Catholic Record. The

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

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LONDON, ONTARIO, SATURDAY, FEBRUARY 7, 1903

A CLEAN FIGHTER.

The Catholic Record. LONDON, SATURDAY, FEB. 7, 1903.

AN INSULTING QUOTATION.

"If you enjoy a good ballad get New-bolt's "The Sailing of the Long Ships" (\$1.00). The author is Henry New-bolt, editor of the Monthly Review, London, Eng. "Filled from cover to cover with ring-ing verse this little volumne is bound to win its way to true British hearts. The following stanza will give you our

following stanza will give you our author's style :

" Drake in the North Saa grimly prowling. Treading his dear Revenge's deck, Watched, with the seadogs round him growl-

Watched, with the store of the

Treading his dear Reenny a dreak of the gradient of the Dominion Presbyterian approaches to within even halling distance of the standards of dignity and your the bevil and all go howling Devon. Devon, in wind and relation of the standards of dignity and worthiness established by the late editor of the Westminster we shall have much pleasure in congratulating him. And worthiness established by the late editor of the Standards of dignity and worthiness established by the late editor of the Westminster we shall have much pleasure in congratulating him. And worthiness established by the late editor of the Standards of dignity and worthiness established by the late editor of the Westminster we shall have much pleasure in congratulating him. And worthiness established by the late editor of the Standards of dignity and worthiness established by the late editor of the Westminster we shall have much pleasure in congratulating him. And worthiness established by the late editor of the Standards of dignity and worthiness established by the late editor of the Westminster we shall have much pleasure in congratulating him. And worthiness established by the late editor of the Standards of dignity and worthiness established by the late editor of the Westminster we shall have much pleasure in congratulating him. And worthiness established by the late editor of the Westminster we shall have much pleasure in congratulating him. And worthiness established by the late editor of the Westminster we shall have much pleasure in congratulating him. And worthiness established by the late editor of the Westminster we shall have much pleasure in congratulating him. And worthiness established by the late editor of the Popose him, he gatter he tells the worth the sincerity of the reformers and the effects of their work upon the worther have much pleasure in congratulating him. They lived in adjoining parishes, the standards of dignity differed in their teachings; the one having been the worthave and very persistent in their endeavors and very It is quite a scholarly appreciation, and our readers will notice how tactfully the quotation was chosen to give them

curiosity and just be thankful.

This graceful tribute has cost us some weary moments and the only guerdon we ask is that it may win its way to all true British hearts.

A few weeks ago we had octable one prominent in go his success to a true, I rejoice to hear that the great true, I rejoice to hear that the great apostate has at last ceased his fiendish to the Canadian Teacher. We put our helping hand when it was needed. case before the editor as courteously as possible and expected him as a gentleman to favor us with either a rejoinder or the granting of our very moderate and not too presumptuous request. But we erred in believing him to be a gentleman But they are handicapped by lack of rein his official capacity as editor. And we tell him now that he is a blundering worse, by cold indifference and betimes bigot. We say blundering advisedly, because he is the veriest amateur at the business. Were he cautions, commerbusiness. Were he cautious, commercially prudent enough, he would avoid letting the public know that he

"We congratulate the Toronto Presbyterian and the Westminster Company on the appointment of Rev. James A. MacDonald to the managing editor-

found distinctly to the advantage of the Toronto Presbyterian."-Editor Dominion Presbyterian.

revel in the artistic beauty of the ters social and religious. They may indeed of the Canadian Teacher, and so and very persistent in their endeavors characteristic. They may call up to help their brethren. They spread visions of the scribe as he wrought the nets on all sides and gather in all those literary gem and of his joy as he laid who chance to get into their meshes. it at the shrine of Canadian literature. The men among them who are conspicu-We thought that Roberts, Carman, ous by their influence and position are Stringer, all the literati had gone to towers of strength to the various organ-New York. But have we been misin- izations. They give them advice and formed? Is Roberts perchance lurking material support. Let a lad come from in the sanctum of the Canadian the rural districts and forthwith he is Teacher? Or-but let us restrain our surrounded by friends who not only except perhaps to learn a lesson there-curiosity and just be thankful.

 FLYING FALSE COLORS.
 refinement and sympathy from index

 A few weeks ago we had occasion
 one prominent in the community who

We have done much in this kind of work, but we have not exhausted our energy, nor have we made excessive de-

sources, by aerid criticism, or what is however, cools and leaves them in a state of sluggishness.

But what of the hundreds who do befuddles himself with nursery yarns. nothing, and who live as if the interests But to pick out an offensive stanza from of the Church have no claims on them? but to pick out an outensive substant to a book which is, as he assures us, bound to win its way to true British hearts, is too transparenta trick. He could have selected other and not insulting quotations. Why did not he or his co-work-ers do this? Was it worth while to take a Pagan. They have their little circles a young man, a leader in religion. So chances with their reputation as consecrated to the god Caste, and the gentlemen and scholars, in order to thought of stepping over them to gratify childish spite and to prove how incompetent they are to have aught a shock. They complain (they are very man so sound in his religious views that to do with what concerns the teaching good at that) that news or messenger fraternity. We tell him and his co- boys are being inveigled into Protestworkers that the Canadian Teacher is ant organizations. These poor little that what he teaches is false? flying false colors. Surely they are chaps we may remark are treated to able to see this! Or are they childish a square meal now and then by enough to think that Catholic teach- charitable ladies and gentlemen. ers will continue to support them And they understand that. Now, if they persist in their present instead of complaining, why do not policy? Do they imagine that our they take a leaf out of the book of teachers are cowardly enough to submit their neighbors? A little systematic to thinly-veiled insults ? We have work in befriending poor lads, and aiding respect for the opinions of others, but our societies is of more value than a ton we object to a journal conducted as is of talk. A pastor cannot do everything. the Canadian Teacher being considered He has many things to look after-many a representative organ of the Teachers things to bear, not the least of which is of the Province. It represents nothing the Catholic who has leisure for talk,

We venture to say that his congratu-lation will be regarded as ill-advised by many Presbyterians. We have had on occasion a journalistic bout with the Rev. Mr. MacDonald and have ever found him guiltless of dishororable tac-ties. He was a clean fighter, and as such we respected him. And when the editor of the Dominion Presbyterian approaches to within even hailing

as had preserved Hans. Luther in all probability would not have found the fertile soil he did find in which to plant his false doctrines. But since it is use-less to tarry over what might have been,

"Soribe in the offlise grimly prowling Making himself look like thirty cents. Wrote with the bigts a round him growling Pages galow with sentiments Rant and Pathos and Bluster and Rot, Anything in sooth to set the crowd howlinz Toronto, Toronto, why isn't he shot."

"What! do you dare malign with such words our saintly evangelist ?" insolently added Schwarz. and son our charity. We know the men who do the greater part of it. But they are handicapped by lack of re-haps coming to blows over Luther and haps coming to blows over Luther and the Pope, let us in a more quiet way find out whether Luther is so deserving

> people which make him so great in your people which make him so great in your opinion," proposed Hans. "If all you Papists, said Schwarz, " would only throw off the cloak of darkness and superstition which priestcraft has thrown over you, I am sure learned was he that all your Cardinals Bishops, Doctors, and even Popes could not compare with him. Must you not he fears not to face the present and criticize the past teaching body of your Church and even defy them to prove our saintly doctor throughout his life add you will be amazed at the great amount of work he did, preaching, writing devotional books and translat ing the Bible. He saw how oppressed were his people, and felt with a tender affection how necessary it was for so deliverer to come in order to free the priest-ridden world. He felt that he was called to the great work, and gladly did he accept the call. ' "All that sounds very well," re-turned Hans, "but now let me say a few things. If Luther was so learned a man, whence did he get all that knowledge which made him surpass the teaching body of the Church; was it not from that teaching body itself? Were not his teachers the same men who taught Erasmus, Eck, Zwingli, Bucer, Oecolampadius and other scholars, with whom I dare say Luther was unable to hold his own? Do you mean to say that one should place his entire confidence in this one man as opposed to the whole teaching body of the Church past and present? Did not Luther himself admit, and was it not conceded by all, that Dr. Eck and Aleandro were fan superior to Luther in depth of learning when those celebrated discussions were held at Leipsic and Worms? When Luther saw that he was outclassed, what did he do but adhere to his own interpretations of Scripture, and that with such stubbornness as is found only

HANS AND SCH WARZ ON LUTHER. sorts of vile epithets those who preach

Hence it is not surprising that Schwarz, perhaps in good faith, followed the foot-steps of his teacher and became a rank Lutheran, whilst Hans, under the guid ance of his devoted pastor, had remained a faithful servant to his Church. Here let us remark that had Germany been blessed with many such devoted priests as had preserved Hans, Luther in all et us remark that way found the blessed with many such devoted priests as had preserved Hans, Luther in all et us remark that germany been blessed with many such devoted priests as had preserved Hans, Luther in all et us remark that had Germany been blessed with many such devoted priests as had preserved Hans, Luther in all et us remark that been to interpret Seriptures as

we are free to interpret Scriptures as we please?" objected Schwarz. "Yes, and that is why there are so "Yes, and that is why there are so many religious fighting among them-selves, though united against the Church of Rome," said Hans. "Yet Luther did not believe in this teaching It must be kept in mind that Hans himself, nor do all the sects that have

nimself, nor do all the sects that have
been started by him."
"How do you know that?"
Why, did not Luther thunder
against the hereties in his own Church? attract and retain the attention of the members. Their "receptions" are honored by personages whose names appear in the society column of the newspaper. Strangers are taken up and safegnarded in an atmosphere of refinement and sympathy from much the ter arel. They are made to feel at to task over a simple passage in Scrip-ture? And again, after the great conture? And again, after the great con-ference at Marburg between Luther and Melancthon on the one hand and Zwingli and Oecolampadius on the other, anathemas were long interother, anathemas were long inter-changed between Zurich and Witten berg merely because both parties would not concede to one another the right to give their own interpretation to Scrip-ture. How is it possible to reconcile such actions with the teachings of your

apostle?' Schwartz remained silent for som time, then, suddenly raising his head with an air of satisfaction, said :

EANS AND SCH WARZ ON LUTHER.sorts of vile epithets those who preach
insteadingst finished his revolutionary career
and nearly all of Northern Europe was
mourning the loss of its great seducer,
when two old peasants, Hans and
Schwarz, met early one morning on
highway leading to Trier.sorts of vile epithets those who preach
induce to follow his teachings. Are
such, Iask, the marks of a true evaluation
to misse contrary to him. He condemns to the
deepest hell those whom he is unable to
induce to follow his teachings. Are
such, Iask, the marks of effects that such books
to all charts to the good effects that such books
to all the good effects that such books
to the good effects that such books
to all the whole life of this man is re
place children in convents and make
the great minds of the dimess some
the great minds of the times as were
the great minds of the time "When Luther had won the favor of essentially good and the other essen-

the only true religion; whilst among those that seem hopelessly lost there is continual restlessness. I am sure you have noticed of late how easily your people are led from one belief to an-

proved to be rich fields for their mis-

sionaries. They have gathered thou-sands of converts to their pernicious sect, and these are not only from among the ignorant; while the Latin countries, which remained more firm in the Catholic faith, have given few if any to ss and this polygamous creed. A tem- As Schwarz showed signs of continu-

ing his journey, Hans concluded with the following:

"What convinces me strongly that Luther was wrong is his own admission to his wife when they were one evening to nis whe when they were one evening admiring the beauties of the heavens. ' Do you see what splendor these lumin-ous points emit?' said Catherine. Luther looked up. 'What a glorious light,' he said : ' it shines not for us!'

And wherefore ?' returned Bora, have we lost our right to the kingdom of heaven ?' Luther sighed. 'Perhaps heaven? Luther signed. 'Perhaps so,' said he, 'as a punishment for having left onr convents.' 'Should we not, then, return to them ?' said Catherine. 'It is too late ; the car is sunk too deep, replied the doctor, and their conversa-

Thereupon the two peasants parted, Haus feeling satisfied that he had at least awakened doubts in the mind of his countryman.-St. John's University Record.

SAVAGE AND HIS CRITIC.

Before giving the remainder of our

article, which for want of space was crowded out last week, we must correct a couple of typographical blunders that the compositor made and the proof reader let pass-would that we had reader let pass—would that we had them by the ears—and which made a heretic of St. Gregory Nazianzen. Speaking of the eternal Word, the saint said : "Who at last was made man for belief for his interpretation because he alone knew the full meaning of Scrip-ture, being the first to translate it." " Aha!" interrupted Hans. "Now you contradict yourself. You said just a moment ago that Luther taught pri-tate interpretation of the Bible. More than that, he even said that the lowest

vate interpretation of the Bible. More than that, he even said that the lowest of the flock had the gift to solve the most obscure passages, and that he often went among them to be enlight ened upon some difficult part of the Sacred book. But Luther was not the first to translate the Bible. I am sure you have seen the translation of Rab

continued: "That the people could not be satis-fied with the new faith is seen from the old faith. Many who were at first wavering have reaffirmed their belief in the only true religion; whilst among blood, not of the will of man, neither of other." Was made Flesh and dwelt among us, I did not read there." Continuing to state the Christian doctrine of the incarna-tion and divinity of Christ, Augustine the present day admit that England and proved to he wich the of Europe have the flesh, but of God. But that this Word was made Flesh and dwelt among us, I did

And yet the Rev. Savage would leave the impression that St. Augustine, a Christian Bishop, knew nothing about the divinity of Christ until he learned it from a pagan philosopher. Just here is found the unworthy sophistry. Is it honost?

There are several other statements There are several other statements in the Rev. Savage's letter that are on a par with those we have examined— that is to say, equally false, sophistical or of no practical value.' But we be-lieve we have treated of those that bear directly on the issue he raised. The doctrine of the Trinity and of the Divinity of Christ has been taught throughout the ages, as the records show; and it has been thoroughly discussed, with the result that, with the exception of a comparatively few called Unitarians, the whole Christian world believes it, as it has done from the beginning. The Unitarian has only the alternative of accepting the only the alternative of accepting that doctrine of the Trinity or holding that the Christian world has been in error from the beginning.—New York Free-man Journal.

CHILDREN CONSECRATED TO THE INFANT JESUS.

SIMPLE BUT BEAUTIFUL CEREMONY AT THE CARMELITE MONASTERY.

The consecration of children to the Infant Jesus before an image of the Miraculous Infant of Prague took place for the first time at the Carmelite monastery, 1518 Poplar street, on Thursday afternoon of this week. The little chapel was filled to overflowing a full

DEDSIA IGHTY CURER

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light and see the world more.

We are aware that words of ours will

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tor and his Dir de Poli (illus-

Rev. Michael hird Archbishop ith photograph

T. Waggaman

ustrated.) omise; by David rion Ames Tag-

y Ruffin. e year 1901, 1902, THOLIC RECORD.

for sale by our AL COMMISSION

but the animus of private individuals. and for nothing else. If they would but give work-any-It is not Canadian in aim or aspiration, and its teaching value is a very variable thing that is prompted by love of soulsquantity. Change the name and be the pastor's burden would be lightened and his outlook more promising.

How Leo XIII. Says Mass.

have small effect on these gentry. And The opinion prevails in many circles in Rome that the Pope no longer cele-brates Mass, or else that he celebrates the whole, or at least half, of the Mass we therefore advise our teachers to touch them in their most vulnerable part-their pockets. Show them that you respect yourselves, your profes-sion and your faith. Tell them you are the ladies and gentleman to do of the burden of his advanced age, perthis - that you demand a journal that may be read by all teachers, and that forms every genuilexion completely to makes for the upbuilding of amity and the ground, and reads the liturgical makes for the upbuilding of amity and prayers so accurately that he takes

For our part we beg to tell the three quarters of an hour to celebrate. He is assisted at Mass by his private to judge all British hearts by their Mgr. Marzolini, whilst his personal own. They should come out into the light and see the world more. Mass in the little private chapel next

We shall never be at peace with our-selves until we yield with glad suprem-acy to our higher fa culties.—Joseph Cook. Mgr. Marzolini.-From the Tablet.

in the most obstinate heretics. "You speak of him as a great worker, indeed : but what has he effected ? His preaching has only multiplied sects, sowed the seeds of anarchy and brought

about wars surpassing all others in cruelty. All his sermons and writings to his bedroom, but on Sundays in the domestic chapel behind the apartment the generous, mild and devout reformer of the Noble Guard. After Mass the Pope always hears another one said by Mgr. Marzolini.—From the Tablet. He brands with 'hog,' 'devil' and all

lations.

"Why is it," said he, "that the cople of the higher classes were more led to adopt the teachings of asily Luther than the lower classes ? Do you not think that it is an argument in avor of the reformation that the nobilbeing more learned, should be the

t to join the new faith? 'We must consider,'' said Hans, the motives t at led the rich to leave the Church of the Apostles. You know ow most of the poor loved their old

how most of the poor loved then our faith. They would not hear of any sub-stitute for the Holy Sacrifice of the Mass. Luther, in his hatred for what-ever savored of Rome, wished to force his innovations upon the people, but hey rebeiled. Hence in order to effect purpose Luther saw that he must st win over the nobility. All contion between the influential classes nd the Poper being once severed, he was sure they would use every violence to orce the poor to accept the new faith. torce the poor to accept the new faith. So Luther began by exciting their cupidity for gain, as this, he knew, would be the surest way to effect his purpose. In the first place he attacked he celibacy of the clergy by ridicul-ng and calumniating the religious. hen he encouraged in every possible way the priests and monks to marry, and finally he set the example himself by marrying a nun. You remember, I am certain, how Germany blushed at this. The lords then began to raid the monasteries; drove out the inmates whom the teachings of Luther head rendered lukewarm and tired of their vows; dered lukewarm and tred of their vows, plundered and appropriated to them-selves the property of the religious houses and churches and thereby great-ly increased their wealth. This was

so easily induced to apostatize showed them from Scripture that they were justified in this nefarious work, were not slow to seize the bait. they

ignorance of the second between the bible. I am sure ignorance of the second between the translation of Rab-anas Maurus and of Wilfred Strabo. These men translated the Bible at the request of Louis the Pious in the ninth request of Louis the Pious in the ninth century. Wenceslaus also had the is Philosophumina. And, knowing these and the action of the Council of the these and the action of the Council of the these and the action of the Council of the these and the action of the Council of the these and the action of the Council of the these and the action of the Council of the these and the action of the Council of the these and the action of the council of the these and the action of the Council of the these and the action of the Council of the these and the action of the council of the these and the action of the council of the these and the action of the council of the these and the action of the council of the these and the action of the council of the these and the action of the council of the these and the action of the council of the council of the these and the action of the council of the these and the action of the council of the council of the these and the action of the council of tion of Theodotus, he would not-being Schwarz, not knowing what to reply, a holy man-have stated what he knew years.

to be false.

St. Gregory Nazianzon has fortun-St. Gregory Naziatzon has forein-ately left on record his opinion of St. Athanasius, the champion of the divin-ity of our Lord. In his oration "Contra Gentes," he said: "When I praise Gentes," he said : "When I praise Athanasius, virtue itself is my theme ; for I name every virtue as often as I

entioned him, who was possessed of mentioned him, who was possessed of all virtues. He was the true pillar of the Church. His life and conduct were the rule of Bishops, and his doctrine the rule of the orthodox faith." Would he two hundred and fifty years by a series have thus spoken of one whom he be-

heterodox doctrine? Savage: "Au ustine has left on record the saying that he was in the dark until he found the true doctrine concerning the Divine Work in a Latin translation of some Platonic writings. His light came from Plato, and not from

the New Testament." There is here an unscholarly subterhundred years before Jesus of Nazareth was born. The question he was deal-ing with was not as to the existence of the eternal Word, but the existence of Within the past fifteen years the dethe eternal Word, but the existence of

ices when he was a young man and bedoctrine that there were two gods-one Standard and Times.

The miraculous image of the Infant Jesus has fong been Church of Our Lady of Victory, Prague, Church of Our Lady of vices, writte Bohemia, and books have been writte Bohemia, its many wonders. We quo written telling of its many wonders. We quote from one compiled by the Rev. E. F. Bowden and published by the London Catholic Truth Society :

"It is this temple raised in honor of self to the whole world during the last two hundred and fifty years by a series of prodigies in which He has shown lieve to be the first promulgator of a heterodox doctrine? Savage: "Au ustine has left on rec-the health of the sick, attracting unto Himself all hearts in confidence and. love.

One of the side altars of this church is resplendent with burning candles and ever surrounded by many of the faithful in prayer. Above this altar over the tabernacle in a shrine of glass, Iuge and an unworthy sophism as well, First, as to the subterfuge. The question the reverend gentleman had in hand was as to the Divinity of Jesus of Nazareth, and he would leave the impression in the reader's mind that St. Augustine first learned of His divinity from Plato, who lived over four hundred years before Jesus of Nazareth undred years before Jesus of Nazareth dem of precious stones; its right hand

the eternal Word, but the existence of that Word in time in human flesh, in locure of Nazaroth : and he would leave ner : and now the statues of the Infant that Word in time in numan usar, in Jesus of Nazareth; and he would leave the impression that this latter truth was learned by a Christian Bishop from was learned by a Schristian Bishop from this abde anong the impression of the sector o has grown from a small beginning to fore he became a Christian. Up to the time that the Platonic books came into his hands he believed the Manichean Schultz and Times

main reason why the nebility was All they cared was for gain, and as Luther