

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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MCCARTHY'S SPEECH.

The Attitude of the Irish Party Towards the Tories.

Justin McCarthy, M. P., the leader of the Irish Parliamentary Party, made an interesting address at Waltham, Eng., on Dec. 10, in which he outlined the policy which the party would pursue on the educational proposals of the Tories. This was the speech of which a garbled version was cabled across a few days ago with the accompanying news that by his utterances Mr. McCarthy had delivered his party "body and bones" to the Tories, thereby fatally injuring the cause of Home Rule. Those who knew the patriotic leader did not need to be told that the cable dispatch was an unfounded slander. We present below a summary of Mr. McCarthy's address, which will surely be of interest in view of the attempt of the news agencies to create discord among his friends and supporters in America.

In opening Mr. McCarthy called attention to the increased Nationalist representation sent from Ireland at the last election, showing that the people stood by their national principles like a rock. He did not look for the present Tory Government to grant Home Rule. They were not as yet educated up to that point, but eventually even the Tories might come to acknowledge the justice of Ireland's demand. But they might do some other things for the Irish people, he said. They might, for instance, as they have promised, bring in an Irish Land Bill. If they did he hoped they would model it after John Morley's measure. They might also bring in a land purchase Bill, which would be acceptable. He confessed that he did not like a Tory Government, but if it was inclined to do justice to Ireland in the matter of a land Bill and of a land purchase Bill, it could do it of its own motion. In the same way, he said, it can do justice to Ireland, if it will, in the matter of university education, and it can redress the monstrous grievances inflicted on the teaching of the Christian Brothers. He then continued:

Now, I had occasion to speak this night week at the great meeting held in St. James' Hall, under the presidency of Cardinal Vaughan, and I venture on my responsibility to announce what was the purpose and determination of all Irish Catholic and Nationalist members of Parliament whom I know with regard to their action as to the education question in England. I said then, and I say now, that on that subject we, the Irish members, will dream of no surrender.

THE CATHOLIC MUST HAVE HIS RIGHTS in the school teaching of this country, and must be placed in no adverse position and at no inequality as regards such teaching. We are resolved that we will not accept any manner of education which is divorced from religion. (Cheers.)

Some of our English friends and Radical allies seemed rather surprised at that declaration of mine; but if they were surprised they surely have paid very little attention to the utterances and the action of Irish members all through our own time. (Hear, hear.) Never for one instant has any Irish Nationalist member of Parliament faltered in that declaration or wavered from it. (Hear, hear.) All my colleagues, and among my colleagues I enumerate those who do not altogether accept my leadership, all my colleagues have over and over again proclaimed that resolve with regard to the great question of Catholic education in England. I say now what I said then, what I declared on behalf of the Catholics of England I declare, if possible, with greater emphasis on behalf of the Catholics of my own country, Ireland. (Cheers.)

These are grievances which the Tory Government, if it can only lift up its heart to the task, can set at rest with the utmost ease, because they control both houses of Parliament in a way which the most advanced Liberal ministry never can possibly pretend to hope to do. (Hear, hear.) Also I may say that although I am myself as regards English politics a thorough Radical if you will, yet if the Tory Government will endeavor to remedy those grievances I have spoken of, in the remedying of those grievances that government shall have my cordial support and the support of my colleagues. (Hear, hear.)

Ladies and gentlemen, we were and are allies of the great English Liberal party; but we are allied with them only so long as they help forward the best interests of the Irish people.

WE REPRESENT IRELAND

and her people—no other country or people whatever. (Hear, hear.) Our reason for existence is to represent the Irish people, and if one can imagine the impossible thing, if one can imagine the Tory government offering us an acceptable measure of home rule tomorrow—I should speak and vote in their favor, and so should all my colleagues. (Cheers.)

Now what are our difficulties in the present and in the near future? We have to encounter, beyond doubt, several years of Tory rule. That, I suppose, we may take for granted. What are we to do in the meantime? There is one thing which, above all others, we must endeavor to do, and that is to bring about a thorough unity and a

thorough reconciliation in the ranks of the Irish Parliamentary Party. (Cheers.) Without that, ladies and gentlemen, I tell you most distinctly, and with a perfect view of the meaning of my words, if we cannot do that, then give up any idea of Home Rule for the present generation. As for giving up the idea of Home Rule for ever or for a very long time, that I, for one, never shall do. (Cheers.)

I have the most absolute faith and conviction that the principle of Home Rule is

THE ONLY SETTLEMENT which can ever make Ireland a contented part of the British Empire. (Cheers.) The fact that we have not Home Rule now is the reason, the only reason, why in the whole of the British colonial empire the one region where there is discontent is the region that is washed by the seas around the Irish coast—a country where we feel that we are as well entitled to Home Rule as Canada or Australia (cheers), but that, as some newspapers tell us, we are never to get. Much I care about the "never" of the Tory newspapers. We shall get it though we have to wait for a generation more forbearing, more brotherly and more conciliatory. Then we shall form again the Irish Parliamentary Party, and, faithfully bound by its laws and its pledges, such a party shall fight the battle out to the end. (Prolonged cheers.)

A MALEVOLENT BEQUEST.

Harvard's Anti-Catholic Lecture Fifty Answered.

The perpetuation of the doctrine of hate, imposed on Harvard college in 1750 in the establishment of a fund by Judge Dudley for an annual lecture against the Catholic Church, found this year in Rev. Brooke Herford, a willing, if not an able, champion. So offensive were his attacks, sinking often to coarse and groundless aspersion, that the faculty of Harvard was forced into a public avowal of its disapprobation of such bigotry, the total lack of sympathy between such views and the general policy of the University, and its toleration of Dr. Herford on that platform alone which is open to preachers of all opinions.

Such an unworthy and uncalled for attack on their religion aroused the members of the Harvard Catholic Club, and as an association and individuals, they strongly expressed their indignation; and followed this by an invitation to the Rev. Peter J. O'Callaghan, C. S. P., of New York, to answer the Dudley lecture. Father O'Callaghan, who is himself a graduate of Harvard, accepted the invitation, and in his masterly and eloquent reply he made a strong defense against the Dudleyian attack.

MODERN LIBERALISM DEFINED.

The reply was prefaced by a definition of modern liberalism, that household god of the many as "a logical development of the reformers' doctrine of private judgment, claiming the right for every man to think for himself, maintaining that one man's opinion can not stand for more than that of another so long as there is no possible court of appeal whose decision will be accepted as more final. But I would urge against liberalism," he continued, "that if the reason is allowed to weigh the facts presented, a conclusion must be reached. That conclusion is not of freedom—so far as any judgment is an act of reason, it has been elicited by inextinguishable logic.

"What is maintained as a firm conviction must be held with intolerance of its contradictory. Without such intolerance conviction does not deserve that name. For if we hold that one thing is true we must hold that its contradictory is false. If we hold that the Copernican system is true, we cannot tolerate the Ptolemaic system as a possible explanation of the planetary movements. Intellectual intolerance is a firm adhesion to our well grounded convictions with a logical condemnation of all contradictories. Such intolerance is not bigotry, for it is a matter of reason and one of the necessary characteristics of a man of conviction, while, on the other hand, bigotry is a moral defect, the sin of a perverted or imperfect will. The bigot can defend what he sees to be an error as vehemently as he defends the truth. Reason cannot do this except it be shackled by the immoral spirit of a wilful bigotry. Intellectual intolerance is only an expression of the unchangeableness of the laws of reason. The effect of bigotry on the mind is properly called narrow-mindedness, which is quite a different thing from intellectual intolerance.

WHAT IF THERE ARE SCANDALS.

Pointing out the difference between this liberalism and liberality he said: "For liberalism is an attitude of the intellect, while liberality is a moral virtue opposed to the vice of bigotry. Liberalism is a fad of to-day, while liberality has always been one of the ideals of the Christian life, and finds its highest expression in Christian charity. Liberality bids us to have confidence in the ultimate triumph of truth and to be therefore patient with error. But," he added, "it does not teach us to shirk the duty of deciding between truth and error, or to view both with equanimity. It permits us to be men of firmest convictions, and in-

domitable champions of the truth; and at the same time it would have us be tireless and fearless opponents of the false.

"The scandals, which, as Christ says must come, are no proof of the failure of the Church. General principles must guide us in the consideration of the facts.

"Our Dudleyian lecturer has certainly been mistaken in his ideas of what the Catholic Church claims in the doctrine of her infallibility. The Church does not claim to be unbounded authority over the opinions of men. She only claims to be the special guardian of the faith as given by Christ. She can neither add to it nor take anything from it.

"Mr. Herford set up for himself a man of straw and then knocked it down, but even in knocking it down he did not adhere to true reasoning.

"Our Dudleyian lecturer charged the Church with intolerance. Now, the Church is not responsible for every utterance made by the individuals of all races and characters within its membership. The Church has said that we must render to Caesar the things that are Caesar's, and to God the things that are God's. There can be no truer patriotism than the religious patriotism of Catholics. It is a matter of surprise that Mr. Gladstone's pamphlet on 'Vaticanism' has been used against the Catholic Church, for Mr. Gladstone has long since expressed his deep regret at having written that pamphlet and has withdrawn his statements.

Father O'Callaghan expressed his intense indignation that the Dudleyian lecturer should have charged the Catholic Church and people with the spirit of misrepresentation and lack of love for truth. He pictured in striking language the self denial and life devotion of the priesthood, and said that when the liberalist could sham such self denial for the sake of truth he could speak of Catholic veracity.

As an American, born on the soil, and knowing the spirit of the American people, he felt that the people of this country honored those who were outspoken and manly in the profession of their faith. People must feel that, if the Church of Rome was here and there dotted with scoundrels, it was the Church of heroes and martyrs and saints in every age.

NECESSITY OF ECCLESIASTICAL ORGANIZATION.

Answering the Dudleyian lecturer's charges against the ecclesiastical organization and infallibility of the Church, he said:

"There is, without doubt, an ecclesiastical organization for the government of the Church. There must be such an organization because the Church has been made for men and has been entrusted into the hands of men. It is impossible that it should exist without such an organization. There have been scandals in this human side of the Church, and there will, doubtless, be other scandals yet, for 'it must needs be.' Is the Church, therefore, a failure? There have been scandals in every city government. Shall we, therefore, advocate anarchy? Would not the remedy be worse than the disease? There are wrongs in the social order. With the progress of the world comes the binding of free men to crushing services. The savage is tamed only to be harnessed, as it were, to the plow. Most of our fellow-men are toilers, often at slavish work, for small daily wages. But what shall we do? Shall we advocate a return to primitive barbarism? Would not the remedy be worse than the disease? True progress must build upon what has already been achieved. So in the hierarchy of Christ's kingdom upon earth there have been many scandals. The Church is old, and these have accumulated through the ages. I would not deny them nor defend them. I think our great Pontiff, Leo XIII., has voiced the sentiment of every intelligent Catholic when he spoke contemptuously of the faint-hearted souls who, to use his own words, 'would have let out of the gospels the account of the denial of Peter and the betrayal of Judas for fear of scandalizing the weak.'

"I believe that the remedy which the reformers of the sixteenth century tried has proved itself to be worse than the disease. Protestantism, by dividing the forces of Christianity, by the useless dissensions which it has caused upon many matters of small importance, by the religious upheavals from which Christendom must recover before it resumes its normal rate of true and solid progress—by all these evils has the reformation put back the world's progress by at least one century. I think most men of intelligence have now outgrown the old-fashioned worship of the Reformation as the goddess of liberty and science and modern ideals. These ideals began to grow long before the formation, and they have continued to grow because men have grown under the providence of God. The reformation did not make the bigots of those days less bigoted, the tyrannical less tyrannical, the enemies of science less inimical to her, or the immoral less immoral.

"The Church does not claim to be an inspired teacher of mankind with unbounded authority over the minds of her children. She claims only that

Christ appointed her to be the guard and interpreter of His teachings. She can add nothing new to that teaching or take anything away from it. Her Master has imposed an obligation upon all His followers to hear His voice — 'He that heareth you heareth Me, and he that despiseth you despiseth Me, and he that despiseth Me despiseth the Father who sent Me.' On account of the existence of the duty of hearing the Church there must be a correlative assurance of infallibility in the Church. The Holy Ghost must indeed teach her all needed truth. When the Church, therefore, commits herself to any doctrine and declares it to be Christ's—whether that declaration comes through the Ecumenical Councils or through the Pope—she must be infallible, or Christ's promise has failed.

THE SAFEGUARD OF LIBERTY.

In replying to the indictment that the Church is the enemy of liberty, Father O'Callaghan asserted that she "is the strongest upholder of social order and the allegiance of citizens to their governments. She cares not for the forms of those governments; she simply offers religious motives as the motives of allegiance to them. There can be no truer patriotism than the religious patriotism of Catholics, for the Catholic will never put duty to country before duty to God, but if any man pretends that he has a better patriotism, if any man would have us love country more than God, we may justly doubt if he is capable of loving either God or country. His patriotism is a sentiment as shallow as his religion.

"Be staunch and uncompromising Catholics," he concluded patriotically, "and you will win the respect of the American people. They hate above all things a time-server or a toady. I speak as one who knows the sentiments of the American people—I speak as an American to Americans. 'This is my own, my native land.' I know its ideals, and love them as you do also, fellow-Catholics and sons of Harvard. But I would not have you put your heart upon your sleeve, or make a vulgar show by prostituting the noble sentiments of patriotism which fills your heart. Leave it to others—to the newly-found protectors of American institutions—to drag down the sacred emblem of our country's freedom and make it a common rag to symbolize their own petty hate. Verily, these do protest too much. Despite them, they are not the American people. A true American loves honesty of conviction and honesty of living. Declare your faith, and embody that faith in your lives, and men will not be easily persuaded that the Church which can have such sons is more of an ecclesiastical organization than a divine force in the world.

PRaise FOR OUR CHURCH.

A Minister's Magnificent Tribute to Catholicity.—The Rev. W. F. Dickerman, of New Haven, tells His Congregation of the Debt Protestants owe the Catholic Church—Very Fair Explanation of Catholic Doctrine.

New Haven, Conn., Dec. 24. — The Rev. W. F. Dickerman, pastor of the Universalist Church of the Messiah, New Haven, Conn., on Sunday evening last delivered a discourse on "The Good Things in the Roman Catholic Church." His text was: "Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it." He said, among other things:

"To me the Catholic religion is appalling. Its grandeur, its stupendousness, its spirit and success fill me with wonder and awe. Our Protestant conceit leads us to believe that we have the majority in numbers, that we represent the mightiness and correctness of thought. But pause awhile. Study the imposing history of the Roman Catholic Church. Remember that in 1,500 years that Church was the only institution this side of the Adriatic that withstood the shocks of ages, that kept its head reared above the tumult and the strife. Every nation, society and other organization crumbled and disappeared. But the Roman Catholic Church still stood: and what a grand institution she is! No matter what her teachings, behold her antiquity and we cannot be surprised that many rest their heads upon her bosom with a feeling of perfect peace and security. The great Roman empire went down in utter collapse and her only survivor was the Roman Catholic Church. Like the empire the Church spread her functions throughout the known world and claimed supreme authority. But of course the Church's functions were of the ecclesiastical kind and her supreme authority was in spiritual and moral concerns.

"The name she claims for herself is the Roman Catholic Church—Roman, because the seat of her chief See, of her Pope, is the city of Rome; Catholic, because she claims to be universal, to spread throughout the world and be for all men. No wonder she has such a following. In 450,000,000 Christians there are 200,000,000 Catholics.

"The missionary agency of the Roman Catholic Church is the greatest in this world. The priests went forth into barbarism and taught the savages thrift, civilization and religion—in the South Sea Islands, on the American

continent and everywhere else where there was people to be gained to Christianity. Before the American continent was discovered by the Catholic missionaries had been in the dynasty years upon years. In India four-fifths of the converts to the Christian religion are Catholics. This may be surprising to us. Still it's a fact. Scarcely had the Puritan set foot on the American continent than Father Marquette and other Catholic missionaries were exploring and Christianizing the present dominion of Canada, were sailing down the Father of Waters, were in what is now California. Wherever there was a new foot of soil the Catholic missionary was sure to be there. Nor was he inspired simply by the spirit of propagandism. His was a life of peril, of sacrifice, and he was sincere in all his convictions.

"I will now relate something that is not generally known. It is this fact, that the Catholic colony of Maryland was the first to grant religious toleration. Some of the Puritans in Virginia seemed to think such toleration so commendable that they moved into Maryland and after enjoying the religious toleration for some time they tried to pass legal enactments excluding the Catholics from the colony. How generous were those Puritans!

"We are now near Christmas and, my friends, do you realize that Christmas is a Catholic institution? We indeed received it from the Roman Catholic Church. To-day is Sunday and do you know the observance of the day is another institution that we have borrowed from the Catholics? There is no biblical authority for the observance of Sunday. The bible specifies no observance of Sunday. The bible specifies the observance of the Sabbath, the seventh day of the week. The Roman Catholics substituted Sunday for the Sabbath, and we have done likewise. Easter is another Catholic institution we have adopted.

"Now about the doctrine of the Roman Catholic Church. She proclaims to be divinely established and sustained on earth by Christ, that she is His only Church, and she bases her claim on the text about Peter and the keys she puts forth an unbroken succession of Popes. Some persons censure the Catholics by declaring that they should obey God rather than man. But this censure is unjust, for the Catholics believe the Pope to be the vicar of God, that the Pope is infallible in spiritual and moral matters, and in obeying him in such a way they are obeying God. Of course there may sometimes be a danger of putting the power and authority into the hands of unreliable human nature. The doctrine of infallibility was promulgated in 1870. It has often been misunderstood and is often misrepresented by Protestants. Some of us believe and assert that according to the doctrine of infallibility the Pope is without error or weakness. But the doctrine restricts the infallibility to his opinions in moral and spiritual affairs. In science like any other man he may be in error.

"The Pope is infallible, according to the Catholic doctrine, only when he legislates for the spiritual and the moral. I am giving forth the belief, the doctrine of the Catholics as expressed by the Catholics themselves. This is the way to get at the truth of what their faith is. I certainly would not seek it in the books of their enemies. That would be a very poor way of trying to reach the truth. All my remarks are in accordance with what the Catholics say of themselves.

"Many Protestants declare that the Catholic Church is the enemy of the bible. But the fact is historical that the Catholic Church preserved, to us our bible. Through the Dark Ages she also preserved the treasures of the classics, the grand literature of the Greeks and the Romans. We would have only a few relics if it were not for that Church. The classic treasures extant were nearly all found among the monks.

"The Roman Catholic Church is not the enemy of the bible. She believes the bible to be inspired. But she does not believe that any book is infallible. She does believe and promulgates that there must be an infallible interpreter of the bible. She antagonizes private interpretations, and this, I believe, is one of her chief objections against the reading of that book in the public schools. In her course against private interpretation I believe she is more than half right. She was quick enough in her own experience to foresee that such interpretation was a danger to unity of belief. If the bible is used simply for a devotional book, all right. But when texts are quoted as the basis of doctrine and are made to mean almost anything, there is danger. Against this indiscriminate use of the Church herself interprets the bible in the light of tradition and scholarship. I'm not certain that the Catholics are not nearer the truth about the bible than we are. They are united the world over, while with our private interpretations, we are separated into many denominations. It would have been better if the Protestants, too, had been more cautious about the use of the bible. Admission to the Roman Catholic Church is by the sacrament of bap-

tism, as she believes that all are born tainted with the sin of Adam."

"The Rev. Mr. Dickerman then defined the other six sacraments of the Church—confirmation, penance, Eucharist, extreme unction, holy orders, and matrimony. He then went on to the Latin liturgy of the Catholic Church.

"Some persons are surprised," he said, "that all the ceremonial, sacrifices, administration of the sacraments and choir singing are in Latin, a dead language, and one that few of the congregation can understand. But the retention of the Latin is another token of the wisdom of that Church's policy. She claims to be universal, and she aims to have one universal language in all her ceremonial and sacrifices. The best one for this purpose is a dead language, one that is safe from the dangers and changes of living tongues. Hence, throughout the world the Church uses the Latin language.

"Now, why do Catholics use candles upon their altars? Everything used in the Sacrifice of the Mass, at Vespers, at the Benediction and at every feast-day on the Church calendar is full of meaning. Few comprehend the meaning, even few of the Catholics themselves. They have the means of knowing, but they don't seem to care to avail themselves of the opportunity, as a priest once told me. The candles I spoke of are meant as reminders of the lights used by the early Catholic worshippers in the catacombs. The incense used at Church services is emblematic of prayer ascending to heaven. The vestments are of such makes as to be beyond the possibility of changing fashion. They had even the different colors in them have their appropriate meanings, which are highly interesting.

"I have spoken of the sacrament of penance. This is administered in the confessional. Confession is of considerable value. Even as a human institution it finds a need in the world. It really seems to me that the Methodist class meeting is a remnant of the confessional. People have a great desire to express their wants and failings. They do so in a general way, shadow them forth in the class meeting. But the Catholic Church administers to her children personally, individually; to every one of her 200,000,000. A Catholic is bound to go to confession at stated times. Think of what a power that Church thus has to enforce her authority.

"Some say that the Roman Catholic Church encourages vice, gives a license to commit sin, by granting indulgences. This is not true. An indulgence is intended for the remission of a temporal penalty. The teaching of the Catholic Church on indulgences is the opposite of what some Protestants think it to be.

"Now, there is another thing in which I am in sympathy with the Roman Catholics. It is the communion of saints. Protestants ask the prayers of those persons still living. Then why is it not transcendent, a most affectionate and beautiful custom to ask the prayers of those who have gone to heaven?

"The Roman Catholic Church gives in the doctrine of purgatory a hope for eternal salvation, a hope even beyond the grave. Protestants can boast of no such place. They probably wouldn't care to take the boat. The doctrines of the Catholic and Protestant Churches are identical to a large number—the inspiration of the Bible, the Trinity, the deity of God, the fall of all in Adam, the redemption, the resurrection, eternal happiness. If I were ready to give up all reason and research and rely on faith, I would join the Roman Catholic Church. Newman became a Roman Catholic for repose. He was tired of the wrangles and divisions and he sought authority and rest.

"An attractive feature of that Church is the democracy of its worship. In that communion all the false lines of the world are obliterated—all men are reduced to the one level. The humblest woman in the world can enter the finest Catholic cathedral and feel at home and at peace. The steeple with its cross is a token of shelter to her. Further, the lowliest infant boy may become a Pope.

"I respect the Catholics for their reverence of their places of worship. In their cathedrals, churches and chapels, there is an absence of the whisper and the jostle that are heard and felt in our Protestant churches. I don't believe in holy water, holy bells, and so forth, but I do believe that we should respect the church as the house of God, the gate to heaven.

"Further, I like the Catholic Church because virtue is current there. They make no distinction in morality, as some of our evangelists do who speak of 'mere morality' and other kinds. The Catholic Church never speaks contemptuously of morality, but some Protestants assign it to a very inferior place. The Roman Catholic Church deserves great credit for the spirit and the polity by which she holds her members. No other power on earth could do it.

"The world owes a great debt to that Church for being the patron of art and music, sculpture and architecture. The grandest cathedrals are

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