

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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PUBLIC SPEAKERS.

"Curious," says our old friend, "how speakers affect me. I heard one the other day, a very learned man with no end of titles, and I found him a perfect cure for insomnia. But I remember listening to one who quite convinced me that the tales of past oratorical triumphs were within the bounds of truth. He did not have what you would term a beautiful voice. He was simply in earnest, and with every word hot with enthusiasm. He was unconscious of everything save the truth he was preaching, and his language could readily be understood by every auditor." We think that many speakers have little or no influence, because they indulge too largely in rhetorical pyrotechnics, or because they imagine that studied expression, which is oftentimes turgid, is alone appreciated by the public. This is little better than self-manifestation, and the hearers are quick to perceive it. The speech that finds a place in our hearts is the one that is tinged with the blood of the orator—that has engrossed his thoughts and comes from his lips with an earnestness that convinces those who hear him that he means what he says.

ENGLISH AUTHORS AS POLITICAL CANDIDATES.

The English elections were remarkable for the number of authors who were aspirants for seats in the British parliament. Amongst the successful were Messrs. Norman and the erratic Churchill, and amongst the defeated the renegade Catholic, Conan Doyle. Dr. Doyle stood for a division of Edinburgh and was beaten, though he endeavored to propitiate the anti Catholic voters by declaring that he regarded hard and fast dogma of every kind as an unjustifiable and essentially illegitimate thing, putting assertion in the place of reason, and giving rise to more contention, bitterness and want of charity than any other influence in human affairs. He professed, also, a great respect for the Catholic electors, but it had as much influence upon them as had his wishy-washy infidel pronouncements upon Protestants—and he remains a private citizen. Now Catholics will know where to place this much belated man of letters, and will be chary of purchasing his "White Company," a most offensive book in some respects, and "The Refugees."

A DANGEROUS SCHOOL SYSTEM.

Professor MacLaughlin of the Chicago University has joined the ever-increasing number of those who believe that the public school system of the United States has, so far, fallen far short of what was predicted for it by its friends. He says that the influence of the public school on political and social conditions is practically nil. All this talk about the beneficent results of our system of free education in making the laboring classes more efficiently industrious is mere humbug and balderdash. "As an elevating factor on the masses," he says, "our present school system is a gigantic fraud. It makes individuals of the lower classes brassy checked and presumptuous, but does not in the least better their condition sociologically." The professor goes on to say that, in order to better the condition of the masses, there should be less politics and more industrial manual training in the schools.

He is evidently one of those who believe that the highest conception of education is to prepare children for the world. But other prominent friends of education have gone more deeply into the subject than the Chicago professor, and have declared that the godless system such as is in vogue in the Public Schools of the United States, cannot but be a failure. And to our mind that same system is a standing menace to the stability of the Republic. If the security of the State is not dependent on law or on the wisdom of those who guide its destinies, but on the virtue of the citizen, we fall to see how a system that ignores religion and morality can be otherwise than dangerous.

The truest help we can render to an afflicted man is not to take his burden from him, but to call out his best strength that he may be able to bear the burden.—Phillips Brooks.

RELIGIOUS TRAINING ESSENTIAL.

We know that some parents, even amongst us, console themselves when sending their children to schools not under Catholic auspices, with the thought that no harm can come to them, because they either receive religious instruction at home, or because their faith is not directly insulted in those schools. But the idea is simply preposterous that a few moments devoted to catechism every Sunday can offset the influences of a week wherein the impressionable souls of the youth are fashioned to believe that this world should enlist every energy, and wherein they are taught, by example at least, that the practices of religion are at best little more than a code to regulate the movement of the social machine. We admit, of course, that such institutions are not professedly anti-Catholic. They take care not to wound the religious susceptibilities of their patrons—for they are in the business of uplifting humanity for the shining dollar. But they are more deleterious in their influence upon the character of youth than schools in which Catholicity is ridiculed. Pope Leo teaches us that the child must be kept out of those exceedingly pernicious schools in which all religions are treated alike, as though it were immaterial if one spoke of God and heavenly things or not, or if you were in the possession of truth or falsehood. Reason itself demands that our children shall obtain at school not merely a scientific course, but also such moral knowledge as will harmonize with the principles of their religion, and without which every kind of education is not only not useful but pernicious. Hence the teachers must be Catholics, the readers and text-books approved by the Bishops, and the character of the school must be such as to be in perfect accord with Catholic faith, and with all the duties arising therefrom.

MINISTERIAL DIVERSITIES.

If John Wesley were to return to earth he would assuredly be amazed at the antics of some of his successors. Not long since we heard an editor saying that Catholics were responsible for the Boxer uprising, and soon after a Methodist Bishop thanked God that Methodists could at least be credited with a part of it. Merely a difference between friends—that is, the prelate carried hither and thither on the waves of unreasoning excitement is liable to talk any amount of nonsense, whilst the editor hobnobbing in his sanctum with the ghosts of the past, feels justified in foisting any phantasm of a disordered imagination upon Catholicity. And now comes another Methodist doing his little turn for the plaudits of the multitude. This particular one, Bishop Thorburn, says that it is God's manifest plan to do away with small nations and to leave in the world only six or seven great empires. There is a great deal of rampant jingoism, but one is startled to find a prelate one of its ardent exponents. He may have been reported incorrectly, or, in charity to his ridiculous claptrap of "God's manifest plan," we may cherish the hope that he is one of those of whom it is written: Your old men shall dream dreams.

CLERICAL CONVERTS.

Among the names of Anglican clergymen who have been received into the Catholic Church since the publication, in September, 1896, of the Bull, Apostolic Curate, on Anglican Orders, are the following:

Rev. David Lloyd Thomas, rector of Grainsby, near Grimsby; Rev. Henry Patrick Russell, vicar of St. Stephen's, Devonport; Rev. Arthur Heintz Paine, sometime vicar of Burton, Cheshire, and curate of St. Margaret's, Princesroad, Liverpool; Rev. B. W. Maturin, of the Society of St. John the Evangelist, Cowley, Oxford; Rev. H. Mather, curate of St. Bartholomew's, Brighton; Rev. John N. L. Clarke, curate of St. John's, East London, Cape Colony; Rev. A. St. Ledger Westall, curate of St. Saviour's, Crofton; Rev. W. Evans, of 51, Spottwood, Cardiff; Rev. Hamilton Macdonald, a naval chaplain attached to H. M. S. Vernon; Rev. George Alston, of Llanthony Abbey, and later a member of the Cowley community at Oxford; Rev. A. B. Sharps, vicar of St. Peter's, Vauxhall; Rev. Thomas Barnes, vicar of St. Peter's, Vauxhall; Rev. H. A. Fuller, M. A., of Trinity college, Dublin; Rev. W. R. Clarke, curate of Aughton, Ormskirk; Rev. Edmund Jackson, of Barnsley; Rev. Hubert Hickman, vicar of St. Mary's District church, Frome; Rev. W. Duthoit, L.L. D., chaplain at Gotha; Rev. Edward H. Bryan, vicar of Hansall; Rev. C. R. Chase, vicar of All Saints', Plymouth; Rev. John H. Filmer, curate of St. Margaret's, South, Cardiff; Rev. Edward Arthur

Harris, curate and preacher at St. Alban's, Holborn; Rev. Archibald Charles Heurlery, curate of St. Peter's, London Docks, and of St. Mark's, Jarrow; Rev. G. T. Gorman, curate of St. Clement's, City road; Rev. M. J. Richards, chaplain at Malling Abbey, Kent.

ALLSAINTS' DAY—CATHOLIC AND PROTESTANT VIEWS.

The Evangelist, a Presbyterian weekly publication edited by an Episcopalian, has the following editorial on the feast of All Saints:

"To day, November 1, four-fifths of Christendom are thanking God for the blessed heritage of nineteen hundred years of piety and principle, that belongs to the entire Church. All Saints' Day they call it, and we cannot but regret that our branch of the Church, heir of the blessed influences equally with Romanists and Greeks and Lutherans and Protestant Episcopalians, can find nothing in the festival more worthy of observance than the half-pagan frolics of All-Hallow'e'en. This at least we judge from our contemporaries, many of which last week anticipated the day with 'Hallow'e'en' stories. We would not so teach our children. Rather let us and them join to-day in the prayer of our most nearly allied sister Church."

Then follows the collect for the feast of All Saints from the Episcopalian Book of Common Prayer.

The editor of the Evangelist may well regret the fact that his "reformed" constituency finds nothing in the feast of All Saints more worthy of observance than the half-pagan frolics of All-Hallow'e'en; it is a thing he ought to be so thoroughly ashamed of as to bethink himself earnestly of the deformation of the Church of the Saints, and of the things pertaining to her, perpetuated by John Calvin and others. However, neither Lutherans nor his Protestant Episcopalian co-religionists would agree with him in regarding the feast of All Saints as a day of thanksgiving to God "for the blessed heritage of nineteen hundred years of piety and principle." Indeed, the carefully-worded Protestant Episcopalian collect for All Saints' Day, setting forth the Anglican (and Lutheran) view of the feast, renders thanks to God for the saving graces bestowed on the saints who already are in heaven, and prays for like graces for the Christians now upon earth.

If the editor of the Evangelist wanted to see his idea of All Saints' Day comfortably housed he would have to "reform" the reformed Church of which he is a member in the matter of the meaning of the feast; and his "Church" would have to thank the Almighty or the saintliness derived to it from their high-toned ancestry.

But we submit that our editorial friend is all wrong in supposing that the Lutheran and Episcopalian construction of the meaning of the feast of All Saints squares with the meaning as held by Catholic and Greek Churches. The difference will readily be perceived in the following Catholic Collect for All Saints' Day. The Church says: "O Almighty and everlasting God, who dost grant us grace to celebrate together the merits of all Thy saints; vouchsafe, we beseech Thee, for the sake of this great host of intercessors, to bestow upon us the fullness of Thy mercy; through our Lord, Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Spirit, world without end. Amen." On the feast of All Saints the Catholic Church praises the members who are already before the throne of God, but chiefly that through their intercession she may obtain His mercy for the living. Nor is this all. She puts before the minds of all her children the virtues of those who have gone before, to the intent that they all may praise the virtues of God's saints, not by words alone, but by imitation. The Protestant bodies can not afford to do this, for they have themselves rejected the very virtues of faith in the Catholic Church and her teachings, which the saints of old have ever practiced, so that Protestants, as such have neither part nor lot in this matter. The great lesson which All Saints' Day should teach the Evangelist and his co-religionists is that: that they must return to the obedience of the faith if they would make sure of being received into the everlasting mansions of heaven.—Cincinnati Catholic Telegraph.

FOLLOWS DR. DE COSTA.

The chapel of the Convent of the Sacred Heart, New York City, witnessed on last Sunday afternoon the reception of another Protestant minister into the Catholic fold, the Rev. A. R. L. Gunn, formerly of the Episcopalian diocese of Jamaica, but who for some time past has lived the life of a layman, not being able to accept the teaching found in the Anglican body. He made a profession of his faith in the usual manner after the service of benediction and was received by the Rev. Father Thomas P. McLaughlin, of the Church of the Transfiguration, Mott street. Dr. B. F. De Costa served as his witness. The services were quite private, being known to only a few. Mr. Gunn is married and has a family and is not, therefore, eligible to the priesthood.

THE WORLD RELIGION.

Christianity Alone Satisfies Requirements of Man's Nature.

M. Etienne Lamy, in the Revue des Deux Mondes, has a remarkably able article entitled "L'Apostolat," which, as he states, is to form part of the preface to an important work shortly to be issued on "Catholic Missions in the Nineteenth Century." M. Lamy shows conclusively the insufficiency of philosophy to meet the needs of humanity, the radical defects inhering in every form of idolatry, and, finally, the perfect adaptation and correspondence of the Christian religion to all the requirements of our nature. He first points out that philosophy, being founded on reason, which is fallible, cannot give us certainties. He then continues:

Philosophy is slow. It requires from its adepts so much in the way of examination and research that the whole of life barely suffices for the task of explaining life. How many have their time sufficiently free to make such a study their own occupation? How many have sufficient intellectual strength to discover truth by their own unaided efforts? Most men have neither sufficient penetration nor sufficient scientific preparation to undertake such a quest, not to mention that the daily toil on which their living depends leaves them no leisure to explore the laws of life, and that they cannot wait till to-morrow to know the duty of to-day.

NO MISSION TO TEACH TRUTH.

Philosophy does not consider that it has any mission to teach the truth at all. The most celebrated schools have never done more than form restricted and exclusive societies. They have done their thinking among themselves and for themselves, their sole concern being to float securely in their little ark over the deluge of ignorance in which other human beings are swallowed up. No school has ever shown itself generous in the matter of its discoveries. The most ancient of all strove to keep as a secret and a monopoly that possession which most of all belongs to all—truth. The wise men of Egypt sought to conceal their doctrines under the triple seal of their hieroglyphs, a form of writing designed not to diffuse, but to conceal thought.

The human race, however, made no mistake in the matter. If the philosophers have not worked for it, neither has it rested its hopes on the philosophers. Sure of one thing, that he did not create himself, and that all his faculties, therefore, were the gifts of his Creator, man considered that the belief in a tutelary and sovereign power was a special revelation made to each individual.

THE EARLIEST FORMS OF WORSHIP

which were established were rude and primitive like themselves. Seeking God, they were yet ignorant of the earth. They faced nature without having learned to subdue its forces, without having had time to learn its laws. Ignorance is the great school of idolatry, because to the ignorant man everything is a prodigy. The first temptation of ignorance, therefore, was to take the forces of nature for God. Idolatry in all its forms became the main obstacle to civilization.

The commencement of civilization is the breaking in of nature by man, the strife between the intelligence which he possesses and the energies which it opposes to him, and, finally, the transformation of forces that are either hostile or running to waste into tractable and productive agencies. But in order that man may become master of his own domain, it is above all necessary that he should have no doubt as to his right to direct the blind varieties of the elements, to seize the varied riches of the soil, to destroy harmful animals and employ the useful ones in his service. If, however, in these elements, in these animals, in these plants, he finds gods to adore, he no longer recognizes his right to bring them under control; it is he, on the contrary, who must bear everything from them, as a slave from a master; every temptation to defend himself against them becomes an impious, every effort to destroy them a delirium. Had they been free from their superstitions, the ancient Egyptians and the savages of Africa and America would have hunted the crocodiles that swarmed in their rivers; and the people of India would have destroyed the venomous serpents which infested its fields. But transformed into gods, the sarutans and reptiles still infest land and water; and from age to age this form of idolatry has annually condemned to death thousands of human beings. The more gods man creates for himself in nature, the greater becomes the number of things in regard to which he renounces his sovereignty.

ALL FORMS OF IDOLATRY WORTHLESS.

A second form of idolatry described by the writer is the belief in the imaginary influences of a hurtful or helpful kind, in domestic divinities, in amulets, spells and other devices of witchcraft. A third is the belief in national gods. The former robs man of a large measure of his self-reliance and prevents him from making an intelligent use of his faculties; the latter creates hatred between nations and perpetuates war. All forms of

idolatry, he contends, have this in common, that they stand in the way of civilization. Continuing, he says:

Civilization can not establish itself without the aid of a moral law. Its aim is to increase man's happiness; but man cannot become happier save by becoming better, and to become better, he must feel himself constrained by an infallible authority to embrace duty even at the cost of pain, and be thus, as it were, raised above himself. But how can such an elevation take place if man has nothing to rest on save himself? By the religions which he himself creates he seeks only to draw heaven over to the side of his own interests, his own selfishness. But how, indeed, could the religions made by man transform his nature?

They have not given laws to conscience, simply because to render righteousness binding on man's free will surpasses the forces of our nature.

This conclusion M. Lamy establishes by an examination of the religions of classical antiquity and also of those of India and China. When Rome, he says, had gathered all the religions of the world into her Pantheon, more striking than all their contrasts was their agreement in this one point, that all express the contempt of man for man. The Jewish religion escaped the principal vices of the heathen systems. It did not seek to confine truth to the priesthood, it proclaimed one God, it forbade idolatry, and it established the place of all visible things by declaring that they had been created out of nothing. On the other hand, it was national, and it lacked love, not only the love of man for man, but the love of man for God. M. Lamy continues:

WHEN CHRIST CAME.

Then it was, when all the philosophies and all the religions had shown themselves powerless to explain life and command duty, that Christ appeared. All at once, the two forces, faith and reason, which from the beginning of the world had been trying separately to find the right path, and had ever been straying from it, came together. By the light which he affords, faith is able to find itself on reason, and reason to grasp the certainties of faith. All that the greatest thinkers have conjectured respecting the divine nature He affirms. All that they have seen in glimpses respecting the destiny of man is brought into the light of day. He attacks all idolatries at once by announcing a religion which if it is true, convicts them all of falsehood. . . . It is the divine goodness which Christ finally assures the world. Goodness it was—a goodness whose immensity almost renders it incredible that led the Deity to become man that He might instruct men.

"BACK TO THE CATECHISM."

It is no paradox to say that the most anomalous feature of the American Protestantism is just the one thing which is most logically distinctive of its inner spirit. In spite of its multitudinous forms it has a common soul and a common life. From the spurious Anglicanism of the Episcopalian, High Church or Low, to the extremist vagaries of the members of the Methodist Church South seems a far course to travel; yet it is spanned by the common method and the practically common ideal of the Sunday school. It is in the Sunday school we learn how all these jarring varieties of Dissent—even High Churchism is a sort of Dissent for the true student of history—spring from a common stock, how they have their root in the original sin by which they first dared to cast out the old creed. The American Protestant "Morning Service" one can understand; but though you find Protestantism there it is not yet the characteristically American kind. It has its notes. Who is not familiar with them? The congregation well groomed or bonneted, according to their sex and the order of the months, the preacher with his large discourse, inevitably topical and of the season even racy, the impromptu address to the Almighty of the more extreme sects—an address not less topical in its degree than the sermon itself and as suspiciously redolent of the study—the choir, the depressing hymns with their dearth of real poetry and their theological aspirations comic ally at variance with the prevailing millinery—all this one looks for as a matter of course.

It has been close to us from our boyhood; no effort of the mind's eye is required to reconstruct it at will. It is American, if you will; but it is not distinctive. You will find the very same thing in the popular Protestantism of the "Mother Country" from which this form of religion, in common with our own "Papistry," was brought hither in ships; but if you wish to behold the function in which our American Protestantism guilelessly lays bare its soul you will be obliged to attend the Sunday school and follow the bewildering methods of the Class in catechism. It is there that American Protestantism speaks. It has spoken there since the Puritan was dominant in the land, always with a strange irony that compelled it more imperiously from year to year to follow the path of its own logic until to day it dis-

covers that it has no catechism to impart.

We have been led to make these remarks after reading an informal account of the proceedings of the Worcester Conference of Congregational Churches held not long since in Wakefield, Massachusetts, and the reports of a similar meeting held more recently in Providence. The one topic that engaged the minds of the clergymen assembled at the Wakefield meeting was the training of the child in Church doctrine. It seemed to be generally agreed that the Sunday School, in spite of its great social prestige, had somehow failed to do its work. Not a few of the speakers, it was curious to note, were disposed to look on that institution as a piece of antiquated machinery.

Dr. Doremus Scudder of Woburn even ventured so far as to invite the members of the Conference to learn a parable from the fig tree of Catholicism. The Catholic Church's fidelity to her children, her concern for their spiritual training, was the ideal he made bold to present to the troubled minds of these perfectly sincere exponents of New England Congregationalism. He said, of course, that the "Catholic seeks to bind the child to the Church, whereas the Protestant would tether him to God" which sounded well and had the true old-fashioned ring about it, no doubt; but it only went to prove that the zealous doctor had imbibed hazy notions, as Congregationalists always do, from his New Testament reading. There were a few conservative souls who thought they should return to the Catechism. For a while it seemed as though that element would win the day; but the "party of progress" triumphed in the end.

New England Congregationalists and Protestants generally are not likely to return to the Catechism. Witness the deep-seated discontent everywhere against the blasphemous teaching of the Westminster Creed. That school of religious thought was definite and clear, but it could not last; and now there is a cry for "revision." What will they revise we ask, and where shall they discover a touchstone of authority? Protestantism can never retrace its steps any more than Catholicism can. In the realm of ideas the clock is never put back; the sun will not stand still upon Gibeon, nor the moon over the valley of Ajalon. The difficulty lies further to seek than the date of the Westminster Confession. It is a weariness in a Catholic editor to be obliged to say it, but a religion which bases its creed on a series of denials cannot last, however laboriously it may revise its formularies. As a fruitful soil it will soon be exhausted; and American Protestantism, we half suspect, was exhausted long ago. We Catholics see the arid waste to-day, and we hear the few voices that still cry in the wilderness.

"Truth," says Geoffrey Chaucer, "is the highest thing a man may keep." It is the highest and surest thing a "religion" may keep. It is the boast of the Old Faith that it has never blotted out one jot or tittle of the original deposit though the "advanced" cried themselves hoarse in protest. Protestantism has been letting it go bit by bit in the Old World; but in the New it suffers it to disappear in mountain falls and landslips. And the mountains that are thus turned adrift, not by infidelity on the part of their appointed leaders, or by sinful befalls of trust necessarily, but by the sheer force of the solvent which has been silently at work for so long—who is to lock after them? Are we Catholics ready to gather them in? Have we the men and women and the schools, both Sunday and ferial, in which we can teach them the "catechism" which is as strangely "new" as it is familiarly "old"?

THE PROPAGATION OF THE FAITH.

This is the work our Lord came on earth to forward, and which He entrusted to His apostles to continue. All the members of the League or Apostleship of Prayer are apostles, and are specially called on to do this work, not by preaching, but by their united prayers and good works. During this month they should strive by all the means in their power to propagate the true faith. Protestants spend money by millions, but their missions are failures; they pay, but do not pray.

Prayer sustains the missionary who often is alone in a foreign land surrounded by all sorts of privations. Prayer sustains him when he is called upon to give up his life, and become a martyr. See the countless multitudes who have willingly died in the last few months in China! The papers make but little note of them. But Heaven receives them among the saints. Less than two months of the century remain; let us commence at this the eleventh hour, and labor well and we will receive the same reward as those who have borne the burden and the heat of the day. With the organized effort of the League who can estimate the number of souls who will be reclaimed?

In silence and quiet the devout soul goeth forward, and learneth the secrets of the Scriptures.