Catholic Record. "Christianus mihi nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century,

## VOLUME XXI.

## LONDON, ONTARIO, SATURDAY, OCTOBER 7, 1899.

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### A NATURAL RESULT.

A glance at the effusions of many of our ministerial brethren remind us of what Luther said of the preachers of his day. "All other trades," he says, " have their preceptors and masters, of whom we must learn likewise order and law, by which we must be guided and led. However, the Holy Scripture and God's word must be subjected to everyone's vanity, obscurity and presumption : and permit itself to be domincered, distorted and interpreted as everyone understands and wishes according to individual ideas. Therefore so many ranters, sects and scandals.

#### UNITED IRISHMEN.

Messrs. Redmond and Healy are going, rumor has it, to bury the hatchet. It will be very edifying indeed to behold the eloquent Redmond and the gentle-voiced Timothy dwelling in unity. They may have done so from the very best intentions, but it seems to the ordinary observer that this fusion of interests and fraternal charity may have been caused by the establishment of the United League.

If these gentlemen had had any regard for the old land we should have been spared the bickerings and miserable revelings and dissensions that have retarded the progress of the Irish cause. This sudden manifestation of brotherly love may do them much good spiritually ; but it comes too late and too suspiciously to aid them politically.

#### BIGOTRY RAMPANT AT THE PORT.

Port Stanley is, if we may rely on the issue, the camping ground of a prime lot of lay and clerical bigots. It seems that our good brethren who live in that delightful section of the country have cultivated bigotry assiduously, and according to all accounts very success We are, of course, always pre fully. pared for manifestations of prejudice in Oatario; but never in our most pessimistic mood have we imagined that the contemptible tactics now in vogue at Port Stanley would ever be resorted to by individuals who are presumably believers in Christianity.

We blush to record the facts of the case, but justice to Port Stanley and its dispensers of the Gospel compel us to chronicle them. A Catholic doctor of the place has been hounded down by the bigots because there "must be no Papist doctor in the Port." All the Home Rule, Canadians knew they

cheer and to sustain and to console another sign of his unsound mental is prompting them, and in their unrest gentleman who does not know that they cry out with Newman, the converts' model, 'Lead kindly light, amid cogniz; that there are an infinity of the encircling gloom. Lead thou me things above it. It must be weak inon.' It is altogether likely that such deed if it does not see this far." Pas as they would attend a mission given cal, of course, was talking to the norfor their special benefit, and that they mal man, and not to the babbling would thus become enamored of the blasphemous idiots who would make beauty and the grandeur and sweetness and the sanctity of Catholic doctrine and worship.'

We hope the Fathers may reap an abundant harvest. A great many of ual yclept Christian minister is a sign our separated brethren are kept out- of the times. Decent pagans have dejudiced as expositions of Catholic doctrine.

the claims of Catholicity must come to lawyers and his own profound observa the conclusion that it is of God. We tions. ask them to lay aside their preconceived notions about us, to give our side of the question an attentive hearing, and we have no fear of the verdict.

## HON. EDWARD BLAKE.

The Toronto friends and admirers of der him a public reception on Oct. We hope it may be a right royal one, because there are few Can- had its say about Ingersoll's character, adians in public life to day who have a his ability, and his life-work ; and greater claim to our consideration and a more just title to our respect.

No matter what our political views life-services of the distinguished Canadian. His country's good has been

the aim of his efforts. His magletter of Observer, published in a recent nificent talents were, as we know, given lavishly and unselfishly for Dominion, and coupled with them was respect of his bitterest opponents. Reserved he is, lacking in magnetism, they say, but they who are his confidents tells us that under the cold exterior beats a big, warm heart that has love for all that is not ignoble. Daring his active career in our Canadian parliamentary life he never had recourse to the shifty tricks of the politi caring nothing for the likes or dislikes of the multitude. And when Edward Blake bade farewell to Canada. and threw himself into the fight for which Ingersoli came to preach.

had lost a man great in ability. in

they are seeking for something to thinking - which by the way is them in life's pilgrimage : they are condition - will preach the new Gospel when stripped of all their rhetoric, aiming at a higher life. God's grace that is based on the hallucinations of a their pungent phraseology, and their the farthest reach of reason is to rereason the judge of revelation, and undertake to teach what God must say when He speaks to His creatures. The notice taken of this individ

side the fold because they have been clared that it would take a God to misled by their spiritual guides, or be. guide them aright. They were earn cause they have taken the fables and est and energetic in their search after fairy tales of the ignorant and pre- truth, and were quite the equals of the his political controversies, Col. Ingersoll was at the most a glorified stump-Detroit preacher in mental ability, and speaker-precisely the sort of person yet they failed to attain what Wilmot is to please the fancy and tickle the ears The impartial man who investigates going to do with Vedas, speeches from of a miscellaneous crowd, but with nothing in his utterances to convince or seriously concern a thoughtful man.

A REMARKABLE ESTIMATE OF

### INGERSOLL. Ave Maria

The comments evoked from the press by the death of Robert G. Ingersoll

furnish interesting data for a study not only of the life and influence of the deceased agnostic, but of the atti-Hon. Eiward Blake are going to ten- tude of the public toward the apostles faith are very different things, and they appeal in very different ways to those who hold them. A political tenet who preach the gospel of which Col. Ingersoll was the prophet. Every publication issued in this country has is ephemeral : it is subject to modifica tion, to chauge, to abandonment altogether. It takes no hold upon one's deeper nature. It is like the clothes every possible tone and half-tone in one wears or the fashion one adopts. the gamut of human praise and blame Its nature is utilitarian, or at the ut-

has been struck. On all sides has been manifested a desire to credit the may be we cannot but appreciate the dead blasphemer with intellectual honesty and a fair measure of the natural virtues-marital and parental affection, kindness, loyalty to friends, etc., etc.

of human consciousness. They touch the heart, the sympathies and the emo-As to the principles-if we may s tions. They lay strong hold on life it. dignify them-for which he struggled all that stood for progress of the so strenuously, they have been generself, and they are the chords to which all being can be made to vibrate with ally ignored by the secular press. Indeed, representatives of the sectarian a passionate intensity which nothing a sterling honesty that commanded the clergy (of whom Mr. Ingersoll used to complain drolly that they were crowdgive his time, his money, and the labor ing him off his platform, ) and the editof his brain and hands; but for his re-ligious faith he will lay down his life. or of the Cosmopolitan, who seems to be laboring under the erroneous notion And this is so because religion is not that he is a Catholic, were alone in pronouncing Ingersoll's work good, and in declaring that the world was better for his having lectured. From every possible angle of vision, by writers of various shades of belief or scepticism, the career of this unfortuncian. He fought his opponents in ate man has been scrutinized - with manly, fearless fashion, dealing with what he considered principle and ough unanimity of judgment to prove triumphantly that agnosticism has taken no deep root in America ; that people realize the chill, hopeless, bar ren, paralyzing nature of the gospel

Of the many estimates of Ingersoll's

truth: they are groping in the dark: Bay. Mr. Wilmot, who believes in free wit and racy humor. That was all. He had none of the scholar's thoroughness and the scholar's sobriety of thought. His controversial addresses often rather unsavory jokes, exhibit absolutely nothing that had not been advanced a hundred years before Col. Ingersoll was born. His criticisms on the Bible were mainly taken from the writings of Thomas Paine; his "arguments" against the truth of revela-tion have been the common property of infidels for centuries. He added nothing whatsoever to the literature of the subject nor to the strength of the agnostic position. All that can be styled his own is to be found in the bits of declamation, the flights of rhetoric, the neatness of expression ; and also in the gibes and jeers, the ludicrous similes, the irreverent stories and the pointed ests with which the old material was seasoned and made for the moment to appear original and startling.

In his religious controversies as in

It is, indeed (and this is the first point

that we wish to make), the very

manner of his polemical addresses that

must lead an impartial critic to con-

demn him. He attacked religious faith in precisely the same spirit and

with precisely the same free-and easy

manner that he showed in attacking

what he regarded as political error.

Yet political opinions and religious

most intellectual. Religious faith, on

the other hand, is first of all a strong

conviction that is above and beyond

mere reason and expediency. Its roots strike down into the very depths

For his political belief a man will

the handmaid of one's casual hours, - a

thing that one takes up and looks at

superciliously and only half adopts

Its sway begins for most of us with

consciousness itself : its memories go

back to earliest childhood ; it is a fun

damental as the thought of home, of

family, of country ; and as the years

go by, each one as it departs gives to that faith a deeper meaning, in link-

ing it with all the mysteries of life and

else can call to life.

death-of joy, of hope, of loss, of sorrow, and of consolation. The faith of a believer, then, is not a part of his material life alone : it is the sanctuary of his soul, and redolent of all that is sacred and intimate and tender. waded through, one strikes us as dis And this is why we could not pardon Col. Ingersoll for the manner of his propaganda, even did we share his unbelief. The religion that he mocked, impossible hypothesis. It seems to give away the whole case of Christianthe ancient faith on which he cracked ity. It not only concedes intellectual his jokes, the Book over whose marvelhonesty and moral uprightness to Mr. lous pages he was wont to utter loud Ingersoll, but it grants, for the sake guffaws, were to many millions the most precious, the most wonderful, and the most beautiful possession of their lives, - the source of all that was good upon the existence of God, the divinity and spiritual in them ; a refuge in distress, a comfort in adversity, a guide and an inspiration throughout their whole existence here on earth. of crafty priests ; and that the alleged Now, if Col. Ingersoll honestly and foundations of our faith are purely conscientiously believed that it was his duty to shake their faith, to refute error, and to tear from them a be thei cepts Ingersoll's principles only the lief that he supposed a false one, then at the very least he should have replainer to show the naked hideousness of his practice. The writer of it is spected the sincerity of their convictions, and have laid his hand upon them gently and with reverence, and not University ; and the medium in which burst into the sacred silence of their devotion with the raucous bellowing of an itinerant stump-speaker and the clowning of a vulgar mountebank. A phrase of Mr. Gladstone here suggests a happy parallel. If one of us possessed a dear and intimate friend whom he had known from childhood rsol up, so that he held his honor as his own, and if he had become convinced that the wife of such a friend was unfaithful and unchaste, he might perhaps, by virtue of his friendship, deem it finally his duty to disclose what he had learned, in order that his friend might cease to be deceived and to be covered with dishonor. He might, we say, feel this to be his duty. But if he did so, how would he begin the revela-Would he not speak with hesition ? tation and regret, and in the most re served and careful language, with all the delicacy of phrase and feeling at his command, and with the most sensitive unwillingness to give unneces sary pain? Or would he slap his who are eager to become acquainted with the doctrines of our Holy Faith, but who are not now disposed to attend our regular Sanday services. The Detroit citizens will revel in the Vedas. The temperament, with a liberal fund of faith in all sincerity, religion is, if

anything, more sacred even than the ment came to him, and as the light of make his public utterances against it his mind looked backward through the in this very spirit-the spirit of one past, there can have been small consowho lacked the finest instincts of a high bred gentleman.

Col. Ingersoll, then, may very fairly be condemned for the methods and the manner in which he chose to perform what he professed to think a duty. But we approach a far more vital part of the discussion when we come to ask how far he was justified in dignifying his performance by the name of duty The man who holds a positive belief. who thinks that there has been revealed to him a great and glorious truth, who honestly regards himself as being in possession of a doctrine whose acceptance will increase the happiness and the contentment of his fellowmen, may well invoke the name of duty. But one who holds to nothing positive, who only can destroy,-and who has naught to give,-what obligation, save that of a sorrowful silence, rests on him? . . . Let us look at this ques-tion from the standpoint of Col. Inger-. Let us look at this ques-

soll himself. If death ends all, if the hope of immortality is a delusion, and if there is no richer, fuller and more glorious existence possible beyond the grave. then this life here on earth is all we have to live, and our one concern must be to fill it full of happiness. We owe no duty to the future : the present is the only thing of which we can be We must in every way seek certain. after what will make that present more delightful; we must not cast away one single element that makes for peace and pleasure and content-ment. But if a thinking man holds this to be the truth, and if he looks about him and discerns the life of men and women as it is, he will at once perceive that to the lives of millions upon millions it is the Christian faith and the Christian hope that bring the largest share of such contentment as they have.

The unquestioning believer never feels the loneliness of isolation : he never lacks the comfort that arises from eternal hope. In sickness and in orrow and at the gates of death his faith supports him as by an invisible hand within his own; while beyond the darkness of the fleeting moment there is always seen the golden giimmer of that eternal promise on which his soul relies forever. Grant, if you will, that he is wrong ; that his belief is a delusion ; that he is buoyed up by unrealities ; and still it is not easy to explain just why it is one's duty to de stroy his faith, to quench for him the light, to cast him shuddering into darkness and despair, to rob him of his only source of consolation. For if this life on earth be all of life, then who shall dare to say that duty bids the utterance of a single word to make it barer, blacker, and more dreadful to endure? So far from doing this, the unbeliever who is animated by a true benevolence should hide his un belief and keep it as a fearful secret for in the preaching of it to the des truction of that faith which gives serenity and happiness there is some thing little less than devilish.

Grant also, if you will that all the doctrines of revealed religion are without authority : yet who can fail to ee that the life which they inculcate at 9 and labors with him for two is the purest, noblest, most self sacri-ficing life that men can live? Mercy and truth and honor and chastity and justice,-all find their most sublime expression in the Book which the be liever reverences. How can it be the duty of a wise, far-seeing man to foul with mockery and cynical contempt the source of so wondrous an influence for good? What have you gained n you have taught the simple minded man to look with doubt and mistrust upon the volume whence from childhood he has drawn his motives for upright, honest, honorable life ? Will you supply an ethical system of your own? This you may try to do, just as did Col. Ingersoli ; for he at times put forth some generalities on the value of good works and of good will toward men ; yet when you have succeeded in destroying that belief which gives vitality to moral teaching. it is never easy to build up a substi tute. And if men begin to find it difficult to accept the doctrine of an omniscient Daity, they will find it quite as difficult to pin their faith to an om-

lation in the thought that in all the utterances of his public teaching and in all the phrases of his fervid elo quence there was nothing that could help to make the life of man on earth more noble or more spiritual or more truly worth the living. Harry Thurston Peck.

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# RELIGION IN ENGLAND.

Some strikingly interesting figures were given recently in the course of a sermon in a church in Liverpool by the Catholic Bishop of Salford (Manchester) on Catholic progress in England during the past fifty years. Here are a few of them :

"In 1841, 649 converts were received into the Church in Lancashire ; last year 2 245 were received. At the beginning of this century the number of Catholics in the city of Manchester was less than 600 and in Salford only a few scores. At the present day there are between 70.000 and 80.000 Catholics in Manchester and 23 000 in Salford. Within the last twenty five years we have spent nearly £400,000 in the Salford diocese on our elementary schools alone. During the same period it is estimated that the Catholic population of the diocese has increased by 113 000. Daring the two last years 2 555 converts have been received into the Church.'

These figures need no comment. They speak for themselves. Bishop also told of a conversation he had with a Protestant gentleman, who expressed the following views, which coming from a non Catholic are certainly noteworthy :

"There are thousands of men and women in England who are living solely for wealth and worldly position, and those luxuries which they confer. Upon these religion is likely to have no influence whatever. But on the other hand there are millions and millions of Protestants who feel that life is rapidly gliding away, who are really anxious about eternity and the salvation of their souls, and whether they are on the right road to Heaven. Yearning, therefore, for certainty, they look for a guide-nay, an infallible guide and teacher. And there is no religion that has such authority to each but the Catholic religion.'

We should imagine that the gentleman who spoke these words cannot very long hesitate about putting himself under the infallible guide and teacher.-N. Y. Freeman's Journal.

#### DAILY LIFE OF CARDINAL RAM-POLLA.

Cardinal Rampolla, the Pope's Secretary of State, is one of the busiest officials in the Vatican. He rises every morning at 5 to discharge his religious duties, celebrate Mass, and prepare for his work by prayer and saying his Office. In fact, if he did not say his Office then he would not be able to catch it up afterwards. He

descends to the Holy Father on the second story of the Vatican every morning except Tuesday and Friday,

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Protestant denominations are united to crush the doctor : the ministers even strength of character, in tenacity of tinctly superior and forceful. In a go from house to house preaching the purpose—a man who in defeat or vic. sense, it is based on an absurd and gospel of hatred.

One of them, who had the misfortune to avail himself of the services of the doctor, was told by his parishioners that he ought to be ashamed at countenancing the "Papist." And all this happened in our own Oatario, where we have the open Bible and a miscellaneous assortment of Christianity ! We beg to express our sorrow for the Port Stanlians. They have achieved the distinction of being, so far as unadulterated bigotry goes, the banner burgh of Ontario, but at the price of the contempt of every sensible citizen.

The goodly men of God who aided in the ignoble crusade ought to be ashamed to keep company with themselves. To boycott one poor medical practitioner simply because he was a Catholic reflects infinite credit on their qualities of heart and mind ! It must have been an admirable sight to see the paladius of truth charging against the doctor and routing him, all in the name of the Lord.

Port Stanley should be read off the roll of the free towns of Canada and made a reservation for irreclaimable bigots.

TO NON-CATHOLICS. The Bishop of Harrisburg has invited the Passionist Fathers to give a series of missions to the non Catholics of his diccese. "There are thousands," he says, "of non Catholics living in the vicinity of our churches who are eager to become acquainted

tory was ever calm with the calmness which is characteristic of noble natures, and who withdrew from our arena of political combat with clean hands.

The memory of all this should be of argument, that the agnostics are treasured by every Canadian. The right and the Christians wrong ; that the whole system of religion ordinary politicans come and go. Their clamour and campaign noise are soon swallowed up by the great silence: sibility, eternal reward or punishment but the deeds of a man whose aim was is utterly superstitious, the handiwork justice, who put principle before self, and who gave time and money and mythical. All this it grants merely unflagging service for the good of for the sake of clearing the ground for others, endure forever, and are the a more awful condemnation. It acrichest endowment of a country.

ANOTHER APOSTLE OF " LIB- of his practice. The arter Columbia ERTY."

it appears is The Bookman, which he A gentleman by the name of Wiledits with such singular ability. mot is the latest applicant for cheap quote the best part of the article, notoriety. Be a bridge-jumper or a without further introduction and with pugilist or an ecclesiastical mounte out comment.

The first consideration that we call bank, with a new species of insult for to mind is not perhaps one of the all that is held as sacred by millions of gravest moment, still it can not poscivilized human beings, and forthwith sibly be overlooked. Col. Inge you are heralded as a man of import. did not believe in any of the doctrines that make up the creed of Christian ance. This Mr. Wilmot is a clergyman with a brand new scheme for the thing like a duty to extend his un teaching of truth. In his church there is, according to the Detroit Free Press vast majority of enlightened men and of Sept. 24, "to be free thinking and free women cherished the very faith that speaking." The Bible will be used in often affected to ignore the fact, that a conjunction with the Vedas and Chinese strong belief in revealed religion was classics, and so on until the brain reels not the special attribute of doddering and one thinks that Rev. Mr. Wilmot oid men, of intellectual weaklings, of is rather a too dangerous lunatic to be dotards and of simpletons ; but that it allowed at large. He is going, he says, those who were superior to him alike

to discuss living topics in a living in mind and in training. way. The money question and the For Col. Ingersoll was in no respect niscient Ingersoll.

And so, whether we regard it as a question of mere happiness, or whether prefer to think of it upon its purely ethical and moral side, there is only one conclusion to be drawn. Let him who can not honestly believe hold to his doubt or to his unbelief ; yet if he speaks one word to shake the faith of others, then he assumes a terrible responsibility ; for he is destroying that in place of which he can have absolutenothing to bestow.

Robert Ingersoll is dead. Death came to him with swiftness and with-out a warning. Whether he was even conscious of his end no man can say. It may be that before the spark grow quite extinct there was for him a moment of perception-that one appalling moment when within a space of time too brief for human computation the

hours, during which he submits diplomatic documents, discusses business, takes orders and instructions, which, on his return to the Secretariat, he communicates to his assistants These prelates, trained to all the finenesses of diplomacy, enjoy a high reputation, and are received by the Pope days and Fridays, whilst Cardinal Rampolla considers whatever is in course of negotiation, and gives audience to the ambassadors and persons charged with missions to the Holy See. On other days Cardinal Rampolla grants interviews from 11 to to everybody with a cause who pre-sents himself. Cardinals, Bishops, personages the most illustrious, heads of congregations, statesmen, journal-ists, visitors, are received with a charming affability and benevolence. After 1 o'clock the Secretary of State retires and partakes of his frugal repast. He does not indulge in a siesta after dinner, as the Roman custom is, but a couple of hours before the Angelus goes for a carriage airing out-side the walls of Rome, generally to St. Agnes, where he never fails to enter the basilica to prostrate himself for a quarter of an hour before the Eucharist. Hardly home again, his rooms are crowded with strangers, whom he receives from the Augelus until 9 when he takes a light supper, studies and works up to midnight, allowing himself but five hours sleep. Such is the daily routine of the life of the Cardinal Secretary of State, and we doubt if any man in any walk of life works harder. - American Herald.

A man who values his health, after having recovered from a violent and dangerous illness, can not easily be persuaded to do anything likely to cause a relapse. And shall one who values his immortal soul, after having recovered the health of it by the grace of God, wilfully relapse and run the hazard of losing it once more ?- Paci-

The disposition to give a cup of cold water is far nobler property than