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AND CATHOLIC CHRONICLE,

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WEDNESDAY...OCTOBER 23, 1895.

THE WORD "PROTESTANT."

Of late certain religious denominations object to the term "Protestant," as applied to their sects. Principally the Anglican Church, both in England and America, objects to the universally accepted designation. It is argued that all the sects of Christianity that are opposed to the Catholic Church, and that have, at any time, separated from her communion, are Protestant. This is assuming that the general term Protestant means protesting against the Church of Rome. In a certain sense, it is true that all the denominations of Christianity—known as sects of Protestantism—protest against the teachings; or, at least, some of the fundamental teachings of our Church; but they do not necessarily subscribe to the terms and principles of the original and only great Protest—that which was drawn up at the Diet of Spiers. The Anglicans do not base their religious faith upon the wording of that Protest, which gave to the first German rebels against the Church the title of Protestants. Consequently, we cannot fairly claim that, in the real acceptation of the term, their Church is Protestant. Moreover, if they object to the term we can see no reason why we should insist on applying it to their communion. It is all the same to us whether it is said that they "protest against" or merely "dissent from" the dogmas of Catholicity; the result is practically the same—they disagree with the principles and teachings of our Church, and are therefore not in communion with the religion of Rome.

It is by custom and practice alone that the different bodies of Christians have come to speak of Protestantism and Catholicism as the two great sections of Christianity. All that is not Catholic—in the Roman Catholic sense—is considered to be Protestant. But, in reality, the various sections of Protestantism protest against each other, inasmuch as no two of them agree upon the fundamental precepts of religion, not to speak of the details of discipline and morals. They are, therefore, doubly entitled to the term Protestant. When speaking of all the denominations that are classed, by general expression, under the term Protestantism, we always make abstraction of the Catholic Church. Our Church stands distinctly apart from all these divisions and sub-divisions of Christianity. Taking the Protestant sects as such, we find that they all protest against the Anglican Church as well as against the Catholic Church. The difference between Catholicity and Anglicanism is that *all* sects—including the Anglicans—are opposed actively to the Catholic Church, while *all* the other sects of Protestantism are opposed to Anglicanism. Yet there is the vast gulf to be bridged which necessarily exists between the Catholic Church and all bodies that are not fully in accord with her.

We object to the word "Romish," when applied to our church. Why so? Not that the word in itself does any harm; not merely because it is barbaric English; not simply because it fails to express the idea as correctly as does the plain and intelligible word "Roman"; we dislike the word because it is used in an offensive sense, it is employed to hurt our feelings; and whether it may be considered reasonable or childish on our part, it matters little—the fact remains, that, for one reason or another, Catholics feel hurt when called "Romish" This fact alone should cause educated men, persons claiming to be Christians, individuals pretending to be gentlemen, to refrain from employing that word when speaking of or writing about the Roman Catholic Church. Now, what we claim for ourselves we are perfectly prepared to accord to others. If, for reasons to them sufficient, the Anglicans do not like to have the term "Protestant" applied to their church, we can see no reason why we should insist on applying it. If it is in any way injurious to their feelings, individually or collectively, we have no right to render unpalatable our language by making use of the term.

If we understand their contention rightly, the Anglicans claim that they enjoy the privilege of possessing the original teachings of Christianity; that their clergy is a priesthood, and that Apostolic succession belongs to their church. Rightly or wrongly, they claim that they only differ from us on a few points that might be easily regulated—such as Papal Supremacy, Transubstantiation, and other teachings of the Catholic Church. To us these are insurmountable barriers. But we are not now discussing the merits of these questions. What we have, at present, before us, is the objection of certain Anglicans to the term Protestant as applied to their church. If they do not like the word, we repeat, we have no desire to force it upon them; and for that very reason we generally refer to the members of that church (and of any other church that protests against being Protestant) as our non-Catholic friends. Often we meet with the expressions "the Protestant Church," and "the Protestant Religion." There is no such a thing as *the* Protestant Church; there are many Protestant churches; but no one special church that can arrogate to itself the term Protestant. There is no "Protestant Religion"; no such a religion was ever established, neither by God nor by man. Christ established Christianity—not Protestantism; unless we take Christianity as a grand protest against Paganism—in which sense the Roman Catholic Church would be the real Protestant Church. As far as man is concerned it would be simply impossible for any individual to establish a religion. Men have set up sects, denominations, schisms, heresies and so-called churches, but not religions. A Protestant religion is a contradiction of terms. To protest and to bind man to God by the same system is simply the expression of the absurd. In fact, of all the denominations of anti-Catholic Christianity, not one can lay claim to the sole title of Protestant. It is, therefore, a healthy sign, and a promising omen, to find that one or more of the sects heretofore known as Protestant, are desirous of dropping the term. The divided and a thousand times sub-divided establishment, known to the world as Protestantism, is very rapidly losing all its early and spasmodic vigor. By degrees the name will be discarded and eventually go down to the realm of things that once existed, but which have long since vanished from earth. When the name no longer lives, that which it was supposed to represent will soon disappear, and the world may then behold another great move on the religious board of centuries. All are changing; the Catholic Church alone remains fixed and unchangeable. She alone is immutable amidst all the mutations of the world.

Consequently, we believe that if any one of the non-Catholic denominations object to be styled Protestant, we are perfectly satisfied to let the term die out; we have no special interest whatever in keeping the ghost of Protestantism alive. Above all, we do not wish to apply to others terms that they do not like; it is no business of ours why they object—it suffices that they do object to them.

HON. JUDGE CURRAN.

The news that reached Montreal last Friday, of the elevation of Hon. J. J. Curran, Solicitor General, to the Bench, has been most gratifying to all who know that gentleman and who have followed his past career of usefulness and patriotic action. Since 1882, Mr. Curran (now Judge Curran) had been the popular representative of Montreal Centre in the House of Commons. Three, or rather four times did he come before the people to secure their suffrages and support. At each successive election he had a larger majority than previously, and on the last occasion, when he was appointed Solicitor General, he was elected by acclamation. He consequently has retired from a constituency in which he was practically invincible, and has ascended the Bench with the best wishes and hearty congratulations of his old-time supporters.

It is unnecessary for THE TRUE WITNESS to recall to its readers the countless services rendered by Judge Curran to the people whom he represented, and particularly to the Irish Catholics of Montreal. His name and fame have not been circumscribed by the limits of his own immediate constituency; all over the Dominion, from Atlantic to Pacific, he is known, and in town, hamlet, and on country side, his voice has been familiar and his presence ever greeted with enthusiasm. The countless institutions, societies, churches and charitable establishments that have, at one time or another, benefited by his eloquence, would fill a long column. The services he rendered his political party have been universally recognised as great; but they pale before the benefits he bestowed, by energy and constant zeal, upon the people of his own creed and nationality. For nearly a quarter of a century he has kept the Irish cause prominently before the people of Canada, and it is only now that all he did will be thoroughly understood, while in years to come it will be fully appreciated.

In congratulating him upon the honor which has been conferred upon him, we must also congratulate the Irish Canadian people upon having another worthy representative upon the Bench, and the Government upon having recognized his great services and many claims, despite the sectional opposition that was made in such an untimely manner. Twice before did Judge Curran decline a similar appointment, and in each case to secure the place for a fellow-countryman. Now that his own turn has come, it is for all who appreciate merit, long service and sterling qualities, to rejoice and join in the general expressions of sincere congratulation. May he live long to enjoy the important position to which he has been raised, and may it be hoped that his new duties, in another sphere, will not entirely separate him from the cause and the people he so well served in the more active arena of public life.

CANADIAN MORALITY.

Dr. W. H. Witherow recently contributed a paper to the "Chautauquan" on "The Dominion of Canada." Amongst other things the learned gentleman said: "There are no more moral, Sabbath-keeping (sic), temperate, law-abiding people in the world than those of Canada." By a plebiscite taken in six of the seven Provinces there was an overwhelming preponderance in favor of the prohibition of the liquor traffic. This strong temperance sentiment will lead, we believe, to the abolition of this great cause of crime in this country before it is prohibited over so large an area elsewhere in the world." Commenting upon the views expressed by the Doctor, the Sacred Heart Review says: "The assertion can safely be made that in none of the Canadian Provinces is this high praise which Doctor Witherow bestows upon our northern neighbors better deserved than in the Catholic Province of Quebec, the morality of whose people certain critics have lately undertaken to measure by false and ridiculous standards."

Who those certain critics are we do not know, nor have we any knowledge of what their standards of morality may be; but we do know that, if the grand and universally applicable standard of religion is used, it will be found that in the Province of Quebec their exists a morality that would do honor to any age and any country. We have not to go beyond the statistics of the two millions of inhabitants in Quebec, as compared with an equal number of individuals in any other section of the world, to find the high plane of morality on which our people walk. If the respect for the marriage vows, the disapproval and consequent absence of divorce, and the domestic happiness that generally reigns, are any evidence of moral superiority, decidedly the Province of Quebec must hold a foremost place in the first rank.

As in all other countries, our people are divided into two great sections, or categories; the rural and urban inhabitants. The rural parishes in the Province of Quebec are pre-eminently moral in every acceptation of the term. The peasantry are all virtuous to a degree that might be called innocent, or unsophisticated. Murders are so rare that one suffices as a topic conversation for whole generation and as a rule murders in our rural districts are committed by outsiders, generally foreigners. Robbery is almost unknown amongst the *habitants* of this Province. Divorce does not exist at all; and even the legal separation "from bed and board" is not sufficiently frequent to claim serious attention. The various crimes that lead up to family troubles are few and far between. Drunkenness does not prevail amongst the country people. In fact our criminal annals, in the rural sections, are very meagre. and it would take a Parisian novelist a long time to discover subject-matter for a judicial romance in their pages.

The vast majority of the inhabitants of our country parishes are French Canadian and Catholic. As a result of their remarkable morality we find that they are a most prolific race. It is not surprising to meet with old women, of eighty and ninety, and old men of equal age, who have been the parents of ten, fifteen, twenty-five children, "husbanding out life's taper to the close," amidst the scenes of their childhood and surrounded by a regular army of descendants. They marry early in life, and the regularity of their daily work, the purity of their morals and the happy contented spirits that animate them, all tend to produce a hardy and long-lived race of people. But, apart from custom and the influences of their surroundings, nearly everything is due to the teachings of the Catholic Church and the practice of those teachings by the people. It may be that some so-called learned men consider those peasants ignorant. It is the constant assertion of "fire-side philanthropists," and "lazy philosophers;" but the assertion is a calumny. From the ranks of those *habitants* have sprung the best, the brightest, the most scholarly men that figure in Canadian history. Perhaps they are ignorant in one sense. If to know nothing of the vices that haunt and corrupt the great world is a mark of ignorance, certainly they deserve the term. If to ignore the crimes that lead the thousands to the prison gates, that furnish sensational material for all the fevered publications of the day, be the sign of an ignorant people, they must bear the stigma. But they are not ignorant of their religion, of the law of God, of the law of the land, nor of the duties of their state. And as a result they obey the precepts of their church, they bow to the law of God, they keep within the law of the country, and they surmount with ease all the obstacles that their hard vocation of labor presents. They are, in every sense, a moral people.

Turning to our cities it is easy to establish that they are comparatively free from great crimes and particularly from moral degradation. The records of our criminal courts show the very worst characters to have been foreigners, importations from abroad. Here and there you will find a Canadian accused of a serious crime; so exceptional, however, is the case that it stands out in gloomy relief on the picture, and the whole community is so shocked that it becomes magnified in its intensity. As to the general social and moral condition, there is no great degree of drunkenness, nor is there any remarkable amount of looseness. We repeat, that, even in the cities, the floating population, the crowds that come and go, the birds of passage swell up the list of unlawful practices to a degree that, if not great, is at least greater than it would be were there only Canadians in the country. In a word, we can honestly conclude that Quebec is a most moral Province, and Canada a most moral Country.

IRELAND'S CAUSE.

Elsewhere we publish a most important communication from Archbishop Walsh and one from Hon. Edward Blake, concerning a convention of Irish leaders to be held in Dublin. The letters speak for themselves; but they certainly give occasion to serious reflection and editorial comment. In justice we must state that these letters first appeared in the Catholic Register of Toronto. The object of the learned Archbishop is obviously to strengthen the hands of the duly chosen leaders in the Irish cause. With his Grace's views the Hon. Edward Blake fully agrees, and we learned last week, from a gentleman who recently spoke to Hon. Mr. Blake on the subject, that it is the desire of our worthy Irish-Canadian representative in the ranks of the Home Rule party, that every means calculated to render stronger the links of union between the various patriotic leaders should be employed by the friends of Home Rule, both in Ireland and abroad. Looking the situation squarely in the face, we must admit that there is no real hope for an early success, unless the various factions are crushed and one solid body of parliamentary representatives secured.

The Irish people are as united as ever. The result of the last election proved most clearly that the same spirit animates the Irish voters as that which they evidenced on the occasion of the previous election. No change has taken place in the desires and feelings of the great mass of the Irish electors; the differences have arisen amongst the leaders, and they alone are responsible for the divisions. There is no patriotism where there is no self-sacrifice No man, no matter how prominent in public life, has a right to pose as a friend of the people as long as he is unwilling, or unable, to bow down before the chosen leaders, or to trample upon his own little personal ambitions and whims. As long as any man pretends to represent the race and to advocate their cause, while persisting in opposition to the chosen leaders and in airing his individuality, his own petty ideas, his personal views and desires, the only way to deal with him is for the people who elected him to drive him from public life.

More than once have we quoted the fiery words of Meagher, when, in 1848, he found himself in presence of similar divisions; they are ever applicable, we regret to say, and they are worthy of being repeated. In an outburst of indignation the great orator said: "From the winter of 1846 to the summer of 1848, the wing of an avenging Angel swept your sky and soil. The fruits died as that shadow passed; and men, who had nurtured them into life, saw in the withered leaves that they too must die. And all this time we were battalioned into faction, drilled into disunion, striking each other above the graves that yawned beneath us, instead of joining hands and snatching victory from death." Unfortunately for the cause of Ireland these words—as far as disunion is concerned—find their application to-day. Let us take the facts as they exist and reason from them.

The Irish people, at the last general election, returned the full contingent of Home Rule members to the Imperial House. This fact alone shows that the people of Ireland are practically unanimous as regards the necessity of a strong and continued parliamentary agitation. The vast majority of the Home Rulers thus elected chose Mr. Justin McCarthy, M.P., as leader. This second fact proves that, to all intents and purposes, his leadership—with the aid of his lieutenants—is acceptable to the people of Ireland; one or two would-be leaders have stirred up no end of strife, evidently for purposes of their own. These gentlemen may be thoroughly honest, they may believe that they have at heart the good of their country and welfare of their fellow-countrymen, they may be perfectly convinced that they could bring about Home Rule in a more effective manner than the present accepted leaders. By no means do we wish to impugn their sincerity. But they are mistaken. It is not their fault if their acumen, their training, or their statesmanship, is wanting, yet the fact remains that they see Ireland's cause through the spectacles of their own making. They allow a species of political egotism, or self-confidence, to blind them to the patent fact that the vast majority of the Irish people are not of their way of thinking. Again, they fail to understand that when the cause of a people is at stake the small minority should give way in presence of a vast majority, otherwise there can be no possible union. Harmonious action is prevented most effectively and the result can only be disastrous to all concerned.

If it were possible to make the dissatisfied few see matters in this light, we are confident that their true patriotism would come to the rescue and would cause them to sink all personal interests or individual opinions in the generally accepted policy. But if they lack that patriotism and are so self-opinionated as to persist in creating very injurious and very unnecessary divisions, the only course left open for the honest well-wisher of Ireland is to force them out of public life. The press can do much, and should do all in its power, to bring about harmony amongst the representatives; and failing this the people have the ballot and should use it in the interest of concerted action. That the Irish people would do so on the very first occasion that might present itself has been proven by the result of the recent bye-election in Kerry. That alone should suffice to indicate the way the wind blows. But we regret to say that there are politicians in the world who cannot learn from experience, and amongst them are the very gentlemen who are causing so much anxiety and worry amongst the Irish Parliamentary ranks.

Now that the first shock that was caused by the overthrow of the late Liberal Government has almost spent itself, and that the leaders in the Irish cause are calmly looking around them and preparing a course of action that will bring about a more favorable aspect of affairs, it is the time to solidify the ranks, to strengthen the hands of the chosen men; but not to elect leaders and then tie them hand and foot and kick them for not doing what has been rendered impossible for them to do. Let us have more practical and less platform patriotism. Times have changed, and men must change to suit them.

A TIMELY COMMENT,

We publish elsewhere an extract from Harold Frederic's correspondence, regarding the new paper to be started in Dublin. We are not surprised to find the Times man eager to send broadcast over the world any item of news calculated to create distrust in the Irish parliamentary party. We would have dedicated an editorial to the subject were it not that our friend, the Daily Witness, has done so for us. In its issue of Monday the Witness says:—

"Mr. Timothy Healy is, according to the London correspondence of the New York Times, about to gain control not only of the Irish parliamentary party but of the Irish people by means of a daily newspaper to which Mr. Healy's friends have subscribed two and a half millions. On the face of it this story is a fishy one, but anyway, all the Times's special correspondent's stories of Mr. Healy's projects have to be taken with a grain of salt. Over and over again he has predicted that Mr. Healy was about to get control of the party organs in Dublin and overthrow all his opponents, and as often his predictions have been falsified by events. For some hidden reason, Mr. Frederic, who is the London correspondent of the Times, has made a sort of protege of Mr. Timothy Healy, and he keeps constantly booming his prospects in the Sunday cable letters. Mr. Healy has against him the chief leaders of both Irish parties. It will be strange if the Irish people forsake Davitt, Dillon, O'Brien, Sexton and McCarthy, as well as the Redmonds, in order to follow Mr. Healy alone. Mr. Frederic's liking for Mr. Healy probably got the better of his judgment in this case, as in the other cases in which he has indulged in similar predictions."

AT TOULOUSE a collection of sixty-six unpublished sermons of St. Anthony have been found. This is a peculiarly remarkable coincidence; the discovery of those documents takes place during the very celebration of the six-hundredth anniversary of St. Anthony's death. The Catholic world will anxiously await the publication of the newly discovered relics of the great preacher.

EDITORIAL NOTES.

"ST. JOSEPH'S parish, in Philadelphia, was established one hundred and three years ago," says an American contemporary; "six years before Methodism was founded by John Wesley." And we might add that the Catholic Church was established seventeen hundred and ninety-eight years before Wesley set up Methodism.

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IT is said that Shahzada Nazrulla Khan, son of the Ameer of Afghanistan, and his suite, recently recited the Mahomedan prayer for the repose of a departed soul at St. Peter's tomb in Rome. It must have been an impressive scene. Does it not seem strange to find a follower of the Prophet kneeling at the tomb of the first of the Apostles?

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NUMBERS of financiers and speculators in England and France have been seized with a regular frenzy for African and West Australian investments. We never heard of such a "boom" that was not followed by a fearful reaction. It might serve these gentlemen's future prospects were they to read the story of the "South-Sea-Bubble," and take the lesson to heart. Something of the same kind may be expected in the present case.

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IN closing a series of lectures, lately delivered, Rev. Father Kneipp, of water-cure fame, said: "I have been told that you intend erecting a monument in my native place. Now, listen, people: I am quite against it. Who am I? A weaver's son, and I have myself been a weaver. I am a simple priest. During my lifetime I will not hear of a monument. After my death a wooden cross on my grave will be sufficient." We feel like crying out: *"et exaltavit humiles!"*

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"ST. MARK'S CATHEDRAL, VINICE," is the title—written as we give it—of Turner's splendid painting, one of the finest from the pencil of that great artist. It was painted in 1830 and has just been purchased by a New York gentleman for the sum of fifty thousand dollars. By degrees we find most of the masterpieces of Europe coming over to America. It is to be regretted, however, that during the life time of the great artists there were no millionaires to pay the value of their works.

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AMONG the forty-six doctors of philosophy recently graduated at the John Hopkins University were two Catholic priests, Rev. J. Griffin of Boston, and Rev. T. E. Shields of St. Paul. The signs of the times are favorable to Catholicity; our priesthood is gradually becoming recognized by the non Catholic world. A great deal of the bigotry of other days was due to the fact that Protestants did not know our priests and consequently spoke and acted through ignorance of the truth.

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A PROTESTANT citizen of Petersburg, Va., has given two hundred and twenty-five dollars for the purchase of a memorial window to be placed in St. Joseph's Catholic Church now in the course of erection. The following inscription is to be placed on the window: "To the glory of God, and in Honor of His Eminence Cardinal Gibbons." Could there be stronger proof of the great popularity of Baltimore's eminent churchman, or of the wonderful influence his personality exercises in our age?

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IN the "Public Men of To-day" series the life of Leo XIII. has been entrusted to Mr. Justin McCarthy, M.P, The subject could not be confided to a more competent and conscientious pen. Every subject that Justin McCarthy has touched has been presented to the world in all its truthfulness and beauty. We are confident that in the present case he will do full justice to the splendid theme, and that the Catholic world will have additional reason for being grateful to the distinguished Irishman.

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CARDINAL GIBBONS, while in Ireland, collected material for a history of the country. He does not intend it to be a story "of warring kings and chiefs, or battles and sieges, or of political agitations, but of a history of the Irish people, tracing their social habits and modes of life from the earliest times to the present, and embracing also an account of their status in America and the colonies." This work will be a most valuable addition to the historic literature of Ireland, and will be looked forward to with great expectations.

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SEVERAL artistic stamps had been prepared in Italy to honor the Pope while the downfall of the Temporal Power was being commemorated. The stamps are richly colored and well designed. They bear the legend: 20 *Settembre*, 1895; *Vv. Leone XIII. Vv. l'Italia,*—*Vv.* being the abbreviation of *Viva.* As they were to be in use for only a few weeks they are eagerly sought for by Italian and foreign collectors. When we look back at the celebration of the 20th of September it seems to us to illustrate the history of the Church most beautifully. A spar-