

# The Globe and Witness



The Senate, Jan. 1, 1908

MONTREAL, THURSDAY, OCTOBER 31, 1907

PRICE FIVE CENTS

## "Mediaeval and Modern History" Its Introduction into Catholic Schools a Calamity

(Buffalo Union and Times.)

"The Mediaeval and Modern History," by J. A. Dewe, A.M., must prove a bitter disappointment for all who expected it to supply the long-felt want of a brief and suitable textbook of history. It is a complete failure. Not only are some of the most important subjects omitted, but whole historic movements are placed in a false light.

The Reformation period, in particular, is altogether misrepresented. In treating of the abuses and scandals on the eve of the Reformation, the different countries drawn into the religious revolt must be dealt with separately. The English clergy and people, v.g., were good and averse to any change of religion. They had to be cheated and bullied out of the faith. Some abuses did exist and some scandals did occur in England. But this does not justify the author in representing the religious situation of that country in the same lurid light as that of Germany.

### LUTHER'S ATTACK ON INDULGENCES.

The presentment of Luther's attack on indulgences could hardly be more unfair and incorrect. The author does not even know what an indulgence is. "An indulgence," he writes, p. 294, "is the remission of the ancient canonical penance imposed by the Church in ancient times by way of satisfaction for certain sins." How far this definition is correct in early Church history, we need not inquire. In the sixteenth century an indulgence meant exactly what it means to-day. Any doubts on this subject will be dispelled on reading "Janssen's History of the German People."

The statement that Luther did not exceed the limits when he indignantly affixed ninety-five theses to the door of the church at Wittenberg, is appalling. Has the author ever read those theses? He could find them in "Evers' Martin Luther," vol. 2. Some of them are heretical on the very face of them and were condemned by Leo X. as early as 1520, whilst in all of them there breathes a savage spirit of defiance of the highest ecclesiastical authority.

### CONTROVERSY BETWEEN LUTHER AND ECK.

The famous disputation of Leipzig is travestied in the following terms: "The discussion was long and quaint in character. Some of the bystanders, we are told, fell to blows, others slept. On the whole, Dr. Eck, a big man, gifted with a stentorian voice and a remarkable flow of words, seems to have won the day," p. 295.

The facts are that Dr. Eck was Luther's superior both in learning and in temper, that the victory was universally accorded to Dr. Eck, and that Luther himself owned defeat.

### THE DIET OF WORMS.

Luther at the diet of Worms is represented as a hero. The illustration on page 296, Luther defying the Emperor, the bishops and all the other dignitaries, is an insult to Catholics.

The text is as misleading as the picture. Luther stood before the emperor, the dukes, the bishops, the dukes, and the other dignitaries of the empire and was asked if he would retract his views. His answer was a defence of what he had upheld and an appeal to the scriptures. That Luther accepted only his own interpretation of the bible and rejected entire books of the scripture at his pleasure, are facts which cannot be omitted without falsifying history.

### THE PEASANTS' OUTBREAK.

Luther's responsibility for the peasants' war is practically denied by the author. All he has to say on that point is this: "It was not long before the peasants seemed to find in Luther's writings a direct encouragement to revolt," p. 298. As a matter of fact, the whole crushing weight of the responsibility for the bloody rebellion of the lower classes in Germany falls upon the author of the religious revolt himself. Luther had given the most flagrant example of rebellion against authority, his harangues frequently culminated in appeals to the worst passions, his pamphlets incited the mob to plunder and murder. Revolutionary writings, almost literally taken from his books, were spread broadcast among the people. Luther did really encourage revolt.

### THE ENGLISH REFORMATION.

The history of the English Reformation is told in the same unscrupulous way. On page 302 we read: "Henry VIII began to have scruples

## What the Laity are Doing in France.

At this time, when the eyes of the whole Catholic world are turning sympathetically towards the Church in France (writes a correspondent), it may be of interest to your readers to hear a little of the efforts which are being made by the French laity to counteract the secularism of the education of the poor.

The Patronage of S. Joseph Marist, established in the parish of St. Anne in Paris, was instituted to preserve the virtue and Christianity of the children in the communal schools, from which all moral and religious teaching has been banished by the law of 1881. This special work is confined to boys who belong to the Society from the age of six until they go into their military service, after which they may still remain members of the club. There are three divisions in the Society:

1. The little children who are separated from the others and who are instructed in the first principles of the faith.
2. The elder boys who may join classes of gymnastics, military drill, fire drill, ambulance, choral singing, the bugle and drum band, etc.
3. The young men who from the age of 15 may join the club, where they have an excellent library, billiards, games of all kinds, and a little theatre, where they themselves give performances.

The Society opens its doors whenever the communal schools are closed: on all Sundays and Thursdays, and on all festivals, besides during the long annual holidays. The children are expected to attend eight a.m. Mass at the British Church, where an instruction is given them by the curate.

After Mass breakfast is served on festivals, and games are enjoyed until noon. At three p.m. lectures, with magic-lantern slides, and at five benediction. Already 800 boys belong to this one Society, and numbers of young Catholic laymen teach and benefit them.

In connection with the Patronage of St. Joseph are many other works. There are free meals for the necessitous poor, cooked and served entirely by voluntary help.

There are bath-rooms for the unwashed and a ward-room for the ragged, where clean clothes alter and fit clothes sent by the charitable. There are kind friends who spend their evenings amusing the little ones, playing games with the elder boys or writing letters for those whose penmanship is feeble. The sick can have free medical advice, and the "Oeuvre des saines Vacances" corresponds to our country holiday scheme, and sends away numbers of little town dwellers to the seaside every year.

A novel feature is the establishment of a village of little furnished houses at Gieu (Loiret), where married members of the Society may take their families and live rent-free for one month, having no expenses beyond their food.

All this is organized and arranged with the perfect attention to details of which France pre-eminently possesses the secret, and with that exercise of personal charity in which French Catholics excel. Society men and women are giving up their time and their means to help the cause, they are working in the same spirit of joyous devotion that takes them year after year to Lourdes, as Brancardiers and Dames Hospitalieres. Who can doubt that they will have their reward, and will win back their beloved country to her proud position of the Eldest Daughter of the Church.

as to the legality of his marriage." The truth is that Henry VIII. was incapable of having any scruples. He was a confirmed profligate. Dr. Brewer and other Protestant historians tell us that the "royal scruples" presented no phase of Henry's life but that of his hypocrisy.

The attitude of Elizabeth toward the Church during the first years of her rule is described as follows: "The supremacy over things spiritual was restored to the crown. The book of Common Prayer, as established by Edward VI. was, with certain alterations, restored and prescribed for general usage. So far the attitude of Elizabeth had been one of impartiality both to the new religion and the old."

Strange impartiality, indeed! nothing short of cruel persecution for conscience sake.

Any further remarks on the book are superfluous.

We endorse without reserve the withering criticism in which a writer in the Catholic Fortnightly Review sums up his remarks on this "Mediaeval and Modern History."

"We regret to say, but we say it with all emphasis, that this book is a masterpiece of superficiality, a blind guide for students in any school and would prove a calamity for any Catholic school that would introduce it as a class book or a reference-book."

## Roman Opinion of Encyclical on Modernism.

The Sovereign Pontiff has proved himself a great captain in the latest of his moves against the innovations of "Modernists" within the fold. The great Encyclical has, in an old expression, taken the ground from under the very worst enemies of the Church, namely, those who under the guise of zeal for truth put forth in seductive language and delusive reasoning, their own views in place of the teachings of Jesus Christ, arguing for the progress of faith as well as of science. As if love and the human heart not the same now as when our Divine Saviour said from the Mount, "Blessed be the meek for they shall possess the land."

The Encyclical has attracted the attention of the world. Proud would be teachers of the Church learn from it that they must not lift up their voices in the Church in any new interpretation of Jesus' words. Those outside the Church who would have cheered these on in their contumacy are astonished at the clearness with which the danger ahead and his strong grasp of the helm with which he steered clear of it. The faithful in the Church are glad at heart and full of gratitude for this new proof that "Still He guides who guided Her Two thousand years ago."

From all parts of the world letters and telegrams of gratitude and loyalty are coming in to the encouragement of the Holy Father. The covert enemies of the divinity of Christ are dismayed at this intellectual battle offered them by a mere churchman, for they never suspected Pius X. to be a great leader of the world in their own rebellious thought. Yet he showed them and thought stripped of the specious, though cultured language they indulged in, and then calmly, but firmly opposed to their dogmatic, ancient, but ever new, gospel of Jesus Christ.

As the great white Shepherd of Christendom, he has saved once again his world-wide flock from the inroads of the wolf in sheep's clothing.

"Vox Urbis" says of the Encyclical in "Rome": "The measures adopted by our Holy Father to prevent the further growth of this heresy are as practical as they are severe. One of the principles of 'Modernism' is that there must be no open separation from the 'official Church,' but the leaders will find very soon that it will be quite impossible for them for the future to act on it. They know how the Church regards their theories, and there are two and only two courses open to them: either to accept the Catholic doctrine as it has been expounded, or to declare that they are no longer Catholics. It would be the height of folly for them to suppose that they will be allowed any longer to avail themselves of the name of Catholic in order to spread teachings which are destructive of Catholicity, or that there is no means left to the Church to preserve herself from their assaults. On the contrary, there is one very effective way of letting their deluded followers know that they have lost even the name of Catholic, and there can be no doubt but that this way will be resorted to should it become necessary."

"Readers of the Encyclical will note with interest the Holy Father's reference to the establishment of a new institute for the advancement of science. We have reason to believe that before long another papal document will appear in which the Holy Father will announce the formation of a special commission of Cardinals, with a body of learned consultants, especially dedicated to promote science in all its branches published the circular of a learned among Catholics. A week ago we Committee organized for this same scope. It is not unlikely that the Holy Father will employ this initiative in carrying out his new design, and that the three Cardinals Rampolla, Maffi and Mercier will form part of the future commission.

"Meanwhile the general impression created by the Encyclical has been excellent. It is highly important to note that no attempt has been made, even in the Modernist press, to show that the movement has not been accurately described in the papal document."—N. Y. Freeman's Journal.

As the great white Shepherd of Christendom, he has saved once again his world-wide flock from the inroads of the wolf in sheep's clothing.

"Vox Urbis" says of the Encyclical in "Rome": "The measures adopted by our Holy Father to prevent the further growth of this heresy are as practical as they are severe. One of the principles of 'Modernism' is that there must be no open separation from the 'official Church,' but the leaders will find very soon that it will be quite impossible for them for the future to act on it. They know how the Church regards their theories, and there are two and only two courses open to them: either to accept the Catholic doctrine as it has been expounded, or to declare that they are no longer Catholics. It would be the height of folly for them to suppose that they will be allowed any longer to avail themselves of the name of Catholic in order to spread teachings which are destructive of Catholicity, or that there is no means left to the Church to preserve herself from their assaults. On the contrary, there is one very effective way of letting their deluded followers know that they have lost even the name of Catholic, and there can be no doubt but that this way will be resorted to should it become necessary."

"Readers of the Encyclical will note with interest the Holy Father's reference to the establishment of a new institute for the advancement of science. We have reason to believe that before long another papal document will appear in which the Holy Father will announce the formation of a special commission of Cardinals, with a body of learned consultants, especially dedicated to promote science in all its branches published the circular of a learned among Catholics. A week ago we Committee organized for this same scope. It is not unlikely that the Holy Father will employ this initiative in carrying out his new design, and that the three Cardinals Rampolla, Maffi and Mercier will form part of the future commission.

"Meanwhile the general impression created by the Encyclical has been excellent. It is highly important to note that no attempt has been made, even in the Modernist press, to show that the movement has not been accurately described in the papal document."—N. Y. Freeman's Journal.

As the great white Shepherd of Christendom, he has saved once again his world-wide flock from the inroads of the wolf in sheep's clothing.

"Vox Urbis" says of the Encyclical in "Rome": "The measures adopted by our Holy Father to prevent the further growth of this heresy are as practical as they are severe. One of the principles of 'Modernism' is that there must be no open separation from the 'official Church,' but the leaders will find very soon that it will be quite impossible for them for the future to act on it. They know how the Church regards their theories, and there are two and only two courses open to them: either to accept the Catholic doctrine as it has been expounded, or to declare that they are no longer Catholics. It would be the height of folly for them to suppose that they will be allowed any longer to avail themselves of the name of Catholic in order to spread teachings which are destructive of Catholicity, or that there is no means left to the Church to preserve herself from their assaults. On the contrary, there is one very effective way of letting their deluded followers know that they have lost even the name of Catholic, and there can be no doubt but that this way will be resorted to should it become necessary."

"Readers of the Encyclical will note with interest the Holy Father's reference to the establishment of a new institute for the advancement of science. We have reason to believe that before long another papal document will appear in which the Holy Father will announce the formation of a special commission of Cardinals, with a body of learned consultants, especially dedicated to promote science in all its branches published the circular of a learned among Catholics. A week ago we Committee organized for this same scope. It is not unlikely that the Holy Father will employ this initiative in carrying out his new design, and that the three Cardinals Rampolla, Maffi and Mercier will form part of the future commission.

"Meanwhile the general impression created by the Encyclical has been excellent. It is highly important to note that no attempt has been made, even in the Modernist press, to show that the movement has not been accurately described in the papal document."—N. Y. Freeman's Journal.

### MAYO NEWS.

Miss A. E. Murphy is the guest of her mother, Mrs. Martin Murphy, of this place.

Mr. David O'Callaghan, of Crayler, Ont., visited Mayo last week.

Mr. Jerry McAndrews and Miss Lillian McGuire visited Mrs. J. Doherly Sunday last.

Mr. Sam Butler passed through here Sunday last.

Mayo, Oct. 24, 1907

## Death of Newman's Successor.

(Pittsburg Observer.) Catholic literature has suffered a loss by the death of Father Henry Ignatius Dudley Ryder, Cardinal Newman's successor as Father Superior of the Birmingham Oratory.

To many Father Ryder was chiefly known by his association with Cardinal Newman. And his name, it will be remembered, is written large close to the "Apologia," where, as George Eliot justly said, Newman made music of the very names of the Oratory Fathers: "I have closed this history of myself with St. Philip's name upon St. Philip's feast day; and, having done so, to whom can I more suitably offer it, as a memorial of affection and gratitude, than to St. Philip's sons, my dearest brothers of this house, the Priests of the Birmingham Oratory, Ambrose St. John, Henry Austin Mills, William Paine Neville, and Henry Ignatius Dudley Ryder? who have been so faithful to me; who have been so indulgent to my failings; who have carried me through so many trials; who have grudgingly sacrificed, if I asked for it, who have been so cheerful under discouragement of my causing; who have done so many good works; and let me have the credit of them,—with whom I have lived so long, with whom I hope to die."

But apart from this connection with Cardinal Newman, Father Ryder's name is worthy of honorable remembrance for his own sake and for his services to Catholic theological literature. His works, it is true, do not fill a large space in our libraries, nor are they of a kind likely to win a wide popularity. Yet slight as they may seem when set beside the voluminous writings of some of his contemporaries, their merit both literary and theological is of a high order, and those who know them must always feel some regret to find that the author's work was not more appreciated, and that he was not tempted to make more use of his rare gifts. Some critics in a recent controversy on literary matters have been complaining, perhaps with some justice, that there is too much writing nowadays, and that literature is crowded by men and women meant by nature for some other occupation. Yet even in this age we may meet with men of rare literary gifts who seem to write with reluctance, or under the stress of circumstances. And of this Father Ryder was a conspicuous example.

This may be clearly seen in the case of the book by which he is best known, the "Catholic Controversy," which he put forth in reply to the late Dr. Littledale's "Plain Reasons Against Joining the Church of Rome." This careful consideration of most of the main difficulties in our Church history and polemical theology was obviously no task freely undertaken for its own sake, or as a literary and theological exercise. It owed its origin to the necessities of the hour, and to the vigorous attack of the agile Anglican controversialist. It was necessary that some one should come forward to answer the assailant. And happily Father Ryder felt it to be his duty to undertake the thankless office. The comprehensive character of the attack has given the answer a permanent importance. With a zeal worthy of a better cause, the industrious Doctor had gathered together an amazing mass of anti-Roman arguments and objections. And as a consequence the Catholic controversialist had, like Shakespeare's clown, to find an answer to fit every question. It would be rash to set a limit to the possibilities of polemical theology. Yet to judge by experience it would seem that the Protestant champions of to-day seldom succeed in discovering an argument or an objection which has not been answered in the pages of "Catholic Controversy."

In the same way another of Father Ryder's most effective pieces was occasioned by the attacks of another anti-Roman writer, the late Mr. Froude. And yet a more important paper, his "Idealism in Theology," was called forth by the needs of the hour. It is plain from the following words in the preface that it was written with some reluctance by one who felt the force of the objection urged against this sort of domestic controversy among Catholics. "Now I am far from ignoring the force of this objection, and I have only set it aside upon the deliberate conviction that as an infinitely greater scandal, not only to Protestants but to Catholics, arises from the idea that Dr. Ward's writings express the one legitimate view amongst loyal Catholics. As it is, inquiring Protestants are disgusted and thrown back, and many thoughtful Catholics are puzzled and depressed, by what I must call the tyranny of lay journalism." And again, he adds, "If I had not thought my task better done imperfectly than not at all, I should certainly never have undertaken it."

Although in this case the controversy which occasioned it has happily passed away, there is much in this pamphlet which is still well worthy of attention. Let us take,



## BRENNAN'S

2 Stores: 251 St. Catherine St. West 7 East

Our Ties have an individuality of style, just enough different from other kinds to make them distinctive. That is why they find favor with the well dressed men.

Clupeco shrunk "Arrow Brand" Collars in 1/4 sizes.

for instance, the following passage on an imaginary encyclical insisting on the doctrine "Extra Ecclesiam nulla salus," at the moment when two parties are disputing as to the measure of allowance to be made for our non-Catholic countrymen. "This we will suppose every one can see is a distinct blow at the more liberal party. If these are good Catholics, they will receive it respectfully, and will look carefully to see how they may amend what may have deserved such a rebuke. It is unnecessary to remark that both their humility and their loyalty may be put to a severe test, in these days of rampant journalism. The instructions of the Pope, whether fallible or not, instead of being allowed to reach them through the appointed ecclesiastical channels, the Bishops in the first place, and secondly their own confessors, will be most probably pointed and rammed down their throats with many exhortations to full interior assent, by the Christian courtesy of an orthodox reviewer."

In these encounters with friend or foe, Father Ryder showed himself to be an acute and accomplished controversialist. But it was clear through all this his object was no mere dialectical victory but the triumph of truth.

### Michael Davitt as a Linguist.

The late Michael Davitt spoke German and French as fluently as English, and used often to relate that he owed his proficiency in the French language in large measure to his imprisonment in Portland. The prisoner during the Napoleonic wars of the French prisoners of war, and a Frenchman gave the prison authorities for the recreation of his fellow-countrymen a choice assortment of the best French authors. When Mr. Davitt was confined nearly three generations subsequently at Portland, the prison chaplain came incidentally to hear that he was a French scholar, and succeeded in placing within his reach the French books in the library, which had long lain dusty and neglected on the shelves. Mr. Davitt devoured their contents, and always attributed his accurate knowledge of the French language to the opportunity for the study of the best French literature thus afforded him.

This office is prepared to do all kinds of printing on short notice and at reasonable prices.

## Tombola Prize Winners.

- No. 6572 Piano, Mr. W. P. Downey
- 2621 Gold Watch and Chain, Mr. Jas. Walker
- 9740 Barrel of Flour, Mrs. M. Delahanty
- 2816 Ton of Coal, Mr. J. McGillis
- 9576 Parlor Table, Mrs. Carr
- 9766 Barrel of Sugar, Mr. D. Murphy
- 2487 Portrait of Pius X., Miss Friend
- 9608 Silk Umbrella, Miss Power
- 2750 Rocker, Mr. M. J. Stack
- 7339 \$5.00 in Gold, Miss Shanon
- 5448 Statue of Sacred Heart, Mrs. J. Cochrane
- 7927 Daisy Furnace, Mrs. T. Collins
- 9059 Oil Painting Leo XIII., Miss McArar
- 605 Return Ticket Montreal-New York, Miss Eribert
- 2613 Cut Glass Dish, Miss B. McCurrugh
- 1337 Box of Tea, Mr. G. M. Sinn
- 2197 Rosary, Mr. F. Feron
- 8179 Picture B. V. on Copper, Miss Desmond
- 9466 Overcoat, Meagher Bros.
- 540 Barrel of Sugar, Miss Kelly
- 9528 True Witness, Mrs. McCall
- 6382 Cut Steel Belt, Mrs. P. O'Neil
- 2819 Value of \$15.00., Mrs L. Styles
- 151 Oil Painting, Mr. J. Curran
- 9558 Vase, Mr. M. Walsh

## Catholic Encyclopedia.

The publishers of the Catholic Encyclopedia received the following letter from a non-Catholic, which is a fair example of the letters received daily giving an expression of opinion of their publication:

Ripley Hutcheon, Editor of Harper & Brothers' Publications, New York.

"I cannot, from personal knowledge, compare the Catholic Encyclopedia with the German work of similar scope, but in the English-speaking world this encyclopedia assuredly stands alone.

"A Protestant myself, I have looked through the first volume with increasing interest in phases of history unfamiliar to me, which it develops, and it has been a keen intellectual pleasure to note the scholarship and the acumen applied to the treatment of the themes. It may not be presumptuous to say that I have not always found myself in agreement with certain historical viewpoints, but the wealth of learning

shown in these pages invests the work with a consequence that no historian or well educated general reader can afford to ignore.

"As an author and an editor familiar with the making of books, I should like to express my admiration of the worthy and dignified aspect of the volume which I have received. The typography, illustrations, printing, paper and binding are a credit to American bookmaking, just as the quality of the text is assuredly a credit to the scholarship of the Roman Catholic Church in America.

"May I ask you to convey my congratulations to the editors and to accept them for yourselves."

There is Only One Electric Oil.—When an article, be it medicine or anything else, becomes popular, imitations invariably spring up to derive advantages from the original, which they themselves could never win on their own merits. Imitations of Dr. Thomas' Electric Oil have been numerous, but never successful. Those who know the genuine are not put off with a substitute, but demand the real thing.