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London, Saturday, July 29, 1893.

FRANCE AND THE CHURCH.

Eight of the nine prelates who were

deprived of their stipends in France,

on account of their sustaining the

rights and liberties of the Church,

have been restored to their privileges.

This is regarded as a sign of more

just treatment of the Church by the

Government. Undoubtedly the advice

given by Pope Leo to French Catholics

to sustain the republic is partly the

cause of the changed attitude of the

Government towards religion, prob-

ably not from any special affection

for religion on the part of the present

rulers, but because they know that

the time is at hand when the French

people will insist upon it that their

rulers shall respect religion as they

have not done since the establishment

of the republic.

The Holy Father's attitude towards

the Republic does not arise out of any

other feeling than that of love for

France. This was made evident on

the occasion of the recent visit of Mgr.

Bonnefoy, Bishop of Rochelle, to Rome,

when in reply to the address of the

people of Rochelle, expressing their

homage and affection for the Holy

See, the Sovereign Pontiff said

with emotion:

"Tell the Catholics of France they

must sacrifice personal predilections

to the welfare of the country at large,

and of religion."

When Bishop Bonnefoy was leaving,

Cardinal Rampolla said to him: "The

trouble the Pope has felt on this

matter (the support of the Republic)

and his intense love for France, can

never be appreciated as they deserve."

There is no doubt that the Catholic

traditions of France, and her general

adherence to religion during many

trying epochs of her history, has made

her dear as a nation to the Holy See,

though there have been periods when

she seemed to have lost her faith. But

the attachment of a Clovis, a Popin, a

Charlemagne, a St. Louis, to the Cath-

olic faith is not readily to be forgotten,

and no doubt Leo XIII. cherishes the

memory of these pious monarchs, as

well as the people who have been for

ages the mainstay of religion, and

have produced so many devoted mis-

sionaries and martyrs who have propa-

gated Christian truth throughout all

quarters of the globe.

It is very true that the Holy Father

coupled the interests of religion with

those of France when speaking to the

Bishop of Rochelle, and carping critics

might infer from this that he was

possessed by some selfish thought in

expressing his best wishes for the wel-

fare of France. It must, however, be

remembered that the best wish which

he or any sincere Catholic could enter-

tain for the welfare of a country must

be coupled with a wish for the prosper-

ity of its religion. The very best

guarantee of a country's prosperity is

the progress of a religious sentiment

among the people, and thus the wish

for the welfare of France is necessarily

accompanied by the desire to see the

Catholic faith loved and duly respected

by the people at large. It is true also

that the more intense the love of

the people for their religion, the

stronger will be the influence brought

to bear upon the rulers to respect

religion. If the votes of the people

are cast for sincere Catholics to be

members of the Chamber of Deputies,

the Government will foster religion

and restore religious education in the

schools. By this means there will be a

mutual benefit to Church and State.

Religion will be benefited directly as

a matter of course, but the State will

also be benefited, because thus there

will be assured a future generation

animated with a real patriotism which

is founded on the sense of religion,

without which true love of country

cannot exist. Carping critics may

indeed think that there is a selfishness

in the Pope's love for France, but

honest thinkers will acknowledge that

the patriotism which is alone worthy

of the name is ready to make any

sacrifice, not for the mere territorial

limits which it occupies, but

"FOR GOD, FOR RELIGION, AND FOR

COUNTRY."

THE REFORMATION.

The July number of the *Queen's*

Quarterly Review, published at Kings-

ton, contains an article by Professor

John Watson, on the Middle Ages and

the Reformation. We are not sur-

prised to see such an article emanating

from an Ontario writer, but we

are astonished at beholding it in a

review that claims to be an exponent

of the best and most progressive

thought of the age.

The professor writes on a topic that

has been often discussed, and arrays

his dissertation in the tawdry tinsel so

admired by early Protestant writers.

We say "early," for no intelligent

writer of to-day would dare to affront

an intelligent community with the cal-

umnies buried long years since by

Catholic dialecticians. We are there-

fore astonished to see him leading his

readers back to the befouled spring of

Protestant polemics. The professor

might have played a conspicuous role

in the controversial arena a century

ago, but he cuts a very sorry figure in

an age that is fast shaking off the

trappings of time-honored prejudice

and moving onward to truth.

We are happy to state that the *Re-*

view does not assume the responsibility

of any writer's utterances, or else an

opinion little complimentary to its

editor's culture and scholarship might

easily be formed.

The professor must be either a young

man seeking notoriety, or a very old

man. If young, we should advise him

to cultivate a habit of patient and im-

partial research before venturing to

teach the public; if very old—as in

all charity we suppose him to be—we

should remind him that reckless asser-

tion and inaccuracy in important

questions become not gray hairs.

But to the article. It reads like a

poem of Walt Whitman.

He says the Church demanded im-

plicit faith in its teaching, and abso-

lute submission to its authority.

That goes without saying, for

surely a Church founded by Christ to

bear His message, for all time to come,

unto the uttermost parts of the earth,

may claim, in matters doctrinal, un-

questioned obedience from mankind.

She claims it, and she proves it; and, with

her history of nineteen hundred years

before you, we defy you to point out

one doctrine that at any period of her

existence she did not teach implicitly

or explicitly.

The professor declares that the

characteristic of the middle ages is the

opposition of faith and reason. When

it came to be explicitly affirmed that

the doctrine of the Church contained

irrational elements "the beginning

of the end was near."

Assertion is not proof—a fact of

which the professor is in ignorance.

His remarks on the middle ages are

of no value whatever, inasmuch as he

does not substantiate them by argu-

ments. He is no friend of scholastics.

He seems to fear them as much as the

rank and file of Ontario Protestants

fear the Jesuits. But did he ever read

them? Did he ever study their

thorough and systematic treatment of

philosophical questions? It seems not.

He takes his knowledge of them

second-hand; and this is unworthy

of a man who holds the position of a

professor.

Some universities have indeed

discarded the methods of scholastic-

ism, and have adopted an emas-

culated system of philosophy that has

given the world a progeny of infidels.

When Canon Liddell was asked to

what he attributed the growth of

infidelity in the University of Oxford,

his answer was:

"I attribute it to the change in the

philosophical studies and to the in-

roduction of the philosophy of Ger-

many."

The scholastics saw no opposition

between reason and faith. Reason was

simply the handmaid of faith. It had

its sphere to work in. They extolled

it as God's noblest gift to man, but they

understood its powers and limits.

The world for them veiled but the in-

finite. They reasoned from effect to

cause, from the mind to its author,

from the creature to the Creator.

Reason told them to accept Revelation

because it was the Word of God.

Reason told them to accept a testimony

that possessed in an eminent degree

the qualities necessary to ensure its

acceptance—science and veracity.

Reason told them to behold in signs

and miracles the evidence of Christ's

divinity, and without hesitation to

proclaim their allegiance to the

Church that was to be the custodian of

His doctrine, and against which the

gates of hell should never prevail.

Reason told them that a Church claim-

ing the power to teach must be infal-

lible, or else Christ's work is vain.

Reason, baffled by the most ordinary

phenomena of nature, bade them seek

an unerring guide in matters relating

to their destiny and to the hereafter.

To such questions Reason has been

ever unable to give a satisfactory

answer. Greece and Rome gave birth

to a race of giant intellects that strove

to solve the many and complex prob-

lems that surrounded it. Energetic

and persevering, possessed of the wis-

dom of their own lands and of that

gleaned from travel and research,

they have proved only what absurd

and exaggerated opinion, reason, un-

aided by the supernatural, may em-

brace. They, after years of patient toil

and thought, bequeathed to humanity

the sad legacy of their doubts, and

their failure to answer the questions