

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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FEDERATION OF CATHOLIC SOCIETIES.

The Freeman's Journal disposes of the objections of the Rev. Sylvester Malone to the proposed Federation of Catholic Societies in the United States, in a satisfactory manner. It proves that the Catholics of that country have no reason to be unduly boastful over the measure of justice accorded them by the Government, and that an organization founded for the purpose of removing grievances, and with immunity from political affiliations, cannot be objected to by fair minded citizens.

In reading the article the Rev. clergyman must have bethought him of the advice given by Josh Billings: "Never take the bull by the horns, young man, but take him by the tail, then you can let go when you want to."

A WORD TO OUR AMERICAN FRIENDS.

The Hall of Fame just founded across the border is provoking a good deal of comment. We are not a bit surprised that the great Catholic pioneer Bishops and missionaries are not deemed worthy of being remembered in the national Valhalla. But it should make our brethren who are on the quest for new adjectives to qualify their admiration for the American Republic, put on their thinking caps. They have given their blood and brain to its up-building and yet at national festivities they have only the role of claqueur. It strikes us they are on the experimental stage, and that the liberty and freedom of which they sing exultantly are as yet in the womb of the future. In looking over the list of worthies selected we believe by popular vote for the homage of their countrymen we are at a loss to understand on what ground it was made. We can understand, as the Sacred Heart Messenger points out, why John Carroll and Elizabeth Seton and Mary Hardy were excluded, but we seek vainly for the explanation of the refusal to give Edgar Allan Poe a little niche to himself. Will Barnum be given a place?

PROTESTANTISM IN FRANCE.

Some time ago we alluded to a meeting held in the interests of the McAll Mission. The principal speaker referred in enthusiastic language to the progress of Protestantism in France, and declared the credit due to the introduction of the "sweet gospel hymn."

Despite the historical fact that Protestant missions are dismal failures, there are some who attach credence to the fairy tales of professed evangelists. Judging from the cordial reception given them by good and sensible people, one would be inclined to envy them their easy and lucrative positions. Their whole stock-in-trade is unblinking effrontery and a mass of "facts" that cannot stand one minute of investigation. Now Father Campbell, S. J., quotes in the current number of the Sacred Heart Messenger a few authorities on Protestantism in France. One century ago Protestants numbered 2,000,000. Today, according to the Agenda Protestant, they do not amount to 650,000.

The reason for this falling off is the fact of reducing to practice the doctrine of the Anglican Minister Malthus and of the Protestant philosopher, John Stuart Mill, who dared to say that "We cannot hope for any progress in morality until we consider large families with the same contempt with which we regard drunkenness or any other corporal excess." And not only that, the Protestants in France are, as everywhere else, divided into factions, some holding to the principles of the Reformation, and others allying themselves with infidels in order to make a better fight against the common foe—Catholicity.

Referring to the work of Evangelists in France Paul Bourget says:

"Instances of Frenchmen born Catholics and becoming Protestants are so extremely rare that socially they can be considered as negligible quantities. We can safely say that for the last hundred years when a Frenchman ceased to be a Catholic he ceased to be a Christian. Be assured that those who speak of Protestantizing our country do not understand the law of our mentality and if they employ that formula 'Conversion of France' it is only through motives of caution and not to proclaim too brutally their purpose of desecrating the nation."

THE LATIN RACES vs. THE ANGLIO-SAXON.

We did hear, sometime ago, a reverend gentleman declaring he was glad that the last vestiges of the Latin races had been swept off the continent of America. It was, of course, mere rhetorical buncombe, or, in vulgar parlance, a playing to the grand stand. But still there are many, even amongst the products of our elaborately programmed schools, who have an idea that the Latins are, somehow or other, unprogressive and inferior to what they are pleased to term the Anglo-Saxon race.

If, however, as Emerson said, the true test of civilization is the kind of man a country turns out, we say that the Latins, having on the honor roll names not writ on water must needs be entitled to the recognition of all friends of culture and progress. Long before the sects appeared in the land they, fashioned and guided, and inspired by Catholicity, built the temple of civilization and adorned it with trophies of their genius. And they did not do it in sordid spirit for money or the applause of the crowd, but for itself and because it gave their less gifted brethren a glimpse of the world beyond the spheres. They have, as Ruskin said, taken with them to the graves their powers, but have left us their adoration. Their work remains, not so perfect in some instances as when it first grew under their hands, but enough to remind us that years ago the world was peopled by big men who painted pictures with souls in them and wrote songs whose melody still haunts the mind of every cultivated man on earth, and laid down for all times the principles of right thinking.

Without caring to enumerate the Latins, who will influence the world so long as there is a man above the ground, we say that the Anglo-Saxon who affects to despise him and the power that has uplifted him into the pure regions of mental and spiritual perfection is either in deplorable ignorance or guilty of base ingratitude. Take England, for example, and any one must admit that the foundation of her greatness has been laid by Catholic hands. What it holds most dear has its roots in Catholic soil. Protestantism has given it nothing save pauperism, a philosophy compounded of ancient errors and modern conceits, and a brood of men who talk of war and gold as necessary concomitants of progress.

Its literature at its best breathes the fragrance of Catholic times. "This glorious Elizabethan era," said Carlyle, "with its Shakespeare as the outcome and flowering of all which had preceded it, is itself attributable to the Catholics of the Middle Ages." The Christian faith, which was the theme of Dante's song, had produced the practical life which Shakespeare was to sing. And to-day the Latins are, in works of charity, in morality, in intellectual culture, in the virtues that keep pure and sweet the source of a nation, namely, the family, superior to Protestant races.

Speaking of France Pius IX. once said that it had *la maladie poltrique* and that it needed a Charlemagne to cure it. That is the cause not only of her trouble but of all the nations that have been designated as dying or dead. The people have been hypnotized into silence and apathy by "politics," but we feel confident that at the command of a man of authority and genius and faith they will arise and drive out of their legislatures and public halls the men who have defiled them by their blasphemies and by actions unworthy of their glorious past. They have, according to Donoso Cortes, been poisoned, and the antidote is a return to Catholic principles.

CATHOLICITY THE ONLY BARRIER TO INFIDELITY.

We read in history that the Greek sophists were discussing a vain question whilst the Turks were battering down the walls of their capital. It seems to us that many of our ministerial brethren are patterned somewhat after the fashion of those Greeks. We say "somewhat," because whilst not conceding to them the dialectical skill of the Easterns, we admit they are like unto them in their negligence

and fatuous disregard of the signs of the times.

We remember that it was prophesied that Catholicity would fade away before the rising sun of "free thought," and Protestantism would be revealed as the sole guardian of religion pure and undefiled. And what are the facts of the case? Free thought has come, and with it agnosticism and infidelity, and Protestantism has not only failed to protect Christianity from their encroachment, but, by its creed-revisions and cowardly compromise and denials of the most fundamental doctrines of the New Law, has been their most powerful ally.

It has lost its grip on whatever of truth it did possess, and endeavors to feed hungering multitudes with disquisitions which, however complimentary to the brilliancy of its divines, bear little comfort and nourishment to human souls. With such scant respect is it regarded as a barrier to infidelity that advanced thinkers have no words to waste upon it. Huxley fears Catholicity as his only foe: Draper admits that the Church has a unity, a compactness, a power which Protestant denominations do not possess; and Matthew Arnold said that it will endure while all Protestant sects dissolve and disappear.

In view of these facts is it not wonderful that our brethren should go so far a field to denounce things of which they are ignorant and to waste their energies in vain attempts to robe erring Humanity in godly raiment whilst they themselves are in doctrinal rags and tatters. And yet they do not seem to mind it. They rejoice in their emancipation from creeds: in fact they declare that the ideal Church is the one without a dogma. Some of its prominent preachers are fast losing sight of the Divinity of Christ.

The doctrinal stand of Dr. McGiffert is remembered by the public and Bishop Potter's refusal to sign a document setting forth the claims of the Son of God. The saying that Protestant sects are the thousand gates opened to get out of Christianity was never truer than at the present time. Without creed and without authority, with no respect save from those who through force of habit or tradition influences still gather around them, they are marching cheek by jowl with the cohorts whose avowed purpose is that of Voltaire, to erase Christ's name from the annals of the world.

"ROME BELONGS TO THE PAPACY."

Sterling Sermon Delivered by Arch Bishop Ireland.

It there was ever any doubt of the orthodoxy of His Grace of St. Paul upon the question of the temporal power of the Pope, that doubt should certainly be cleared up by the direct and forceful sermon delivered by Archbishop Ireland in the Cathedral of St. Paul, at St. Paul, Minn., on last Sunday morning. The main part of the sermon follows:

"Rome! How much the word means to the children of Holy Church. What solemn thoughts it brings to their minds! What deep emotions it awakens in their hearts! To them Rome is the seat of spiritual empire. The city of Peter, the Sacred City, truly 'the city of the soul' much more real than the poet, who so named her, even understood her to be!

"I have seen Rome. As an obedient caretaker of a portion of Christ's kingdom, I have paid homage to him who rules in Christ's name over the whole kingdom. I have rendered to him the account of my labors. To you, faithful Catholics of the Diocese of St. Paul, whose representative and spokesman I was, I must tell something of what I observed and felt while I visited Rome.

"Rome puts before one's eyes the Church of Christ in her two most vital characteristics—her Catholicity and her oneness. The Church of Christ is Catholic, that is, universal, spread over the universe. As the creation of the Father of all men, the Saviour of all, charged to speak His saving truths and to dispense His graces, she must be Catholic as is His love, His munificence. He but enunciated the necessary concept of her mission when He said to her first apostles: 'Teach all nations.' And the Church of Christ is one perfect social organism, as the society built by incarnate wisdom can not but be. She must be so knit together in her parts, so permeated with the same current of life, that she forms but one body with one mind and one heart. Christ spoke all ways of her as His society, His 'Church,' in the singular number, as 'Church,' in the singular number, as we speak of the nation, the republic, indicating thereby her oneness. And again He said emphatically 'that there be but one fold and one shepherd.'

When He visibly ruled, He was the Head, the principle of oneness, visible and real; when He withdrew His visible presence, He remained the real Head and principle of Oneness, but to the visible society He gave a visible Head, a visible representative of Himself, Peter, that in Peter all apostles and all disciples of apostles, might be one.

"I stood one morning, in a hall of the Vatican palace, amid an assembly eminently symbolical of the Church's Catholicity and oneness. Leo was there; the members of the Church's Senate, twenty in number, were there; Bishops and Prelates from the various nations were there. I had under my eyes the many sons of Italy, a Portuguese, a Spaniard, a Pole, a Frenchman, an African, three Maronite Bishops from Mount Lebanon, direct descendants of the Syrian Church, to whom the first Apostles ministered. I myself represented distant America. It was the Catholicity of the Church: the nations testified in her behalf. And then we all looked reverently towards Leo: we all bowed to him as our chief, and we were one in our intellectual obedience to Christ's teachings. 'How truly,' I said to myself, 'the Church to-day is as Christ decreed she should be, Catholic and one.'

"And there hard was the great Basilica, guarding the remains of Peter and Paul; and a little farther off were the Catacombs, where worshipped and hid the Christians of the first three centuries of the Church's life; and all in the Basilica, all in the Catacombs betokened the faith and the communion of hearts, which were the spiritual life of the assembly of which I was part; and thus was made clear to me the antiquity, the Apostolicity of the Church of Leo, the Church of to-day. I was privileged, on Leo's invitation, to address that assembly. How easy it was, amid such inspirations, to pour out words of Catholic faith and Catholic obedience! How ravishing to my soul to feel that I was a child, a Bishop, of the great Church, Catholic, Apostolic and one!

"A question which no visitor to Rome can fail to inquire into: Is the situation created for the Pope by the presence of the Italian Government in Rome bearable? Is it one that may be considered normal to the Papacy? The reply which I give to myself, which I give to my fellow Catholics of America, is an emphatic negative. Leo continuously protests against the act of spoliation which wrested from him the political sovereignty of Rome and his civil independence; against the presence of the Italian Government which perpetuates that act of spoliation, and he calls in most positive terms for the restitution of his temporal power. Why those protests, those demands of Leo? I shall tell you his own mind, as I learned it from his lips, and what, I believe, should be on this important point, the mind of all dutiful Catholics.

"The Church is a divinely made organism, having from the Saviour Himself the right to exist and to work in fulfillment of her mission, and consequently, having from Him the right to the conditions which enable her to live and to work in the manner that befits her dignity and her mission, in the manner which is proper to the tasks which befall her as she moves through ages, the teacher and queen of souls. She has, therefore, a right to the plenary indulgence of her chief-tain from all subjection to or interference from a human ruler.

"The Church, of course, acts and speaks in her corporate capacity through her head, in whom are summed up her chief duties and her chief rights. Now, if the head of the Church is the civil subject of an authority outside himself, he is not free, he should be beyond all peradventure, to exercise his supreme magistrature as his own sense of duty dictates and to govern the universal Church as he believes it should be governed. The civil laws made for him by the potentate of whom he would be the subject, might interfere with his liberty. The potentate would be tempted often to impose upon him views and acts alien to the temporal and political interests of the civil state, or of the potentate's own ambition. Napoleon sought in order that the world be more easily reduced to do homage to France.

"A few years ago a congress of nations was summoned to The Hague to devise means to lessen the causes of war and to provide for the settlement of international discussions by a tribunal of peace. Russia, to whom was due the first proposal of the congress, decided that the Pope be represented and actual work as a pacificator understood as none other the same other could not appear at the polls, would not dare enforce the decrees of a moral tribunal. But the government of Italy forbade the intervention of the Pope in the congress.

"An independent religious press is a potent means of the Pope in church government. Leo is not allowed one. Papers which were avowedly his organs have been suppressed. The Pope as head of the Church is the teacher of all nations, the teacher of

governments in their moral life as of subjects. He belongs to the world, not to a city or to a nation. Now if the Pope were the subject of any one government, of any one king, his message to other nations, to other sovereigns goes out with a suspicion that he speaks from the narrow circle drawn around him by the nation or the sovereign of which he is the subject. The subject of Italy would find poor hearing from the French people when he marks out the lines of moral conduct which France and her government shall follow. The Emperor of Russia and of Prussia would like but little to be spoken to by the subject of Victor Emmanuel, especially if at that time they were warring with the king of Italy. We in distant America are willing to listen surely to the voice of Peter, but it must be plain to us that it is the voice of Peter and not influenced by any magnate standing by and dictating what it should say. In past history the Papacy fell somewhat under the domination of kings. During its captivity at Avignon, it felt severely the influence of the King of France, hence the jealousy of other countries which led to the peril of national churches.

"Leo represents conscience as against physical force. Physical force ruled supreme and commanded conscience until Christ came. Christ said, 'Render unto Caesar, the things that are Caesar's, and unto God the things that are God's,' and His Church has ever since proclaimed the high prerogative of conscience to be above all earthly influences and independent of all physical force. The Pope, to be able, in the name of conscience, in the name of moral order, to command kings and governments, to be able to maintain the independence of any civil government. The necessity of the case, the nature of the mission of the Church, makes independence an inherent prerogative of the Papacy in its full and normal development. Scarcely had the Church merged from the catacombs when the Bishop of Rome became an independent sovereign, and for 1,400 years he remained an independent sovereign. Christian nations understood the need of temporal power for the Pope and declared temporal power to be the very corner stone of Pontifical independence, as well as of the independence of universal Christian conscience. A few years ago, however, the government of Italy rushed into Rome and overturned the providential disposition of centuries. Not only was there in the breach of Porta Pia the crime of seizing a city belonging to a sovereign, willing to belong to that sovereign; there was there a crime against Catholic conscience, against Catholic Christendom the world over. Since then, despite the presence of the king of Italy, of his policemen and of his soldiers, Leo remains independent, independent by his protest against the presence of the Italian government, by his protest repeated again and again. He may be the captive; he is not the slave or the subject. He remains a prisoner in the Vatican; to go abroad, escorted in honor to his dignity, as he is told he might be, by a detachment of the royal guard from the Quirinal, would be a recognition on his part of the power of the spoiler, an act of submission to the invader. It is said, and with truth, that not for centuries did the Papacy enjoy the great moral prestige that it has to-day; that therefore it needs no temporal sovereignty. It has such prestige because of the personal qualities of Leo, despite the obstacles cast in his way by an invading government; it has that prestige owing to Leo's continuous protest against the presence of a foreign power in his capital.

"The Pope protests, and you ask what is the use? The use? Why? Is there no use in proclaiming truth, in maintaining principle? Such is the mission of the Church, whether her words are in fact obeyed or not.

"Is there a practical benefit to come from his protests? Leo cares not. It may be that for years and years to come there shall be no change. The Papacy is eternal and can afford to be patient. We, the children of a day, who live a few years, despair if things are not righted before our eyes. The children of a day, we faint would mess up God and His Church by our brief existence. The Papacy remains. It matters not when the wrong shall be righted, the principle meanwhile is maintained.

"On a marble slab implanted by the invading government of Rome in the walls of the old capital, it is written that a few days after the Italian troops had entered, a plebiscite was called, that the people were asked to vote who might be their king, that only seventeen voted for the Pope. The Italian slab speaks falsely. After the Italian troops entered Rome the citizens did not appear at the polls, would not dare to appear. It was the soldiers and never following who voted. There was never a genuine plebiscite in Rome as to who should be king.

"Rome belongs not to Italy but to the world. Imperial Rome did not belong to Italy. Italy belonged to Rome as the entire world then belonged to Rome. The power of Rome grew up between the seven hills, and thence it

went out taking in province after province until the world belonged to its empire. Rome in history is made to be the city of the world, and to-day when the old empire of Rome no longer exists Rome can be the city of the world only when she is the seat of empire of one whose realm extends over the world of Peter's successor.

"Rome belongs to the Papacy. If the Papacy were to leave Rome to day the stones of the streets would cry out in protest, and so true is it that the very government that invaded Rome and holds it in spite of the Pope's most anxious that the Pope should not leave Rome; for the Pope leaving Rome, the glory of Rome, the glory of Italy vanishes. Let us not believe that all Italians are opposed to the temporal power of the Pope. Far from it. It is easy to understand how a parliamentary party can take control of things, especially in European countries, and maintain it by means of standing armies. The wealth and prosperity of Italy are imperilled because of the divisions begotten by the Roman question. The best, the most conservative elements in the population take no part in political affairs, for the Pope's will is that until the great wrong is righted, Catholics should take no part in national elections, nor in the administration of national affairs. Italian statesmen recognize that the present situation is intolerable—however unwilling they may be to propose effective remedies. Nor in proposing remedies does they propose the destruction of Italian unity, or a return throughout the peninsula to a multiplicity of small principalities, or partial foreign domination, as formerly existed. The question is Rome—whether the makers of Italian unity never should have turned their steps. Rome, historically, providentially, by the necessities of Italy and of the world, by the necessities of Christ's Church, is a city all by itself—to stand out from all powers and principalities, as the sea of empire of Christ's spiritual kingdom. Let Italy take example—to a degree from America itself, where the city of Washington, the seat of the federal government, is independent of all government, is independent of all states and any of the several states composing the Union. The Pope, sovereign of Rome, would not be the sovereign of united Italy, as the President resident in Washington is the President of the United States, but the reason for an independent Rome are the same as the reasons for an independent Washington, and in its own way Rome, while independent, would contribute to the general welfare and glory of all Italy, as Washington does to the welfare and glory of all America.

"And now, the reasons given for his independence of the Pope and for his sovereignty over Rome as the sole effective guarantee of that independence, we leave in the hands of Providence, to whom ages are but as days, in Whose hands is the Church, to mark the time when the Roman question shall be solved, and the precise methods which will determine its solution."

PROTESTANT BISHOP'S TRIBUTE TO A PRIEST.

The Late Vicar General Barry, of Concord, Deeply Mourned by Non-Catholics.

Sacred Heart Review.

We mentioned last week the many noble and touching tributes paid to the life and character of Father Barry, of Concord, N. H., by his Protestant fellow citizens; but among them all we think the words spoken by William Woodruff Niles, Protestant Episcopal Bishop of New Hampshire, in his annual address, convey more forcibly and tenderly than any others the feeling of the aid non-Catholic people at the death which robbed Concord of one of its best citizens. Bishop Niles refers to Father Barry thus:

"Since the earlier paragraphs of this address were written, a word has come to Concord which more than anything I have known before, has bowed down this whole community with grief. And I cannot find it in my heart to pass it by without mention here in this Christian assembly. I mean the death, by a shocking accident, in the dreary streets of New York, of our dear Father Barry, Vicar-General of the Diocese of Manchester, and pastor of St. John's Church in this city. It is not possible, nor perhaps would it be fitting here, to utter forth all that is in my heart. This much I must set down: I have never known a minister of our Lord Jesus Christ whose life more beautifully and more consistently showed forth the life and spirit of the Lord and Saviour than Father John Barry's. In meekness, in diligence, in care for all best things in this city, in a loyal, steady, adherence to his own convictions and to the laws and the order of his own Church, this charitable, faithful, Godly man was during more than one third of a century a beacon light here in Concord to cheer and strengthen and help every right-minded man. A public spirited citizen, a compassionate, loving neighbor, a Christian gentleman, a good priest—what more need one say? Even outside of his own flock no other death could have brought sorrow into so many homes. May he rest in peace. The Lord grant him mercy in that Day!"