as vigorously as

he fought in all lines of Christian work, and upon every true believer devolved the same duty.

His Grace Archbishop O'Connor, addressing the congregation, said he wished to thank them for their manifestation of faith in having erected on their church a statue of St. Paul, their patron saint. St. Paul was essentially a great man. They could not imitate him in the least, but there were certain features in his life which, to a degree, were within the reach of all. There was no doubt that he was a man of wonderful courage and boldness, but they should not overlook the fact that such qualities were not purely his own, but the gift of God. The two things contributing to make St. Paul the splendid, courageous man he was, were his loyalty and obedience to Christ under all circumstances. He hoped that all in the congregation would always show their faith, obedience and courage in the service of God. The speaker also expressed pleasure with the statue which had been placed in the interior of the church. Continuing he said the present age was a very material one, and men were given to attribute all material and physical success to themselves. They had come to a point where there was an inclination to believe that God had nothing to do with their success on earth. They should never forget that all things came to them from God. It was to him they must look for aid. Him they must thank for their success. He wished to manifest their pleasure at receiving them.

## FITZGERALD TOWNSHIP.

Named After an Esteemed Irish Citizen of Peterborough, J. W. Fitzgerald, Esq., P. L. S.

A very interesting and handsomely bound volume on the origin of the names of counties and towns in Ontario has lately been published by Herbert Fairbairn Gardner, M.A., of Hamilton, says The Peterborough Times of Sep. 9. The book will doubtless interest every class of Canadian readers, and its usefulness as a book of reference will increase with "growing time." We take from the book the following:

FITZGERALD TOWNSHIP (1880). Fitzgerald felt his patriot ardour rise in grateful homage to the righteous skies.

JOHN TAYLOR. This township was named after Mr. James W. Fitzgerald, Esq., of London, Ontario, who was born at Cork, Ireland, and educated at Cork and Dublin. In 1849 he won a scholarship of thirty pounds and a year's tuition in the School of Civil Engineering, Queen's College, Dublin.

In 1852 he served on the Ordnance Survey of Ireland under Sir Richard Griffith, and on resigning that position he served under William Dargan, the great Irish Railway Engineer and contractor on the Dublin docks, the Irish Exhibition building, and on the Dublin and Wicklow Railway. Coming to Canada in 1856 Mr. Fitzgerald was articled to Col. J. S. Dennis, of Toronto, who was afterwards Surveyor-General of the Dominion.

He was admitted as P. L. S. in 1857 and at once appointed by Hon. Philip Van Koughnet, Commissioner of Crown Lands, to Survey the township outlines in the Haliburton country north of Peterborough.

In 1858 he made a Subdivision Survey of Minden, and the plans and fields notes of that township have since that date been adopted as the system for recording the returns of Surveys in the Crown Lands.

Mr. Fitzgerald settled in Peterborough in 1858. He has been steadily employed in surveying for either the Canadian or the Ontario Government ever since, except from 1870 to 1875, when he was absent on a geological mission in the West of the International Railway in New Brunswick. The township of Fitzgerald was surveyed by Mr. Fitzgerald himself and was named by Hon. Mr. Pardee.

To the above the Times might add a few lines on the Dublin docks, the Irish Exhibition building, and on the Dublin and Wicklow Railway. Coming to Canada in 1856 Mr. Fitzgerald was articled to Col. J. S. Dennis, of Toronto, who was afterwards Surveyor-General of the Dominion. He was admitted as P. L. S. in 1857 and at once appointed by Hon. Philip Van Koughnet, Commissioner of Crown Lands, to Survey the township outlines in the Haliburton country north of Peterborough. In 1858 he made a Subdivision Survey of Minden, and the plans and fields notes of that township have since that date been adopted as the system for recording the returns of Surveys in the Crown Lands. Mr. Fitzgerald settled in Peterborough in 1858. He has been steadily employed in surveying for either the Canadian or the Ontario Government ever since, except from 1870 to 1875, when he was absent on a geological mission in the West of the International Railway in New Brunswick. The township of Fitzgerald was surveyed by Mr. Fitzgerald himself and was named by Hon. Mr. Pardee.

One Grain of Comfort Wanted. We publish the following, which appears in Church Times—The Angelus, a devotion to be said by the Archbishops, decisions of the Council of Trent, and not have an "Obscure Catholic" suggests by way of compensation the "Angelus" rung frequently and generally. Surely it can hardly be called illegal to publicly remind the so-called Christian world of certain Biblical texts upon which the great central truth of Christianity depends.

CAN RECOMMEND IT. Mr. Enoch Borneman, Toronto, writes: "I am pleased to say that Dr. Trautz's 'Eucharist' is all that I claim it to be, as we have been using it for years, both internally and externally, and have always received benefit from its use. It is our family medicine, and I take great pleasure in recommending it."

## Catholics and Catholic Countries.

His Eminence Cardinal Vaughan has addressed the following letter to The London Times in reply to one recently published in that paper over the signature, "Verax"—which criticized the Stockport address of the Cardinal published in THE REGISTER of last week:

Sir—I beg to submit the outline of a reply which might be given to the strictures by "Verax" in your Friday's issue on my Stockport address.

When I assert that the Catholic Church with a free hand is well able to promote the happiness of the people, and to raise them from the pagan to the Christian level of thought and action, my statement I believe, is amply borne out by the history of Christian civilization. I need only appeal to such names as Milan, Hallam, Froude, Lecky, Farrar, Guizot, and a host of other witnesses who are above suspicion. But when I claim for the Catholic and Roman Church now the same Divine power and vitality she gave proof of in England during a thousand years of our history, I am confronted with the present state of Ireland, France, and Spain. It would be almost as reasonable to say that the degraded condition of masses of the English poor, and the causes that have led to their misery are attributable to the Catholic Church; only that it is too generally realized here that the Catholic Church lay prostrate, bleeding and dying under the harrow, for two or three centuries in England, for even the staunchest Protestant to cast the blame for the state of the English poor upon the Catholic Church.

But we are led to look at Ireland, where the people have remained Catholic. Now, the sufferings of the Catholic Church in Ireland have been second only to those of the Church in England. And why? I believe, because for his own want of courage he had to fight the "stille of Protestantism in Ireland) with one hand, and that his best, tied behind him."

The Catholic Church in Ireland has had to carry out her mission not only "with one hand tied behind her," but with both hands cut off. She was stripped of her possessions, reduced to poverty, deprived of the right to educate, the land taken from Catholics and given to Protestants, fettered and narrowed every possible way by England for centuries. And yet, even so, she has maintained a peasantry that is singularly pure and chaste, and in ordinary times freer from crime than that of England; while in spite of every disadvantage she has preserved a high standard of virtue, faith and piety among her keenly intelligent and sympathetic poor. Let any one contrast the intellectual, moral, and religious condition of the poor of Ireland with that of the lower classes in our great towns, and then say, if he please, that the cause of their respective conditions is to be found in the respective religions of the two countries.

But we are referred to France as further proof against the character of the Church. Has it been forgotten that the Church of France was drowned in a sea of blood a hundred years ago; that religion, revelation, and God Himself were publicly proscribed; that the Church in France was not only proscribed; that her religious orders were under a ban, and that whatever education the Church gives is under duress and disadvantage? And yet, in spite of proscription, disabilities, and persecutions at the present day a great multitude of as noble examples of generosity and devotedness as the world has ever seen.

Again, we are referred to Spain; but doubtless you are aware of the havoc wrought by the evil principles of the French Revolution, her religious orders have been again and again suppressed, her seminaries closed, her property confiscated and for years her Episcopate was actually extinguished. The Church in Spain has had to fight with more than "one hand tied behind her." Yet look at the Spanish poor, and you will find in them an inbred gentility, a noble bearing, religious sense and courtesy that you will search for in vain in England. It is only fair to remember that the Catholic Church in Spain and in South America, as in other lands, has had to fulfil her divine mission in chains, never heard of a case of "clanking" or "talking" or of any of the kind of "Verax" came across during the three years I was there. I displayed, I fear, too much of the Briton, and fought many a French fellow with

my two English fists; but on more than one occasion I got the public approval of my masters for so doing. They were oblivious in securing me fair play, and I found them always honest and straightforward. The discipline of the place was indeed, military in its strictness and detail, but I heard more of honor and of gentlemanly conduct there than I had in any English school. If the French education had the defect of being absolute and military in its spirit and discipline, and without elasticity and freedom, this is clearly owing to national characteristics. The French train their youth as though all were actually soldiers, the English as though all were warriors; but the latter, that is, we are actually in our youth the individuality, freedom, and self-reliance usually found in a sea-faring race. But this surely is a question not of religion, but of national temperament.

"Verax" reproaches the Catholic Church with partisanship against Dr. Dreyfus. But is this just? The Dreyfus case has been torn to pieces, and all over the country has divided members of the same Catholic family. The Bishops have endeavored to calm the minds of men, but it was not easy to allay a panic. But belief in his guilt has not been confined to the French Catholics; Ministry after Ministry, without a shred of Catholicity in its composition, was convinced of his guilt. If there has been passion on one side, has there been no passion on the other? And if "Verax" thinks that religion must be brought into the case, it might be pointed out to him that the one heroic character that has come out triumphantly in the trial is that of Colonel Picquart, a Catholic; and I may add that Maitre Labori also is a Catholic well known a few years ago in London.

If certain fiery organs of the cheap Catholic Press in France have been unscrupulously carried away by partisanship, do they stand alone in partisanship in France or elsewhere? France has been distracted for generations by political turmoil, and is honeycombed by unscrupulous secret societies, pledged to destruction and destroy the Catholic Church wherever they can. Can we be surprised then that a single incident, that the name and fate of a single case, should precipitate convictions or fears on one side or the other. A single spark may create a conflagration. France has been living under a panic for years; and it is not to be wondered at if some men lose their heads in a state of national panic. We in England have sometimes done so, and then we also have some fine fellows who stand up to the panic, and hastened to pass a penal law against us, which a few years later, when the country had come back to its senses, was repealed amid good humored smiles and laughter.

The Catholics of France had much greater cause for panic—living, as they do, in the midst of proposals, threats, and measures aimed at the destruction of their Church—than ever England had from an Apostolic letter by Pius IX., or even from the actual presence of Cardinal Wiseman—Yours faithfully,

HERBERT CARDINAL VAUGHAN, Archbishop of London, Westminster, S.W., September 2nd.

## Archbishop O'Connor in the North.

Last week His Grace, Archbishop O'Connor paid his first official visit to the North.

On Sunday, 10th inst., he administered Confirmation in the parish of St. Croix, Lafontaine, in the parish of St. Patrick's church in the same parish. In the latter mission, though the church is dedicated to St. Patrick, there are scarcely any of Irish nationality.

Rev. Father Beaudin and his French Canadian congregation were delighted to hear from the lips of their Archbishop an eloquent and practical sermon in their own language.

On Tuesday the Archbishop held a conference at Lafontaine with the priests of the diocese. The subject of the conference was the sheet of faculties of the priests of the archdiocese. This was selected, as the text of a practical and pleasant talk, with his priests on their duties as priests and pastors having the care of souls.

The conference went on pleasantly, and His Grace and the priests expressed themselves highly pleased with the result. Where some hours of toil might have been expected, the Archbishop by stripping the affair of its unnecessary scholastic technicalities converted the conference into a theological entertainment, by which we were edified and instructed.

After the conference the priests spent a pleasant afternoon with the Archbishop who returned to Toronto by the train leaving Barrie at 4:06 p.m.

A PRINTER FROM THE NORTH.

## C. M. B. A.

At the regular meeting of Branch No. 35, C. M. B. A., Goderich, held on the 17th inst., presided by Judge Doyle, seconded by Edmund Campion, Q.C., and adopted—

That the congratulations of Branch 35 of the C. M. B. A. be and are hereby tendered to Brother Joseph Kidd on his appointment as Superior of the C. M. B. A. Association in succession to our late much lamented Brother Killacky. This branch desires to express its utmost confidence in Brother Kidd's

qualifications for the important position and to express our sincere belief that his efforts in the good cause will justify the wisdom of the Grand Council in appointing him to that important position.

We hope that Brother Kidd may long be spared to give the benefit of his abilities to the advancement of the interests of the society.

A. O. H.

The Quebec Chronicle of Sep. 12 says: "The Hon. Mr. Keating arrived at Lewis on Saturday at 10:30 a.m., by Quebec Central Railway, from New York. He was met on arrival by a delegation of the A. O. H. of this city, consisting of the following gentlemen: viz.—Ed. Roy-nolds, Esq., Provincial President; J. Gallagher, Esq., County President; R. J. Hyland, Esq., President Division No. 1; Rev. A. E. Maguire, D. Coveney, Secretary; Felix Carberry, Esq., M.P.; Dr. Brophy and John E. Walsh, Esq., M.P. Immediately on arrival the Hon. Mr. Keating, accompanied by the gentlemen of the delegation proceeded to the Chateau Frontenac, where Mr. Keating was put up as the guest of the Division. Lunch was partaken of, and immediately afterwards were made to visit the city and environs, taking in the Citadel, the Plains of Abraham, etc. All then drove to the city and reaching the Chateau about 3:30 p.m. After dinner the Hon. Mr. Keating, accompanied by Mr. Carberry, proceeded to Tara Hall, and attended a social meeting of the Grosse Ile Monument Committee. We have not the exact particulars, but understand that a basis has been arrived at which is likely to ensure the success of this most worthy project, if the Irishmen of Canada do their share in the matter.

After this meeting the hon. gentleman visited the rooms of the Division in Tara Hall and was most enthusiastically received. He delivered an eloquent and patriotic address. On Sunday morning Mr. Keating attended 8 o'clock Mass at St. Patrick's Church. The hon. gentleman being desirous to reach Chicago for Tuesday morning, was obliged to leave by the 12:25 p.m. C.P.R. train for Montreal, Toronto and Chicago. The members of the A.O.H. were at the station in large force to see Mr. Keating off, and as the train moved out repeated cheering cheers were given to the Hon. Mr. Keating, National President. The hon. gentleman was visibly affected, and said he would ever preserve a most pleasing recollection of the kindness shown him by the friends and patriotic Irishmen of old Quebec.

The hon. gentleman was enthusiastic in the expression of his admiration of our city and environs.

We understand Quebec stands a good chance of being chosen the place where the Grand Convention of the Order may take place in 1902. The next meeting takes place in Boston in May, 1900. These meetings are bi-annual.

## Archbishop Bruchesi in Winnipeg.

WINNIPEG, Man., September 14.—At an open meeting of the Catholic Order of Foresters, held here last night, in honour of Archbishop Bruchesi, of Montreal, Mayor Andrews, welcomed His Grace, and spoke of the friendly feelings which exist amongst all the citizens of Winnipeg regardless of creed.

Archbishop Langevin said he was glad to hear the nice remarks in which the Mayor had spoken of the social relations that existed, and should exist amongst the citizens of Winnipeg. He was sure the Mayor was sincere in what he had said, and he willingly re-echoed the Mayor's expressions. He hoped that these feelings would prevail over the whole country and bring peace, tranquility and mutual respect for the rights of all. He was glad the Archbishop of Montreal was there. They all knew that Archbishop Bruchesi could do a good deal for the cause of justice and right, and his word went a long way. Not long ago his word brought about peace and prosperity in the commercial institutions of Montreal, and, knowing this, they were so delighted to have him visit Winnipeg at this time, and see for himself the actual state of affairs.

Archbishop Bruchesi, in reply, said that the words the Mayor had uttered should be the programme of the day for all men in all parties. He (the Archbishop) belonged to a French city, where all the inhabitants lived in perfect peace together. The Catholics were in a majority, but as Archbishop and as a citizen he would always be opposed to any mode of action which would be against those who did not belong to his own church; and as he was respectful of the convictions of others, he thought he was entitled to expect and to hope that others should always respect his rights and convictions.

## The Pope and the Croix.

The Paris correspondent of The London Daily Chronicle states that the Pope has condemned the Croix, and approved the "Association pour le Droit Catholique," and that an Encyclical against Anti-Semitism was issued by the Pontifical Roman curia. It is further stated that Pore du Lac, S.J., the Superior of the Jesuits in Paris, has been summoned to Rome ad aduendum verbum on account of his action in recent controversies, and that of Pore du Lac, S.J., a well-known preacher and anti-Semite. Pore du Lac has long been suspected of being a moving spirit in the anti-Dreyfusard agitation.