



The Liberal Shibboleth.

The Casket.

Catholic liberals, who, by a dispensation of Divine Providence, find themselves existing on this Western Continent near the end of the nineteenth century, under a free republic, deem it wise, prudent and good to recognize the fact, and their actual environments. They want to live under the conditions in which Providence has placed them, and not revert to conditions that have for centuries ceased to be.—*New York Freeman's Journal.*

Here you have up the same old man of straw that you hoisted when you charged those who differ from your views with "weeping over the monarchic ruins of the past." You put him up in order that your readers, fancying him a real, live antagonist, may admire your dexterity in knocking him down. Who asks you to renounce your free republic? Who wants you to take a chaise-coach instead of a railway car on your next trip to Philadelphia? Who demands that you shall use a hand press instead of the most improved machine to print *The Freeman's Journal*, or that you shall read this article by a tallow candle rather than an Edison lamp? It would make your task very easy if you could get the public to accept this bugaboo for the Catholic of sound, conservative views.

By all means recognize your environments and accept whatever is good in them. But do not imagine that the Church, which has the whole earth for her environment and all ages for her season, is going to revolutionise her entire polity to conform to the tendencies of your civilization of a day, that will pass like that of the many centuries she has left behind,—that shall grow old as a garment and be changed as a vesture. An English liberal, a non-Catholic, much given to scanning the great stream of progress with his little rush-light, a few years ago came to the conclusion that the only salvation for the Papacy lay in its removal to London. An American liberal Catholic priest, who was more or less of a hero and martyr with those of his school, about the same time became possessed of the notion that the Church in the United States would never make any progress until she should have "an American Pope walking down Broadway in a stovepipe hat."

It is the same old story, repeated with wearisome iteration—the Church must conform to the age—despite the 80th proposition of the *Syllabus*. If we wish to know what this expression means in the mouth of a liberal Catholic, we can ascertain it without much difficulty. We have frequently in the course of this controversy referred to the utterances of an alleged Catholic writer in the Protestant *New York Independent*, the complimentary reference to which by *The Freeman's Journal* was the occasion of our entry into the discussion. What was it, then, that this so-called Catholic writer, whom our contemporary found so much after his own heart, and who was expressly pleading the cause of liberalism, had to tell the readers of *The Independent*? Here are his words:

God grant that the cord of liberalism, which only turns out to be patriotism, science and republicanism, may wind itself more and more about the Church in this country! That is not the enemy. The real danger to the Church comes from another cord, also a triple cord, made up of foreignism, Jesuitism and reactionism.

These are the views of the writer whose words *The Freeman's Journal* quotes with such gusto! This is American Catholic liberalism, as expounded by a writer who has the stamp of our contemporary's approval. It is no longer, mark you, the world, the flesh or the devil, with which the Church has to wrestle: it is—the Society of Jesus—the followers of Ignatius Loyola. Here is liberalism unmasked. For our contemporary is anxious for a definition of it, it cannot get a better one than the single word, anti-Jesuitism. The so-called Catholic apologist of liberalism in *The Independent* is sagacious at least in this—that he recognizes its congenital enemy.

This, then, is the school of thought which our contemporary vainly attempts to disguise as "a rational attachment to doctrine without hatred or dislike of those who differ from or reject that doctrine."

Last week we saw what Dr. Brownson's views of the school were. That it has not changed its spots since his day is amply evident from a comparison of the above passage from *The Independent*, and of our contemporary's latest article, with the following portrait of liberalism as painted by Brownson in 1871:

There are some people who would fain persuade themselves that the devil is dead, that he has lost his malignity or that he tempts poor man no more; that the flesh has lost its enmity to God, has become pure and holy, and may be safely trusted as a guide of the soul to God and heaven; and that the city of the world has become the city of God. Even some Catholics, liberal Catholics, as they are called, illumined by the effulgent light of this glorious nineteenth century, think the warfare against the world ought to be discontinued, and that the Church might advantageously for herself and for civilization, society and the State, form an alliance with the spirit of the age, and move on in harmony with it. They persuade themselves that the world has been christianized, that the spirit of the age,—only another name for the spirit of the world,—is really the spirit of Christ moving the minds of the people outside as well as inside of the Church, and would be recognized and accepted as such were it not for the undue influence with Catholics of the Jesuit and other OSCURANTISTI.

Jesuitism, you see, was the enemy then, as it is to-day.

Of Dr. Brownson's competency to speak for liberalism and to detect its tendencies, we shall present the evidence in his own words. The seductiveness of this most insidious enemy of religion is such that, as is well known, it for a time held captive the great mind of Brownson himself—and that too even after he had written those profound remarks upon the relation of the Church to the age which we quoted last week. Of his brief captivity in and final escape from the miasmatic liberal camp he tells in the passage immediately following the one which we have just quoted, from his article on the Religious Orders, in *The Ave Maria* of 1871. It is a confession which speaks volumes for the genuine humility and real greatness of the prince of American converts, and it should be a warning to those who have experienced the fatal seductiveness of liberalism. Says Dr. Brownson:

I must myself confess, to my shame and deep sorrow, that for four or five years, ending in 1864, I listened with too much respect to these liberal and liberalising Catholics, whether at home or abroad, though I had previously written against them, and sought to encourage their tendency as far as I could without absolutely departing from Catholic faith and morals. I had been taught better and my better judgment and my Catholic instincts never went with them; but I was induced to think that I might find in the more fondly cherished tendencies of my non-Catholic countrymen a POINT D'APPU for my arguments in favor of the making of the distance between them and us as short as possible, greatly facilitate their conversion. My faith was firm and my confidence in the Church unbroken, but I yielded to what seemed at the moment a wise and desirable policy. All I gained was the distrust of a large portion of the Catholic public and a suspicion among non-Catholics that I was losing my confidence in Catholicity and was on the point of turning back to some form of Protestantism or infidelity. But I was not long, through the grace of God, in discovering that the

tendency I was encouraging would, if followed to the end, lead me out of the Church, and as soon as that became clear to me I did not hesitate to abandon it and bear as well as I could the humiliation of having yielded to an un-Catholic and dangerous influence.

We do not think that, after those citations from Dr. Brownson, we need offer any apology for the persistence with which we have fought this dangerous school. We have heard that one thought us too unrelenting in our pursuit of that snake in the grass, "Innominate." We were never told who they were; but we venture the opinion that they were not of those who were in the habit of reading his productions, with their carefully concealed poison. If justification of our course were needed, we think the above quotations would furnish it. As for *The Freeman's Journal* and its bitter denunciation of our "frog tendency to croak," we can assure it that we can take its abuse with perfect equanimity so long as we are on the same log with Orestes A. Brownson.

Our Neighbors.

Catholic Sentinel (Portland, Oregon).

On the banks of the St. Lawrence we find a people as cultured and refined as the French capital itself can claim. There is much of interest attached to the descendants of France's Golden Age, they bring us back to Louis XIV and the glorious period of French letters. France has undergone many changes, many revolutions since then; consequently who can tell whether the more genuine Frenchman is to be found on the banks of the Seine? Alsace and Lorraine are an object lesson. Polished, the Canadians truly are, with all the grace and ease of their countrymen on the continent; they may have lost somewhat of their mercurial temperament on contact with the more phlegmatic English, but they are undeniably of the same race as Evangeline and Madame de Sevigné, and the charms of these two combine to give a distinctive characteristic to the cultured French Canadian woman; while the men, with their politeness and versatile mind, quick perception and ready sympathies, seem to be in truth the Frenchmen of the Old Régime.

From these observations the visitor among them readily concludes that when the fleur de lis ceased to float over the northern pines, it left widowed hearts to bewail its going, but it did not bear away from the colonists the national traits which made France great in its palmiest days. Frontenac had endeavored at Quebec to rival the magnificence of the grand monarch and the Canadian seigneurs to vie with their equals in rank in the mother country. These traditions of family distinction and merit were not lost with the succeeding generations. Elegance, ease, pleasure and patriotism played a conspicuous part in their annuals. Representative of the sturdy middle class, and those at home who were debarred from avenues leading to competency and wealth sought homes amid the snows of new France, and from these three classes the Canadian people of to-day have sprung.

Under the English rule Quebec developed with her sister colonies, keeping pace with the best. To-day she stands abreast of the times. Her educational institutions would do honor to any land; her literature is forcible and full of promise; much has been done; but the possibilities are so encouraging that a great future

seems in store for the literature of Canada; her artists have achieved such success, that Canadian art is a reality; her representative men have not only thrilled home audiences by their persuasive eloquence but they have held the elite of the French capital spell bound. Louis Frechette, poet, was crowned laureate by the French Academy; the vice-president of Montreal's university was honored as a public speaker in Paris, Quebec's prime minister was lionized in the French capital for the same reason. This brings us face to face with an absurd question raised by those who never mingled with the cultured class of French Canadians or who are incompetent to judge. Is the Canadian language a patois? The actions of the French Academy towards Canadian men of letters are the best answer, and it is the high-st authority.

The English language has almost as many dialects among the unlettered, as there are sections in our country, even among the educated how diverse is our pronunciation; in France itself, the tongue varies with the locality. Any one familiar with the development of languages must recognize the constant changes every living medium of thought is undergoing. But nice discrimination is no part of the unthinking, he sins alike against logic and courtesy; to hold an entire people guilty for the offences of the few or the irresponsible, is what common sense disclaims and good judgment repudiates.

Protestant Testimony.

An Eloquent Collection of Tributes to the Catholic Church From Outside Sources.

In a recent religious controversy the defender of the Catholic side of the argument submitted the following collection of tributes by Protestant writers to Catholic excellence:

"The moral debt which the world owes to the Catholic Church is immeasurable, but perhaps none of its ceremonies have done more for the preservation and elevation of European morals than the practice—so much misunderstood if not misrepresented—of confession."—Professor Knight, L. L. D.

"Protestant as I am, when travelling or serving in Roman Catholic countries I have felt a wholesome influence from the symbol of our common faith, the crucifix reared on the lonely roadside or niched in the angle of the crowded street. I can imagine the mind of the reprobate being diverted from its purpose by the sudden sight of the rudest image of the cross and passion of Him who died for the sins of mankind."—Col. Mundy.

"He had often been ashamed on going into Roman Catholic churches to see the amount of devoutness exhibited by the adherents, and he thought what a great advantage it would be to Protestantism if a similar devoutness was practiced by its adherents."—Lord Overbourn at Protestant Congress, Edinburgh, October, 1891.

"Rome with its unity, zeal and historic continuity, is rapidly growing, in virtue of possessing a better Christian spirit than the sects, with more of true prayer, reverence and devotedness. Rev. James Rankin, Mause of Mathilt."

"It is impossible for any candid man not to admit that there were many ways in which the silent, unwearied and consistent devotion of the Romish clergy is an example and sometimes a rebuke to others."—Dr. John Macleod, Hamilton, October 17, 1894.

"In the system of the Church of Rome the whole of moral duty is included in the law of God and Holy Church. Morality becomes a thing even of legislative declaration by the authority supreme on earth in matter of faith and morals."—Sir F. Pollock.

"General Gordon found none but the Roman Catholic who came up to his ideal of the absolute self-devotion of the

Apostolic missionary."—Canon Taylor, Fortnightly, October, 1888.

"The zeal with which the Roman Catholic priests visit hospitals and prisons deserves all praise. These priests everywhere show themselves to be men full of courage and conviction."—Protestant Missioners of Batavia: Official Statement, 1894.

"The Catholic priesthood were zealous for the salvation of souls; they had disengaged themselves from all ties which attach us to life."—Southey.

"The Catholic missionaries taught the glorious doctrine of the divine unity: the true God was set before the people."—Malcolm: Travels.

"We must express our admiration for the exalted piety of the Roman missionaries, who endured poverty and misery in all forms to win the Indians to better habits and purer faiths."—B. Seeman, F. L. S.

"From lake to lake, from river to river, the Jesuits pressed on unresistingly and with a power no other Christians have exhibited won to the faith the warlike Miamis and the luxurious Illinois."—Washington Irving.

"I know of no provincial clergy in the world whose practice of all the Christian virtues has been more universally admitted and has been productive of more beneficial consequences than the Catholic priesthood of the province."—Lord Durham's Despatches: Canada.

"Her missionaries who have carried Christianity to the ends of the earth; her Sisters of Charity who have carried relief and solace to the most hopeless want and pain—do not these teach us that in the Romish Church the spirit of God has found a home?"—W. E. Channing.

"Is it not most unjust to accuse the Catholics as enemies of knowledge? Here (Rio) is a noble and public literary institution, filled with books on all subjects, founded by a rigid Catholic monarch, superintended and conducted by Catholic ecclesiastics on a plan even more liberal and less exclusive than any similar establishment in our own Protestant country."—Walsh: "Natives of Brazil."

"In all those places it has been my fate to travel I have met the successors of the Apostles carrying the standard of the cross, fighting against human misery, ignorance and heathendom. Wherever I had gone I found a Catholic mission and with it education having a strong place."—Sir Arthur Havelock, K. C. M. G., Governor of Ceylon, December, 1890.

"Whatever judgment we may form of Popes of an earlier period, they had ever great interests at heart—the fostering of an oppressed religion, the struggle with heathenism, the propagation of Christianity; these actions stamped on the Leopold of the Popes a lofty character."—Arnold Ranke.

"Can our wise men tell us why the Catholic mission stations were self-supporting, rich and flourishing as pioneers of civilization and agriculture, from which we even now reap benefits, while the Protestant mission stations are mere pauper establishments without that permanence or that ability to be self-supporting?"—Dr. Livingstone: Travels in South Africa, page 117.

"Much as I admire Protestantism and revere the forefathers who fought and died for the cause, I cannot withhold my tribute of praise from the Roman Catholic missionaries who have made their success as education a household word. I cannot but admire the steady march of their disciplined battalions, of their phalanxes, either bristling with the weapons of efficiency and preparedness or ever showing a fresh and constantly renewed front."—Principal Macdonald, Douveton College, Calcutta.

"What we think of religion to-day you may know; what we think of it to-morrow you cannot affirm. On what point of religion are the churches which have declared war against the Pope agreed? Examine all from beginning to end, you will hardly find a thing affirmed by the one which the other does not directly cry out against as impiety."—Beza to Dudit.

New Bedford, Mass., once famous as the whaling port of the world, observed recently the half century of its existence. During the fifty years the Catholic population has increased from 500 to 30,000.