

# 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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## The Catholic Record. London, Saturday, January 21, 1893.

THE New York Sun is not the official organ of the Catholic Church in America. It, reviewed from a literary standpoint, is undoubtedly a great newspaper, but its dicta on Monsignor Satolli's mission are not infallible. Nor can it claim to speak with any authority on the nature of Dr. McGlynn's restoration. It is sheer folly to style as a victory the return of Dr. McGlynn to his priestly duties. An Ablegate does not come from the Vatican to crown contumacious priests and to humiliate faithful Archbishops. Certain it is that the restored priest has had to make concessions, for New York's primate knows well what is due to him and to his office. The Church welcomes to her altars the man whose personal purity has even in the days of self-exile entitled him to respect and veneration, and it hopes that the future will obliterate the memory of the sad past and prove him, as in the old days of St. Stephens, to be strenuous in the defence of his faith and powerful by the far-reaching influence of good example. Sorrow has purified and strengthened his soul and has opened his eyes to the beauty and truth of that saying of the Psalmists, "It is good for me that Thou hast humiliated me."

PROTESTANTISM is fast losing its individuality as a religious sect. Day after day we hear of many who, disgusted with its incessant negation and consequently its variability, are ranging themselves under the banner of Rationalism. Protestantism, says the learned Schliermacher, in the presence of Rationalism is like an iceberg gradually melting before the sun. Professors as Dr. Briggs may enunciate a doctrine that may clash with the "credo" of Presbyterianism, and they may be convicted of heresy. By what right? Why cannot he, or any other man, in the exercise of private judgment, champion any system or formula that takes his fancy? And if so what authority has Protestantism to check the wayward course of her rebellious offspring? Her learned ones may assemble and in full conference brand the recalcitrant with the stamp of heresy, but they are but fallible, with no more power to fashion a man's belief than an untutored savage. To the Church alone, which our Divine Saviour commands us to hear and obey under pain of eternal separation from Him, belongs the right. She alone can stem the tide of impiety and restrain the proud sufficiency of those who imagine they have a right to deal as they think fit with the Divine message. But Protestantism must inevitably end in Rationalism. But, says Father Hewitt, there is no refuge. It is not better, but rather worse, than old Protestantism, because it is more logical and consistent. The better the logic the worse and falser the conclusions when the premises are bad and false. It is also destructive, and its final end is destruction. It can originate and construct nothing whatever, much less anything better than old genuine Christianity. Christianity without the divinity of Christ is not worth having. Without Christianity Theism and natural religion cannot stand. Believe in God and you must believe in Christ. Believe in Christ and you must believe in the Church. Reject the Church and you must reject the true Christ of the Gospel—God and man, the Redeemer of the world, the Crucified Risen Lord of Heaven and earth. Reject the Son and you must deny the Father. The quick sands of Agnosticism and universal scepticism will swallow you up.

In a late number of the *Presbyterian Review*, of Toronto, there is an appeal for independence in the pulpit. "Some prophet who fears nobody but God must arise, who will not hesitate to expose hypocrisy, however high placed." This is simply a theory held by the most enlightened Protestant divines, but it is certainly not practised by the ordinary pulpit orator of Toronto. His stock-in-trade is doctrine that is fashionable and becoming. He lectures very prettily on morality in general, and his platitudes, though insipid, are pronounced with suavity

of voice that pleases the aesthetic sense of his hearers. But let him dare to ruffle their tender susceptibilities by allusion to the necessity of taking up the cross daily, and to the judgment, and the Lord will call him to another piece. He may train his guns against the Jews and Pilate, and he may revel in vituperation of the Jesuit, but if he is wise—and he generally is—he will not disturb the equanimity of his congregation by any home truths. We do hear of ministers who fustigate against this and that evil, but their remarks, sensational and savoring of the buffoon, are not taken seriously, and consequently produce no permanent effect. When they go too far they are disowned by their co-religionists, and they become free-lances who scold at creeds and formularies, who have no respect even for the trustee, and whose sole aim is to attract the crowd. Again—and we say it in all charity—we fail to see any monument that may attest the independence and self-sacrifice of the Protestant ministry.

FREQUENTLY do we read in Catholic books that Ralph Waldo Emerson has attained no enduring fame in the world of letters. Possibly the writers misunderstood the New England sage, for America has had no greater master of the English language. He was a man of most brilliant and original mind. He adorned—and we speak of beauty of diction—everything he touched. Suggestive are his books, and as you read them you feel that he was one who shrank from notoriety and who only spoke when he had something to say. He looked above the petty things by which most human lives are circumscribed, and he taught many a lesson which we can afford to learn. Unfortunately, however, for the value of his utterances, he did not believe in religion. His books on Nature clash with the teaching of Catholic cosmology. But we do not manifest our zeal for our faith by denouncing and by endeavoring to relegate him to a low place in the world's roll of intellectual men.

"The modern unbeliever," says a noted prelate, "degrades reason and denies its capabilities; there is, however, no basis of faith in his soul. Those who have inherited the faith lose it in proportion to the mischief they make of their reason. It is the old story of 'esteeming themselves wise they become fools.' They would not read Catholic books, nor listen to instructions. Not having been grounded in the first principles of true philosophy, they undertook to discuss its knotty questions; they read the gibberish superficial writings in current literature, in which style appears to make up for an absence of ideas and connection of thought; and, imbued with its fallacies and neglecting their religious duties, they fall under the tempter's sway."

Why do not more of you Catholic young men take a prominent part in parochial work? They are prone to censure anything done by the pastor; but when asked to give their service to an undertaking for the good of the parish, they fall back and let willing hands do the work; and if they do venture to bestow a little time and money upon an affair of the parish they must be treated with all consideration and deference. Ah! the tender nurslings; their every whim must be gratified, or otherwise they would halt in their course of well-doing. They might resort their old haunts—the saloon or the billiard table or the street corner—and resume for the benefit of the general public their enlightened criticism of men and things. They will not give that spontaneous generous assistance that must come from a man who understands the bond of union between him and the priest, and who cares to reflect in the reward promised to all who aid in the salvation of souls. "The zeal and labor for the salvation of souls," says St. John Chrysostom, "is of so great a merit before God that to give up all our goods to the poor, or to spend our whole life in the exercise of all sorts of austerities, cannot equal the merits of this labor." And if the labor in the sacred cause of man's salvation be so meritorious, what reward may he who participates

in it by his charity and voluntary efforts not hope for? He shall shine as a star for all eternity.

MR. W. BELL, of Toronto, is an Orangeman. Mr. W. Bell is none of your milk and water Orangemen. Mr. W. Bell is an Orangeman, a True Blue, and a Young Briton, all rolled into one. Mr. W. Bell is a sworn friend of civil and religious liberty—he would shed the last drop of his blood in its defence—he would allow himself to be torn to shreds rather than be faint-hearted in defence of this God-given boon to humanity; and yet Mr. W. Bell rose to "Whereas" at a meeting of the Toronto Young Conservatives that a Catholic should not be permitted to occupy the Premier's chair. All of which is respectfully submitted as demonstrating that Mr. Bell is in a thoroughly disorganized frame of mind. Thirteen Young Conservatives voted for his Whereas; and this fact calls to mind the humorous incident that occurred in the Dominion Parliament a few years ago when a similar number of Ontario rangers, headed by Dalton McCarthy, made laughing-stocks of themselves before the country. As Mr. W. Bell is the chaplain and orator of the stone-throwing community of Toronto, his whereas and his speech made no impression whatever upon the respectable portion of the citizens.

We are gratified to note that some of the ministers of this city have spoken very plainly in regard to the Protestant Protective Association, lodges of which have been organized in our midst. After remarking upon the oath taken by the members, Rev. Mr. Ballantyne lately said: "Now, as a Protestant minister, I must protest against any such use being made of the term Protestant. I believe there are no greater foes of civil and religious liberty than the very men who will band themselves together by an oath lacking, as this does, the very elements of true Christian feeling and conduct." We thank the rev. gentleman for thus rebuking the dark-lantern conspirators. Would that all would thus speak boldly and endeavor to stamp out this pernicious combination!

The mass of our Protestant fellow-citizens are, we believe, heart and soul opposed to it, and the time will doubtless arrive, as the *Advertiser* said, when the members will be ashamed to admit that they had ever belonged to it. It is an opportune time now for many of the preachers to take thought and reflect on the mischievous work of which they have been the authors, in hiring degraded priests, and characterless disturbers, such as Fulton, to preach in their churches. If their congregations are told from the pulpits that the Catholic faith is all error, that Bishops and priests are no better than they ought to be, and that the Pope may any day send out word to massacre all heretics and take their bibles away from them, it is not to be wondered at that such associations will spring up in the community. It is to be regretted that so few Protestants ever enter a Catholic church, or ever read a Catholic book, but take all their information concerning it from speeches or books written by men like Widdows and Chiniquy, who were cut away from its communion as rotten branches.

The Hon. Edward Blake, M. P. for South Longford, is doing much to strengthen the Liberal cause in England and Scotland. He has taken up quarters in London for the coming session of Parliament, and has made several important engagements to speak, viz., in Glasgow on the 24th Jan., and in Bath on the 27th, on Home Rule. He will speak also in Hull on a day not yet fixed.

As far as the New York Presbyterian is concerned, the report of Rev. Dr. Briggs for heresy was terminated on the 9th inst. The report of the committee exonerating the accused was adopted. This report is to the effect that the doctor's explanations, disclaiming any intention to run counter to the teachings of Scripture or the Confession of Faith, are satisfactory to the court, though the latter do not express any opinion in approval of his critical or theological views. It is stated that the doctor has not transgressed the limits of liberty allowed to scholarship and opinion. It thus appears that it is to

be lawful for Presbyterians to deny the inspiration of portions of Scripture, if they profess that they do not wish to teach anything against Scripture or the Westminster Confession. The doctor was sustained by a vote of 58 against 47. The General Assembly will probably take the matter up for further consideration. But if the matter remains as it stands, what will become of the Protestant rule of faith, "the Bible, the whole Bible, and nothing but the Bible?"

The life of Columbus furnishes many facts which are a good antidote against the superstition which is credited by many that Friday is an unlucky day. Columbus himself regarded it as his lucky day, and he often spoke of the strange coincidence that the most fortunate events of his life in connection with the discovery of America occurred on Friday. On Friday he left Palos on his voyage of discovery. On Friday he succeeded in solving the problem of magnetic variations which so much perplexed him during his voyage. On Friday he saw birds, which were the first indication that he was near the land he sought. On Friday, 12 October, 1492, he saw land, and planted the cross on American soil. On Friday he made his triumphant entry into Barcelona, and his triumphant entry into Palos on Friday, 16th March. Several other happy events happened to him also on Friday.

A PUPIL of the Catholic College of Rock Hill, Elliot City, Maryland, was lately the successful competitor for a prize offered by Mr. Isaac H. Moss, Vice-President of the Gardeners' Club, for the best essay on the influence and cultivation of flowers, open to all school pupils in Maryland under eighteen years of age. There were twenty essays put in competition, several of which were highly commended; but that of Master William F. Wheatly, of the College above named, was pronounced the best. The prize was \$25. In other States the Catholic Parochial schools have many times proved their efficiency by being successful in similar competitions, and thus Catholic institutions all over the Union have maintained a high reputation.

The wholesale frauds which have been detected in the conduct of the Panama canal scheme, in which it was proved that about 165 members of the French Chamber were more or less implicated, including members of the Cabinet, have resulted in a ministerial crisis. Premier Ribot handed into President Carnot the resignation of the ministry immediately after the Christmas holidays. He was entrusted again with the task of re-forming the Government, which he did, leaving out Messrs. de Freycinet and Loubet. It is thought that the new Cabinet will receive a stronger support than the old one which it replaces.

That unlovely personage who has been creating enmity between neighbors in the town of Brockville is thus referred to by the *Chicago Canadian-American*: "If Mrs. M. L. Shepherd, the ex-nun, who is suing the Brockville, Ont., Recorder for libel, is wise she will quit the field forthwith. She has a record that cannot stand display in cold type." It appears that some of our Protestant fellow-citizens will never pay heed to the dictates of common-sense when enmity to Rome is in the wind. We fancied that the lesson taught them by the ex-convict and present convict Widdows would be a salutary one, but we regret to say, we were mistaken. Brockville bigots have now taken to their bosoms another jail-bird, and it matters not how foul the bird may be so long as it screams at "Popery."

Orders have been issued by the P. O. Department at Ottawa, and received at the Toronto office, that the custom of letter carriers soliciting donations at Christmas must cease. No more Christmas cards can be distributed by the carriers; and the order reads that the Postmaster-General does not see fit at present to prohibit the receiving of spontaneous donations, but they must be by means of a box. This prohibition in which an ultra-Protestant distributed with his cards tracts of Father Chiniquy and Maria Monk. One of these he gave to a Catholic. Many of the men have received upwards of \$100 in cash.

"Ultra Protestant" is a very soft name for the ignorant Bashu Bazook above alluded to. It is not just to inflict punishment upon all the letter-carriers of Toronto because of the misconduct of one of their number.

More fitting would it be were the offender dismissed from the service.

## CATHOLIC PRESS.

**N. Y. Catholic Review.**

The Parnellites in Ireland and the Unionists and the Tories in Great Britain are to play as their trump card against Gladstone's bill for Home Rule in Ireland, that it would put that country into the control of the priests. The Right Rev. Bishop of Ardgagh has written to the clergy of his diocese a letter in which he says: "Perhaps, never in the chequered history of our dear country has Ireland passed through a crisis fraught with so great spiritual dangers, than she is passing through at present, when at the dawn, we hope, of new temporal prosperity, the old demon of Discord raises its accursed head, and endeavors to marshal Irishmen against Irishmen and our Catholic people against their priests." And the *Irish Catholic* of Dublin denounces "the policy which the Parnellites and Unionists are simultaneously about to put in practice in England—a policy which aims at the defeat of the Home Rule cause through the creation of an anti-Catholic and anti-Clerical agitation within English constituencies—an agitation promoted by men who are incapable of understanding the relations which exist between our people and our priests." The same cry, "Down with the priests!" has gone out in America among the extremists who still walk behind the ghost of Mr. Parnell, and it found its latest outlet in a recent letter from an obscure Irishman in this city to the *New York Sun* in which the purpose of that faction to crucify the clergy was made manifest. The priests of Ireland, may, as a body, of their own motion, withdraw from all public part in political affairs, but they will not be driven from their inalienable rights as patriots by any handful of renegade Irishmen, backed by the hereditary foes of their native land.

**Boston Pilot.**

Rev. J. H. Galbraith, of the Warren Street Methodist Church, Boston, should overhaul his Bible and make a note of the commandment, "Thou shalt not bare false witness." In a recent discourse he said: "We are reminded of days when the Pope blessed the Confederacy and 72 percent of the enlisted Irish deserted. That is the record of the War Office. Is there any connection between the two?" In the above few words Mr. Galbraith makes three statements which are three lies. The Republican Secretary of State, Hon. John W. Foster, emphatically contradicted the first in a letter to Hon. Henry Cabot Lodge, published last month. The second lie was circulated by an English agent in Boston, a few months ago, and accredited to the *New York Sun*. The *Sun* promptly denied the responsibility and called the English agent a liar. The third falsehood appears to be Mr. Galbraith's own. The records of the War Office, so far from containing any such statement, have no tabulation of nationality whatsoever. This fact has also been published, on the authority of the War Office, within a few months. Doesn't Mr. Galbraith know what becomes of naughty little sweepers who tell lies in this reckless fashion?

**Ave Maria.**

A few weeks ago there appeared in our columns a sketch of "A House Accursed," narrating the evil fortunes of a family whose head had desecrated a chapel and a statue of the Blessed Virgin. A later instance, and one nearer home, is noted by the *San Francisco Monitor*. Many years ago the Governor of California was an able-bodied, keenly intelligent, well-educated, successful man, whose prospects were of the most flattering character. "But," says our contemporary, "in the hey day of his prosperity, the demon Avarice tempted him to appropriate the Church land connected with the old Mission of San-Luis Rey. He yielded: he robbed the Church of the lands that of right belonged to her; and the once proud Governor, whose Christian name is Pius, has been for some time past, and is to-day, a pauper, living on the charity of the county in which he has long resided. Misery is the inevitable lot of the despoilers of the Church."

A legend, impalpable as the ether in which it floats, owning no local habitation, claiming no author, is borne on the swift wings of memory. It says that in the blessed abode of the angels a great bell swings; and that at twilight mortals may hear its voice, if they put from mind and heart all discord and worldliness, and all that comes between them and love to their Creator. And its voice is hushed with the setting sun; for it is always twilight somewhere. The angels who set it ringing are sad or glad as they gaze into mortal faces and learn that the bell is unheard, or that it sends its gracious message to a human heart, purged of strife and hatred, and filled with heavenly peace.

"So, then, let us ponder a little; let us look to our hearts a-d-see if the weight-be of the angel's bell could ring for us—*you and me*."

**Catholic Register.**

Dr. Douglas, who so vigorously denounces Sir John Thompson as unfit for public place because he abandoned Methodism to become a Catholic, is

himself a convert. To the age of twenty-six years he was an Anglican. The advancement he longed for did not come to him as swiftly as he had hoped, whereupon he became a Methodist, and by bounds reached a foremost rank amongst them. We should not be too hard on the poor man. Mayhap he recognizes the fact that Mr. Thompson is, after all, a lap ahead, and it makes him sad.

**Catholic Columbian.**

We read a great deal of both these days about the Catholic Church losing much of her conservatism and gradually coming to recognize and appreciate American institutions. The Church has never failed to recognize and appreciate American institutions. She has repeatedly and earnestly proclaimed against institutions in this country that were and are un-American, because disturbing American guaranteed liberties. Her conflict has been and ever will be in the domain of faith and morals and against the powers that have exerted and will exert themselves against her spiritual authority. There are matters of discipline that may be modified as the times and circumstances demand necessary in the wisdom of the Church. But political bodies and human institutions are so prone to change with every changing opinion that may influence them, and inclined always to be accommodating to the caprices of men, that the conservatism of the Catholic Church is regarded as very perverse and opposed to the changeable world. "Heaven and earth may pass away, but My word will never pass away," was the declaration of the Founder of the Church, and we believe firmly that Christ still preserves His word in the infallible Church. The American people need not anticipate, therefore, an American Catholic Church as a result of any disciplinary modifications their fancy may depict, but it will remain the Roman Catholic Church, not because Roman is her nationality, but because Rome is the seat of her infallible teaching authority, constituted such by the first Pope, to whom the Keys of Heaven were directly given.

**Catholic Review.**

The world is beginning to see that the Pope has done much towards saving republican institutions in France. The *New York Sun* says: "Napoleon III. predicted that the present French Republic would not last more than twenty years. The end of the term conceded to the republican regime is close at hand, and it is possible that the prediction would be verified, if either the Bonapartist or the Bourbon dynasty were represented at this critical juncture by a leader of remarkable parts and popularity. Such, however, is not the case. This is a state of things which the late Emperor could not have foreseen; neither could he have expected that the successor of Pius IX., would become the prop of French republicanism in its extremity, by adhering inflexibly to his conviction that the Catholics of France should turn their backs forever upon imperialism, and monarchists loyally support the existing polity. It is scarcely too much to say that Leo XIII. is the saviour of the third French Republic. It is his declaration of unshaken faith in democratic institutions that keeps the French provinces tranquil in the face of an exposure of official corruption incomparably worse than that which wrecked the throne on Louis Philippe." The Pope loves France, for that country has done in the past great services for the Holy See. He favors the French Republic, because he prefers, instead of putting his trust in princes, to confide the interests of Christianity to the people. He stands by his declaration urging the Catholics of France to be loyal to the Republic, and that steadfast support of his has helped many Frenchmen, good Catholics but partisans of the monarchy, from seizing upon the present disorder to overthrow the democracy and bring back the king. To the Pope, therefore, free institutions owe a new debt.

**Western Crusader.**

A well-meaning Methodist minister's wife, a Mrs. Hughes of London, tells something that will make a million smile. She, good woman, has taken it in hand to win a name and fame by being the foundress of a Sisterhood, that she is careful to tell, will be religious, but they—the members—won't be religious. They will have a novitiate, will visit the poor and sick, like the Catholic Sisters; but they will outdistance them altogether in some other respects. Mrs. Hughes says: "They will talk politics with the men in the workshops and interest themselves in school board elections, city council (or city government) elections and general elections." One can fancy the uproar that would follow such an announcement about Sisters of Charity or Sisters of Mercy, though one can, in fact, hardly fancy their doing so. No doubt the Methodist "Sisters" will do their best, and maybe will do much good, but they do not copy the Catholic Sisters very closely, even in some things where imitation might be very desirable.

Is there a greater link between this world and the next than God's blessing on the young, breathed from the lips of the old?—*Edvard Lord Lytton.*

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