LONDON, ONTARIO SATURDAY, OCTOBER 20 1906

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"SPRINGES TO CATCH WOODCOCKS."

Why our friends wno are averse to dogma should not screen their own special brand of dogma from observation is a mystery to us. We can bear with men who are averse to our beliefs. but that they should go out on the housetops and command us to yield up our dogmas for theirs is a severe test of patience. One dogma in favor with our friends is that it matters not what we believe if only we do what is right. Without dwelling on the obvious ab. surdity of this proposition, and pointing out that truth is a fact with intrinsic value, despite the errors of men concerning it, does it matter, we ask, whether we adore Christ, saying with St. Peter : " Thou art Christ, the Son of the Living God," or whether we blaspheme, Him saying with the Pharisees: "We do this because Thou being a man makest Thyself God." If God came upon earth and proved that He was God, then His revelation must be accepted in its entirety-not parts, but all of it. For reason stultifies itself when it declares that truths which God has revealed are of so little import that they may be disputed and denied. The Lord is not only the friend of the poor, the refuge of the oppressed, but He is the Beloved Son Whom we are mmanded to hear. We have to hear just what He teaches. And it seems to us that they who want a creedless Christianity sit within a helmless barque, driven over the waters of phantasy and caprice, not infants crying for the light, but men whose wills

ANOTHER DOGMA.

are bondsmen to the dark.

Another dogma is the Church cannot keep step with the times. These wenderful times! She has, however, seen many generations come and go, has worn many kinds of dress, and has heard undismayed many threats and seen many men digging her grave. But she lives to-day with vitality undiminished. This is a curious problem to non-Catholics. But the history of the past should have a restraining infinence on the would-be prophets, and cause them to wait and see if the Church that has coped with the civilization of ages agone, and survived, shall fall before our own. Another thing worthy of attention is that some very distinguished men do not see this generation in the light of a slayer of the Church. As proof we might quote the testimonies of Catholic saints and scholars, but we suppose it would be better to adduce something more "up to date." Now Mr. Mallock, a non Catholic, conversant with the spirit of the age, its aspirations, its thinkers, may be given an attentive hearing. A few years ago he wrote in the Nine teenth Century that: "If the Christian religion holds its own at all times in face of secular knowledge it is the Christian religion as embodied in the Church of Rome, and not in any form of Protestantism that will survive in the intellectual contest. . . Chris tian doctrines can neither be defined nor verified except by an authority which, as logic and experience prove, Rome alone with any plausibility can claim. Rome has a unique capacity for defending the Christian faith, and, without being false to any of its principles, turning modern science into its principal witness and supporter."

POINTED REMARKS.

Dr. Arnold put it neatly when he said to a parent who asked him what benefit the study of Latin would be to a boy when he would never use it. "The question, sir," he answered, " is not what your boy will do with Latin, but what Latin will do for your boy.' And in one of the letters of the Self Made Merchant to his Son we read "I've learned," says the hard headed man of business, "that the better trained they are the faster they find reasons for getting their salaries raised. The fellow who hasn't had the college training may be just as smart, but he's apt to paw the air when reaching for ideas." And to the question: " Does college education pay?" he answers : "You bet it pays. Anything that trains a boy to think, and to think quick, pays. College doesn't make fools: it develops them. It doesn't

make bright men: it develops them." And we saw somewhere an educator prefers his liking for classical training

The Catholic Record to early specializing in natural sciences

"I should much prefer to have my boy know how to scan a page of Homer than how to skin a cat."

OFT REPEATED ADVICE.

To a subscriber we beg to say that Leo XIII., in an audience granted on the 13th December, 1898, to the Cardinal Prefect of the congregation of In dulgence and Sacred Relics, has granted to all the faithful of both sexes who piously and devoutly read for a quarter of an hour each day the Holy Gospel. the edition whereof is recognized and approved by legitimate authority, an indulgence of three hundred days for each reading thereof; and to those who shall have continued the above reading each day for a month, a Plenary Indulgence on any day within the month when they shall have approached the Sacraments of Penance and Holy Communion: offering their prayers to God in accordance with the intention of his Holiness. The people ought to read the Word of God. It stirs the heart, preaches morality by parable and example and is the most abundant source which ought to be left open to everyone to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times.'

THE OLD FAIRY TALE.

The story that before Luther's time the people were deprived of the Bible, need not be commented upon in these columns. It has been relegated to the region of fable, and no writer of reputation alludes to it save as a proof of the interest that some of us entertain for fiction. The fact is there were over half a hundred editions of the Bible published in different languages and with the approval of the Holy See before the time of Luther. D'Aubigne says otherwise; but he, so far as his tory is concerned, is in Anthony Fronde's class. Dr. Maitland, not to quote others, tells us that during the Dark Ages" the Scriptures were more accessible to those who could use them-were, in fact, more used-and by a greater number of persons than some modern writers would lead us to suppose. In obedience, then, to the Holy Father, let us read the Scriptures. We may well be proud of the zeal of our forbears in the faith for the preservation and dissemination of the Bible, but better far is it to emulate by our daily reading their love of the

THE CONVERSION OF SCOTLAND.

HOW IT CAN BE EFFECTED. By Dom Columba Edmonds. O. S. B.

The following is a paper read at the general conference of the Young Men's Societies of Great Britain, held at Dundee, August 4th, 5th, and 6th,

Our spiritual guides not unfrequent age; that we must be up and doing. Whether we realise the fact may be open to question. Judging from obit would seem that we are but gradually shaking off the notion that our only concern is with Catholics.

True, the constant leakage that is going on, especially among our poorer ambers deserves most earnest attention; but is it not apparent that one of the most effectual means of checking our losses is to do all we can to bring into the Church those outsiders among

whom our people's lot is cast?

It has been constantly pointed out that so long as non Catholics are in the majority leakage is inevitable. Convert the masses, and our losses will virtually cease.

The object of my paper is to indicate some of the principal means which may be employed in order to discharge our

duty in this all important work.

Scotland deserves our special attention because the field here is of great extent, and the laborers in the harvest are comparatively few.

Let us star with a few facts bearing

on the religion professed by the major ity of Scotsmen. By Act of Parlia in 1560, Papal jurisdiction was formally rejected in Scotland. Up to that time this kingdom had been Catho lic, true to the inheritance bequeathed to it by St. Ninian and St. Columba; mited, as the rest of Christendom, to

But, alas! Knox and his fanatical adherents determined to break with that glorious past, in the same way as the apostate Luther had done in Germany, and the lustful King Henry in

Knox and his party began their so called reform by scattering the stones of the sanctuary, and by endeavoring to exterminate the priesthood. A new creed was devised for the new "Kirk of God," and all distinctive Catholic observances were swept away by the "First Book of Discipline."

Then Andrew Melville came upon the scene. He completed the work which Knox had begun, and organized Kirk Sessions, Synods, and General

Contrary to the wishes of the Pro-

testants, the system of Episcopacy was introduced into Scotland by King James in 1610, and shortly afterwards Protestants in general, and their

the five articles of Perth were enforced The subsequent attempt of King Charles to foi t a liturgy upon Scottish Presbyterians egregiously failed, and led to fresh and more serious disorders.

The formation of the Covenant in 1638 marks an eooch in Scot and's struggle against prelacy and liturgy.
With the advent of William of Orange, Presbyterianism vigorously reasserted And finally the Act of Security of the reign of Queen Anne, guaranteed to Scotland "in all succeeding ages"

In the course of its comparatively short existence the Kirk has had many conflicts from within as well as from without. Heresy of its nature tends to disintegrate, because it bears within

Presbyterian Church government and

itself the germs of death. Knox had intended that his Kirk should be independent of the Crown, not only in the examination and institution of its ministers, but in the administration of patronage also; that is to say, in the presentation to vacant

for freedom in this matter lasted till the year 1874. These internal conflicts gave rise during the Eighteenth Century to the formation of several inde pendent bodies, and it was the amalgama tion of these that led to the creation of the United Presbyterian Church.
In 1813 the Established Church

suffered a stunning blow from the "disruption," involving as it did "disruption," involving as it did the exedus of 400 ministers and the inception of the now famous Free Presbyterian Church. The details of the unification of the United and Free Churches, and the subsequent litiga-tions, are too fresh in our memories to need comment.

I have refrained from taking into consideration the Scottish Episcopal Church. Suffice it to say, this body has absolutely no connection with the ancient Church of this land. Episco nalianism owed its existence in Scotof the Stuart Kings, who imported it from England.

To turn to the belief of Presbyterians. In 1643 certian Scottish and English Presbyterian divines assembled at West-minster and drew up a declaration of belief known to this day as the "West minster Confession." It was fully accepted in Scotland, and has ever been regarded as the authorised summary of Presbyterian doctrine. Its heresies re manifold, but chief among them is repulsive Calvinism which destroys the free will of man and upholds a false

But a great change has taken place in the Presbyterian mind during re-cent years. If we exclude the small number of adherents of the Free Church, hardly anyone is now to be found who accepts the Confession of Faith in its original plain and literal Modified interpretations have been accepted by means of Declaratory Acts in almost all the bodies which exist apart from the Establishment, and in the latter, measures are in contemplation which will free the minds of re sponsible members from the obligation of pledging themselves to accept a Con-

ession in which they no longer believe.

Another fact, significant of the change of tone in the Presbyterian onange of tone in the Fresbyterian mind, comes to us from the United States. Not so long ago the American Presbyterian Synod declared, contrary to the words of the Westminster Confession, that the Pope is neither "anti-Christ" nor the "Man of Sin." A

somewhat refreshing discovery With this approach to ortholoxy on the one hand, on the other there been an increase in the spread of the rationalistic spirit, which manifests itself in the whittling away of the plain words of holy Scripture, ending in some cases with a virtual denial of the moreover, of the divinity of Our Blessed

Associated with the spread of ortho doxy, there is a movement going on among Presbyterians deserving of special interest, if not sympathy. Irefer to the High Church party. The men who are its pioneers are doing a work we cannot do. They are causing Scotsmen to become familiar with Cath olic Principles in music, art, doctrine and ritual.

This modern revival presents to us Catholics the most hopeful side of Twentieth Century Presbyterianism, for it is from this section we have of late received our most distinguished onverts in Scotland.

Any day of our lives we may meet with Scotsmen professing to follow one of the varying forms of Protestantism, and we must be prepared to exercise our anostolate towards them.

Now, we who belong to this society know full well there is nothing so gran or so glorious, nothing so beautiful, nothing so honorable as to be a Catholic. We should also be convinced that a rule, the non-Catholics we mee are sincere and anxious to do what is

It is their misfortune rather than their fault that they are deprived of the Catholic heritage. In any case, we must not be indifferent as to whether they enter the Church or remain out-side. None of us couch None of us ought to say with "Am I my brother's keeper?"

I referred to this as a missionary age Now, the work of a missionary is not confined to the priesthood. Priests, it is true, have special duties in spread-ing the faith, but laymen must co-

operate with them. Each Catholic, and, above all, our

young men in particular, regard priests with some degree of misgiving, especi ally when they have never been brought into contact with them. The office, the workshop, the inner family circle are usually closed to priestly influence.

In these cases we have to rely on our "unordained apostles," as our young men have sometimes been termed. They can do untold good in spreading a knowledge and a respect for the faith we value so highly.

HOW THE PROTESTANT REFORM-ATION WAS BROUGHT ABOUT.

Written for the True Voice by Rev, Charle

We have seen how Luther, under the pretence of attacking some abuses ex-isting in his day, had gradually been emboldened by his success in arousing popular passions, and had proceeded so far as to proclaim an entirely new scheme of salvation, which, as he admitted, had never before doctrine of the Church. He claimed that he had been taught his Gospel di rectly by Heaven, and that he had been commissioned to preach to the people that his was the only means of salvation. How did he succeed in gaining tral Catholic faith, and accept him as the reformer of the old religion? This we are now briefly to explain.

First, we must remember that he

did not begin by preaching openly a novel creed. He claimed at first only to be the spokesman of many Catholics, clergy and laity, princes and people, who complained of some scandalous ex tortions of money for pretended holy purposes, which were said to enrich Rome and the Pope at the expense of Germany. This complaint stirred up passions the more violently because the preceding Pope, Julius II, had rescued Italy from German domination. The Germans nourished a grudge

against the Popes.

Luther complained also of abuser which happened to be connected with the preaching of an indulgence; and he but gradually made bold to attack the doctrine itself. Many causes were conspiring at the time in Germany to alienate its people more and more en-tirely from the See of Rome.

There was first the Humanist move-

ment. This had arisen from the influx of Grecian teachers of literature, who had come West in large numbers especially when Constantinople was cap-tured by the Moslems in 1454. The en thusiasm created by them for the study of the ancient classics had infatuated the educated generally with admiration for pagan ideals, and substituted the love of elegant language for the former appreciation of Christian truth. It had fostered a worldly spirit, even among the clergy, and had made the implicity of former ages contemptible. Pride of intellect is most unfavorable

endence of the judgment. A large portion of the Humanists elcomed Luther as their champion in he cause of intellectual freedom. wrote to him to express their pprobation and to promise support for is attacks on Rome. Janssen says of hem: "In their struggle against reliable contemporary of Luther the both breaking their solemn vows, wh same author aids: "With their lips they had taken at the sacred altars. and their pens, the Humanists fought unweariedly for Luther, and idisposed the hearts of the laity towards his cause. They attacked the prelates and theologians with all manner of abusive and derisive language, accused them of covetousness, pride, envy, ignorance and coarseness, and said that they only persecuted the innocent Luther be selves, and because he had sufficient andor to speak out the truth in oppo expecrites. As these Humanists, bedes being shrewd and gifted could also use both spoken and written anguage with eloquence and skill, it easy matter for them to excite pity and regard for Luther among the aity, and to make out that for the sake f truth and justice he was persecuted by a set of envious, grasping, unlearned clergy, who, living themselves in idleness and debauchery, endeavored to get money out of the poor silly people by working on their superstitions." (V. iii. p. 101.)

Unfortunately Erasmus, the greatest cholar of the day, though he never became a Protestant, wrote most enthusi tically in commendation of Lathertil e found out the further purposes of the eresiarch. He and his fellow-Human ists were like the Higher Critics of to day, many of them being Rationalists rather than Christians; some of them even questioned the immortality of the It was such men who the liberator of the human ind from the slavery of religious auth

ority.
No period in all history could have been more favorable to the rapid spread of novel views among the learned classes. and in the awakening minds of the con mon people, than was the first half of the sixteenth century. The late inven-tion of printing had created an extra ordinary ferment of thought, and Luther eagerly seized upon the press to address the whole German nation. His style was powerful and most popular unsparing in denunciation of wrong and

by side with them appeared thousands wife while his first wife remained marof leaflets, satires and pasquils, which struck at all existing institutions of Church and society. In no other period of German history did revolutionary journalism acquire such importance and sible to you to abstain from this importance and sible to you to abstain from this importance. such wide circulation as at that time. Crowds of adherents flocked round Luther, not from any preference for his religious opinions, but, as Melancthon explains, because they looked upon his as the restorer of liberty, under which ness has therefore in this writing the name each one understood the removal of whatever stood in his own way, and the attainment of the particular form of happiness he individually wished for by no other motive than the love of destroying. By speech and by pen they labored for the destruction of social order, and undermined through all classes of society all respect for the inward restraints of religion and

conscience, and the outward control of the law." (ib p. 101.)
The party of Luther was immediately increased by the easy morality im plied in his doctrine. If faith alone can save us, then there is no more need of confession, of fasting and pen ance to obtain pardon of sin, no need of sorrow and reform of life. No more good works were demanded, for all our acts, even the best, were only new sins. No more accountability for our actions; for we are not free in our choice; if God mounts the soul, Luther said, He rides it to Heaven; but if the devil bestrides it he rides it to hell. Yet there is no fear of hell for anyone, if only he believes firmly that Christ has paid the full ransom for his individual sins, they are all covered by the cloak of His merits and at death that man goes straight to heaven. All this followed of it taught explicitly in his work "On the Slave Will

Another seduction was the free scope given to the human intellect; for each one was to read the Bible and judge for himself. It was like a general intoxi-cation of passion and independence. And all this was declared to be not only a safe way, but the only safe way

to eternal happiness.
All that remained to be done in order to complete the total separation from Rome was the favor and co-operation of the temporal princes. To secure this, Luther offered them the seiz ure of all the churches and monasteries of their respective lands, with the gold and silver ornaments and precious d rich vestments that the piety of many ages had besto wed upon the worship of God. Wheresoe'er Lutherism was accepted by the rulers, all those treasures were eagerly seized by them to enrich them and their friends. And once possessed of church lands and other property of the kind, the princely robbers found it to be their interest to foster and maintain to restore their ill gotten goods.

In a couple of years the demoralization was complete. On March 28, 1523, Luther issued an appeal to the Grand o the spirit of faith and submission to Master of the Teutonic Knights, urging him with all the religious of that order to set aside their sacred vows, contract sacrilegious marriages and divide the monastic lands and treasures among themselves. He added: "I have no doubt that many Bishops also, many abbots, and other ecclesiastical dignitaries would marry if they were not afraid of being the first." Most of scholastic learning and ecclesiastical the Knights yielded to the temptation authority the latter (the Humanists) welcomed this audacious reformer, and entered the lists for him." Quoting a self married a nun, Catherine Bora, both breaking their solemn vows, which

torrent of impiety was poured forth over the land; the in his followers is well exemplified by what he admits had taken place in his own person. For he wrote that, while a Catholic, he had passed his life in austerities, in watchings, in fasts and praying, in poverty, chastity and obedience, but after his change of religion he declared that as it did not depend upon him not to be a man, so neither did it depend upon him to be without a woman, and that he could no longer forego the indulgence of the vilest natural propensities. Meanwhile he was ill at ease in his inmost heart. He wrote this frequently to various friends. To one he says: "Many people think, because in the intervals I am cheerful in my outward bearing, and I live on a bed of roses, but God knows what my real life is." He was incessantly at war with his conscience, and, according to his own confession, he sought relief in those fits of despair which often frightened his friends, in incessant drinking, in card playing and conviviality or else in ontbursts of vindictive fury against the Church, its teachings and institutions, especially against the Pope.

For the last fifteen years of his life he usually passed the evenings at the Black Eagle tavern of Wittenberg, he conversed over the ale jug, with his boon companions, Melanch thon, Armsdorf, Aurifaber, Justus Jonas Lange, Link, Staupitz and others. Two of these published select morsels of this Table Talk, "Tish Rede," which their vile tastes admired; but the book reveals in Luther's a heart, so coarse, so corrupt, so lustful, spiteful proud, resentful, etc., as to revolt and orrify the reader. Happily the Eaglish language has so far refused to re produce those profanities, except in brief extracts and expurgated editions. His language against the Supreme Pontiff is like the ravings of a maniac much further he would have dragged down the standard of public morals if he had lived longer we do not know, Each Catholic, and, above all, our young men, must do something towards the conversion of Protestants. It may Lutheran books was enormous, and side Landgrave of Hess to marry a second

sible to you to abstain from this im-pure life, we wish you were in a better state before God. . . . But, after all, if your highness is fully resolved to approbation of us all, in case of necessity, concerning what you desire," etc. The lengthy document is printed in full in an appendix to the History of the Reformation by Bishop Spalding. It is signed by Martin Luther, Melanch-thon, Bucer and five other leaders of

the new religion.

Here are facts enough about the origin of Lutheranism to show that its author was not a man of God, and his work was not the work of God. sent members of the Lutheran religion because they have been born three hundred years after his death. The majority of them do not know these facts nor even the early tenets of their sect. But once they know better, they must return to the one Church of Christ if they wish salvation, and it is not barshness but charity to tell them so.

A CASHEL PRIEST HONORED BY THE POPE.

Dublin Irish Catholic, Sept. 29.

The congregations at Cappawhite at both Masses on Sunday, 16th inst., were addressed by the Rev. Dr. Treacy, P. P., Dixie, Toronto, a native of Cappa-white who said: "I had the honor of a private andience with His Holiness Pope Pius the X. on the 5th inst., and took rus the A. on the 5.h inst., and took advantage of the occasion to present the literary works of your parish priest, Father O'Keeffe, to His Holiness. These were 'Moral Discourses,' 'Sermons at Mass,' and 'Self-Teacher of Music and Singing.' The Pope inquired from if the green parter had been able. of me if the good pastor had been able to write these books and still be able to perform his parish duties. I replied, 'Yes, your Holiness; and you will see by the criticisms of the high ecclesiastical authorities given in the books, notably, Cardinals Newman, Manning and Vaughan, and also Archbishop Croke how strongly they are recommended to the public. The Pope then care to the public.' The Pope then carefully examined them and the criticisms. The Musical Chant, said he 'is a most important subject in our time, and one which I deemed necessary to write about recently in an encyclical letter addressed to the Universal Church. Tell him from me that I bless him, and his works, his family, and his parishioners; and to show my approbation, I hereby give the Apostolical Benediction. He then took his gold pen and with his own hand (which he He then took his gold rarely does) wrote the following-'Diecto filio ejusque operibus Apostolicam Benedictionem ex animo impertimus. Pius P. P. X.' (Translation- To our beloved son, and to his works, from our soul, we impart the Apostolic Benediction. Pius X., Pope.')"
Father O'Keeffe then ascended the

altar and said :

My Dear People-I desire in my own name and in yours to thank the Very Rev. Father Treacy, P. P., Toronto, for the great and unexpected favors which he has so kindly brought to this, his native parish, from Rome, from the Sovereign Pontiff, the Supreme Visible Head of the Catholic Church. And without my asking, he has voluntarily brought these favors. honor for an author to have his books presented to the Vicar of Christ, and to have the Pope himself sign with his own hand the Apostolical Benediction the author : and still more, through them, do I rejoice that a child of this parish has brought from the Pope a essage that I should impart message that I should impare the Papal Benediction also to all the members of my parish. In writing these three books, "Moral Dis-courses," "Sermons at Mass," and the "Self teacher of Music and Singing," I spent almost all the spare ments of a busy missionary life for five and thirty years. Night and day I worked at this labor of love, and often thirteen hours out of the twenty four. And three years and a half of that time Providence ordained that I had to work over a guano store. God gave me strength to do so, and I leit that I was working, and that I should work for the salvation of souls both far and near; any gold or any earthly honor could not pay me. I yearned to cast the bread upon the running waters. I wrote exclusively for the honor and glory of God. For, as the Psalmist says, "Not to us, O Lord, not to us, but to Thy Name give glory." The Saviour condemned the man that buried his talent, in a napkin in the ground. He forbids us to hide our light under a bushel. And He says, that all who see your good work may glorify their Father Who is in heaven. As I have often preached to you, and as I have written also in my books: We have nothing of good but what ne sarily comes to us from God. therefore, be ignorance and pride to ourselves as coming from ourselves. All we can claim as our own is our sins; and we should do penance for them, an in all humility make reparation to God for them. I have only to add that words fail me to express my heartfelt gratitude to His Holiness for the great which he has graciously bestowed upon

me and my parishioners.

Father O'Keeffe then gave the Apostolic Benediction, the whole congrega-