

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

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LEO XIII.

The secular papers are unduly excited over Leo XIII's successor. The reporter who writes up elections and is acquainted with the methods of the ward heelers, is very apt to make us believe that saying of Plutarch, "A fool cannot hold his tongue," when he tells us what he knows about Papal elections.

OBSERVATIONS.

Now and then when the brain is dry we stroll to a favorite window in our den and watch the crowds hurrying by.

It is always instructive to observe others playing the game of life. We look at the eager throng and it seems to us that the only real things are the children. They have still a love for the little things that money cannot buy: they are without pretence and without guile, and we always think their ringing laughter is the obligato to the song of God's goodness to us. And as we mused in idle fashion our attention was arrested by a little group of men and women, chattering as gaily as if the big world held neither sob nor sigh. They were types of a class that pride itself on its emancipation from creed—bad imitations of polished ungodliness, pieces of tawdry and faded finery—compounds of cheap vice and bad liquor, but irreproachably dressed, and at court with the news of the time. And some day they will lead a young lady to the altar and there will be much joy and bell-ringing. Laudatory notices will appear in the newspapers, with the list of presents and all the other vulgarities that is born of sham and ostentation. And yet there is no sadder sight under heaven than the marriage of a pure maiden and a man who has sounded every note on the gamut of vice, and whose only recommendation is that he has money.

We sometimes smile at the customs of the Latin races that are, so wise, acres tell us, on the verge of decay. We wonder at their urbanity, their dignified manner of converse and their prudence in safeguarding their children. They looked upon courtship not as a subject for thoughtless jest and ridicule, but a thing sacred, as a preparation for the day when the man and woman would be able to kneel down in the glory of their purity before the altar of God and receive His blessing for the new life.

If that custom were in honor amongst us there would be more homes reflecting the happiness of the little cottage of Nazareth. Parents should lock their doors against the dissipated youth and against the idle and shiftless who imagine that the theatre and base-ball field exhaust the possibilities of life.

THE EVICTED TENANT FUND.

We have received a copy of the appeal to Irishmen and Irishwomen beyond the seas on behalf of the Evicted Tenant Fund.

"Considering," it says, "the condition of Ireland generally, and bearing in mind the ever-increasing drain of unfair Imperial taxation, it will be seen that Ireland is no less in a condition than she was a quarter of a century ago to do without the sympathy and generous aid of her sons and daughters beyond the sea."

Ireland has received her share of the blessings of Anglo-Saxon civilization and she knows a little about the wise and paternal rule so vaunted by ranters all over the country. All the facts concerning the Irish land system were known in 1846 after the Report of the Devon Commission. In August, 1886, Lord Salisbury, referring to Mr. Parnell's proposal to reduce judicial rents, said: "We do not contemplate any reduction of the judicial rents: we do not think it would be honest in the first place, and we think it would be exceedingly inexpedient." The Plan of Campaign was inaugurated in the winter of 1886-87.

So late as March, 1887, Mr. Balfour said: "It would be madness, it would be folly to break a contract solemnly entered into only five years ago. The Campaign agitation was

continued, and the measure giving the leaseholders the benefit of the acts and reducing the judicial rents was passed by Lord Salisbury and Mr. Balfour in July, 1887. Under the Plan upwards of twenty thousand tenants combined. Of these more than three fourths obtained their demands without cost or suffering of any kind, and have held their homes at reduced rents. About three thousand families were evicted, and subjected to more or less suffering and loss. About five hundred families have been marked down for vengeance and refused all chance of re-instatement. Of these some have emigrated, and some have died from hardship. Four hundred remain on the book of the committee, who may be fairly described as the wounded soldiers of the struggle—the results of which the body of the Irish tenantry are now enjoying.

And the appeal will not fall on heedless ears. They who have subscribed to the cause in times past will give testimony again to the proverbial generosity of the Celt.

We are glad to see the names of Dillon, Redmond and Healy on the Committee. Is it a sign that the bickering of the past few years, which have deprived the Irish party of power and influence, have ceased, and that Ireland and her interests, and not personal ambition and aggrandizement, will be the watchword of the future? We sincerely hope it may be. When a band, disciplined and organized like unto that of 1886, commences the interrupted struggle for national rights, it will receive the support and encouragement of every Irishman.

TALK WITH A PARSON.

Parson: "You claim that the Church has the authority to determine what the word of God is, and interpret that word to men."

We not only claim that the Church has the authority to determine what is the word of God, and to interpret it but that she alone has that authority.

Parson: "Where in the New Testament can you find any authority for it?"

Here are some texts: "I say to thee that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." (Matth. xvi., 18.)

It is this Church that Christ built which the Catholic claims has authority to identify and interpret revealed truth. It is this Church that alone can determine what writings, of the many which have claimed to be the word of God, are the word of God.

Again: "If he (any one) will not hear the Church, let him be to thee as the heathen and publican." (Matth. xviii., 17.)

The Church referred to here is the Church built on the Rock, as described in the preceding text. Those who will not hear this Church are, by our Lord's command, to be looked upon as heathens and publicans; that is as excommunicated from the fold of Christ. Hence, he who hears any other authority—private judgment or what not—contradicts the teaching of this Church, is, from the fact, no longer of the fold of Christ. It being the only authority established by our Lord and backed by His command, is the sole authority competent to teach what He revealed and commanded to be taught; the only teacher to determine what is the word of God and what is not.

Again: "And Jesus coming spoke to them (the Apostles), saying: All power is given to Me in heaven and in earth. Going, therefore, teach all nations, and baptizing them in the name of the ever-increasing drain of unfair Imperial taxation, it will be seen that Ireland is no less in a condition than she was a quarter of a century ago to do without the sympathy and generous aid of her sons and daughters beyond the sea."

This commission was given to the ministry of the Church that Christ built. This command to teach brought with it the obligation to believe on the part of those who heard, for to this same ministry our Lord said: "He that heareth you, heareth Me; and he that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me."—Luke x., 16.

Again: "Remember your prelates who have spoken the word of God to you: whose faith follow, considering the end of their conversation. Obey your prelates and be subject to them. For they watch over you as being to render an account of your souls." (Hebrews xii., 7, 17.)

St. Paul tells here who it is that speaks the word of God to the faithful—the prelates of the Church of Christ. This same Apostle in his first letter to Timothy, says: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of truth." (Tim. iii., 14, 15.)

This Church which St. Paul calls the

pillar and ground of truth is the same that Christ built on the Rock; the same against which He said the gates of hell should not prevail; the same which if we do not hear we are to be considered as heathens and publicans. This is the Church which, the Catholic claims, has the authority to determine what is the word of God and what it means.

Parson: "Contrary to the Scriptures, you deny men the right of searching and interpreting the Scriptures in the light of every man's conscience."

The Catholic is free to search the Scriptures, but he is not free to interpret them contrary to the interpretation of the Church of Christ, which we must hear or be counted among heathens and publicans. You are free to search the Constitution of the United States, but when you interpret it contrary to the interpretation of the Supreme Court, and act on your notion of what it means, you will be tried for rebellion or treason. The same principle of common sense rules in the Church of Christ.

You confound conscience with private judgment. The Catholic, like every other man who is sane and awake, must, in everything he does, act in the light of his conscience and in obedience to it. Private judgment is another affair. But few men, if any, always act on their private judgment, however much they may pretend they do.

If you are sick you send for a physician and leave your case to his private judgment, or rather to the judgment of his profession as applied to your case by him. If you are at law you employ a lawyer. In politics men mostly go with their party or are under the influence of political leaders. In religion the great mass of Protestants look to their synods, conferences and formulated creeds, or to the teachings of the founder of their sect. The great majority of them have never read the Scriptures, and know less about them than they know about Robinson Crusoe, the Vicar of Wakefield, or Uncle Tom's Cabin. And they are becoming less and less acquainted with it every day. How many among them have ever read the whole Bible, and, using their private judgment alone, determined from it for themselves what they ought to believe? We venture that we would be below a true estimate if we were to say, not one in a hundred thousand.

And yet if they were consistent and logical not one of them could make a reasonable act of faith in any truths of Christianity until he had complied with the following conditions: (1) By his own private judgment he must determine what constitutes the Bible, that is, what books are inspired. (2) He must read the whole Bible from Genesis to Revelations and test each and every proposition in it by his private judgment. (3) He must read the whole Bible in the originals, for he must not trust the private judgment of transcribers and translators—his rule forbids that. (4) He must read it all without note, or comment or suggestion from preacher, or commentator, conference, synod or confession of faith.

Now it is absolutely certain that not a Protestant who lives or ever lived has ever complied with these conditions which his rule of faith makes necessary before he can believe any doctrine of Christianity on the authority of his Bible and private judgment. It is needless to say, Parson, that you have never complied with these conditions, and consequently whatever you may have of Christian truth you did not acquire it by your rule of faith—the Bible and private judgment.

You may say, how can I be expected to read the whole Bible in the original manuscripts when none of those manuscripts are in existence? My dear sir, we do not expect you to do it, for we know you cannot. And precisely for this reason your rule of faith—Bible alone and private judgment—must be condemned as fallacious, for it requires you to do what is impossible. In the very nature of the case you must depend on some authority other than your Bible and private judgment, first, for what constitutes the Bible; second, for its inspiration, and, third, for its correct transcription and translation.

Between you and the Bible, as originally written, there is a vast number of go betweens in the way of transcribers and translators, all fallible, on whose honesty, ability and learning you must depend for your Scriptures, and on whom you must rest your faith, without being able to test their honesty, ability and competency.

—N. Y. Freeman's Journal.

THE POWER OF MUSIC.

"Whom God loveth not, they love not music!" Oh, poor, darkened minds—poor, dust-steeped souls! poor, earth-bound spirits! Do they never feel that there are heights—even on earth—forever beyond them? Do they never yearn to soar aloft—were it only for once—into the realm of light and life which music alone can lend to the spirit still bound within its prison-house of clay? "Having ears," do they always "hear not" the echo of those marvellous strains which speak to the soul of man as no other mortal power has ever done, can ever do? Do they never long for one moment in the enchanted place of harmony

and tone, the glowing world of feeling and sensation, shut from their obtuse faculties forever? Do they never lift their heavy eyes towards the golden cloud heights far beyond them, and wistfully sigh for one faint glimmer of the influence which eludes all echo in the language of earth, because in it is more of heaven than in any other memorial left us of the time when angels walked with the first man, and when the two in paradise may have hearkened in the purple dawn and rosy twilight to the silver harmonies of the choirs of heaven?—Christian Reid: Ebb-Tide.

POPE AND MAGUIRE.

Story of the Once-Famous Controversy.

In the modest libraries of hearty, old-fashioned Catholics the report of the discussion between Pope and Maguire used to hold an honored place. Our own novel-reading, Sunday-paper-reading generation knows little and cares less about this famous book. The story of the genesis thereof may, however, prove interesting to some. The year 1825 will long be memorable in Irish history for the introduction of what was called the "New Reformation." A formidable crusade was inaugurated against the faith of the Irish people by certain religious societies in England. Champions of the Bible descended upon Ireland sowing discord and dissension as they went.

"The Trumpet of Zion" resounded throughout every corner of the land setting neighbor against neighbor and imperiling the public peace. Conspicuous among the apostles of the "New Reformation" were the Rev. Mr. Pope, a certain Mr. Gerard Noel and Captain Gordon, a Scotch military fanatic. Accompanied by their disciples, and aided and encouraged by the Protestant Bishops and clergy, they gave testimony against the abominations of Popery, and "exposed" the ignorance and superstition fostered by the priests. The Protestant landlords of Ireland helped on the movement, and displayed great solicitude for the spiritual betterment of their tenants. A religious frenzy took possession of the whole Protestant population, and the air was everywhere vocal with the clamor of party strife and polemical disputation. The rewards held out for "converted" souls were a sore temptation to the poor "Papists." The "convert" was given a guinea as soon as he abjured the faith of his fathers, and was provided with a comfortable blanket and six shillings a week for his support. Notwithstanding this alluring programme the harvest of souls was lamentably scanty. Then the bounty was raised to £5. But as these tactics proved utterly unsuccessful a new line of action was determined upon. The Catholic Bishops and priests were assailed with all the malevolence which anti-Catholic fanaticism could inspire. They were accused of the grossest crimes: they were insulted at their altars, in the streets, and at their very doors until human patience could endure the situation no longer.

Public discussions took place in Cork, Waterford and Kilkenny in which the champions of the Bible were signally worsted; but, though humbled in one place they were not thereby discouraged from resuming their godly campaign elsewhere. The town of Carlow, the home of the celebrated Dr. Doyle, whose exposure of the calumnies of the Protestant Archbishop of Dublin had stirred up the wrath of the "saints," was the scene of their most pernicious activity. The Bishop disdained to meet adversaries so worthless, but two of his priests took a hand and acquitted themselves so admirably that the gossippers were driven from the locality covered with shame and confusion.

The public press teemed with letters and disputations, and the country was inundated with pamphlets and tracts at the expense of the elect and to the delight of small shopkeepers. Daily bulletins were issued announcing thousands of "conversions" to the joy of the zealots across the channel. As a specimen of the methods of misrepresentation resorted to by the preachers of the "New Reformation," the following statement, taken from one of the public records of the times, will suffice: "A certain Protestant preacher introduced into his sermon a story which he declared he had from a certain lady then living in Dublin. This lady said that on a certain evening she attended a Roman Catholic chapel to witness the deliverance of a number of souls from Purgatory. The chapel was well filled and brilliantly lighted. The relatives of the souls who were to be released gave each to the officiating priest a well-filled purse, which he deposited in a place of safety. Then, after prayers had saved one lamp, which shed a feeble light around, and a number of black objects appeared and crawled along before the altar. The lady, determined to know the truth, caught one of these objects and put it in her pocket. When she got home she found it to be a large live crab, covered with black velvet." One can judge what a state the popular mind was in when yarns of this description were publicly related and believed.

It was at this time that Father "Tom" Maguire, parish priest of Innismagragh, came into collision with the "saints" and won for himself the enthusiastic gratitude and admiration of his Catholic fellow countrymen. He was a Maynooth student, and, though unassuming in manner, was, as the event showed, an acute reasoner and a finished scholar. One day in November, 1826, he made a speech at a Catholic meeting in the town of Carrick on Shannon, and, in the course of remarks, took occasion to allude to the apostles of the "New Reformation." His speech was published in one of the Dublin papers, and a correspondence with the Reverend Mr. Pope ensued, the result of which was that a public discussion was arranged to take place between them in Dublin on the 19th of April, 1827. The excitement which prevailed was intense. The Catholic Bishops disapproved of the projected discussion but did not forbid it. Daniel O'Connell also disapproved of the debate, though he consented to act as one of the chairmen. Mr. Pope was an expert debater, a graceful orator, and well versed in all the current objections and misrepresentations of Protestants. Father "Tom" was an inexperienced country parish priest, whose people could not understand a word of the English language, but he possessed more than the ordinary amount of Irish wit in addition to his other gifts.

When the appointed day arrived all Dublin was in a ferment. The hall where the discussion was to take place was crowded to suffocation. Lords and ladies, lawyers and parsons, bishops and their families, in short a multitude of "saints" of both sexes attended to witness the confusion of "Popery" and the triumph of the Protestant champion.

The Reverend Mr. Pope began the proceedings, and his address sustained the reputation he had so long enjoyed.

But Father "Tom" was more than a match for him. Before the third day of the debate was closed Pope's most sanguine supporters gave up the contest as hopeless, and retired in despair. The discussion, which began on Thursday, April 19, ended on the following Wednesday, to the great joy of the faithful who took the horses from the carriage that was to convey Father "Tom" to his hotel, and drew him in triumph through the crowded streets of Dublin. The city was illuminated in the evening, and similar displays were made in every city and town in Ireland.

The discomfiture of the Protestant champion proved the death-blow of the "New Reformation." Father "Tom's" triumph was complete. He was the hero of the hour. His name was coupled with Catholicity at every public dinner and at every social board. The Catholic Association started a subscription for the purpose of presenting him with a suitable piece of plate. He was invited to a grand public banquet given to commemorate his victory, and Daniel O'Connell publicly avowed his own determination to deal with the "bigots at the bar," if the opportunity offered, as the priest had dealt with the parson. Father "Tom's" enemies were so profoundly impressed by his capacity that, according to a statement publicly made by him some months later, he was offered a thousand pounds in hand and eight hundred pounds a year, on condition of his joining the Protestant Church.—Providence Visitor.

SCIENCE AND THE CHURCH.

From the Monitor, London.

Monsignor J. S. Vaughan, referring to the difficulties that scientists have to get over in substantiating their theories about creation, calls attention to the momentous fact that there are four great transitions, that, with all their ingenuity, scientists can never explain: (1) the passage from nothing to something; for we cannot suppose matter to be eternal; (2) the passage from the inorganic to the organic; (3) the passage from the organic to the sensitive; (4) the passage from the organic and sensitive to the intellectual and reasonable. To the question, What produced life? the only answer the scientist can give is "I don't know," "I can't say." The man of faith, however, with God's revelation aiding him in the right study of nature, can answer with confidence and certainty that God alone gave life, and He alone could impart it to His creatures. People talk as if the Church and her members were the deadliest enemies of science. How comes it in this age of experimental philosophy they forget that the great parent of modern science in its true and legitimate acceptance, the author of that very method which is the guide of every philosopher in our days was, as the Right Rev. Bernard O'Reilly pointed out the other day, a Franciscan monk—an Englishman, by name Roger Bacon. The true scientist, of course, does not forget this, but the true scientist is never opposed to the Church. He knows the Church's sphere of usefulness will never clash with his own. It is the pseudo-Evangelical that rakes up calumnies against the Church of God.

Never to give up, but ever to keep up and to keep at it, is the duty and the test of heroism in times that are hard and in courts that are dark.

FATHER MCKINNON AND THE "COW PUNCHER."

A Manila Convert Who Got Into Trouble on Account of His Religion.

The most graphic description of soldier life in Manila that has yet been given in San Francisco, says the Monitor, of that city, was the lecture delivered by A. P. O'Brien, surgeon of the First California Volunteers.

Dr. O'Brien related many incidents of Father McKinnon's experiments. The most refreshing, however, was the new and improved method of making converts. Father McKinnon visited the small-pox hospitals daily and spoke with all patients. He administered the sacraments to the Catholics, consoled the non-Catholics, whom he got to make a profession of faith in Almighty God and in Jesus Christ, and then, as Dr. O'Brien said, he introduced them to make an act of contrition. Most of them, however, he baptized before dying, at their own request. One day he was going the rounds of the hospitals and a "cow puncher" from South Dakota watched him intently. Finally, he called a nurse, and in language rather more forcible than graceful, asked: "Who—'is that?"

"Why," said the nurse, "that's a Catholic priest?"

"Well," mused the cow puncher, as he lay on his bed of pain and viewed the scene of horror around him, musing all the time on the wilds of Dakota, "I never thought a Catholic priest was such people as that. Tell him I'd like to see him."

The nurse told Father McKinnon of the man's request, and the chaplain stepped to where he lay.

"Are you a Catholic priest?" he again asked.

"Yes," said Father McKinnon.

"And does your religion bring you into this hell hole?" the cow puncher inquired.

"Yes," was the reply again.

"Well," said the Dakotan, with an emphatic expletive, "if that's so I want to be one of your kind. Will you receive me?"

Father McKinnon instructed the man and baptized him, but—fortunately or unfortunately—he did not die. He lived to get into trouble on account of his religion. The new convert wanted to take in every religious ceremony in the churches of Manila. One evening the bugle sounded, the company was called out for parade, and behold! the Dakotan was not in the ranks. Neither the clash of arms nor the bugle call was troubling him, for he was at his devotions in some church. Next morning he was in the guard-house, but somehow or other it only made him all the more fervent in his devotion.

REFUSED TO SPEAK AGAINST THE CHURCH.

The most interesting religious event of the year at Harvard occurred recently in Appleton chapel.

It was the annual delivery of the "Duddelean lecture," famous because its founder wanted forever to have violent denunciations uttered against the Catholic Church.

For years famous preachers have nominally done so, but have in reality spoken on other less vehement subjects.

The recent lecture by Prof. Charles C. Everett, dean of the Harvard divinity school, was notable, and will be famous because he dared to break away from the old traditions, openly announcing that he could not utter any thought which the founder would have desired, and even went so far as to suggest the abolition of the lectureships.

What Prof. Everett said in some instances was certainly, on his own admission, contradictory to the ideals of the founders of the lectureships.

Prof. Everett's lecture will become famous for another reason, and that is for its comparison between the Christian and other religions, for his attempt to show that evolution cannot overthrow it, and for his statement that, beyond question, scientifically considered, the Christian religion is the nearest to the ideal religion that has yet been reached.

FAIR PLAY.

There are many indications of a growing disposition on the part of non-Catholic scholars to be perfectly fair in treating of the doctrines and practices of the Church. Among learned men bigotry is certainly declining. We lately heard of a professor of history in a leading American university who took one of his pupils to task for quoting only Protestant authors in an essay on a distinctly Catholic subject. On our part, there should ever be a recognition of the good that is in our separated brethren, a great amount of which a kindly eye can always see.—Ave Maria.

We are not required to do extraordinary things in order to inculcate the social virtues, or any virtues. Just a little helping hand, a friendly bit of encouragement, a word of gracious counsel, or even a single sympathetic look. In fact, I know of no force more completely captivating, or more intrinsically difficult to resist, than "the heavenly rhetoric of the eye."—John L. McDougal.