

The Catholic Record.

'Christianus mihi nomen est, Catholicus vero Cognomen.'—(Christian is my Name, but Catholic my Surname).—St. Paclan, 4th Century.

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SECTARIAN ALLUSIONS TO THE CHURCH.

A good deal of what is styled tolerance nowadays is merely laziness or contempt for all religion. A good hater is preferable to the man who but smiles from the teeth outward. And one thing that makes us wonder is to see editors burning incense before those who happen to speak kindly now and then of the Church. Oftimes it is the veriest clap trap to catch the voter. Politicians who know as much of religion as of statesmanship delight in tickling the ears of the intelligent constituents on the beauty of the faith. The intelligent constituents like it too, and with a facility bred of child-like confidence and ignorance of the questions at issue exercise the franchise in sheep-like fashion. And so the politicians "do us," gather in the spoils and leave us as a leahey—precious indeed—the memory of their perforce eloquence. We have been befuddled so often handed out "gold bricks" that we may be pardoned for being suspicious whenever we chance upon those sectarian allusions to the Church. We are pleased to hear them when they ring true because they may then indicate that the kindly light is showing their utterances a path through the darkness. But let us have no rhetorical fireworks about the fact. What they need is not compliment but prayer.

OUR BOYS.

Have our Catholics noticed the boys who run wild on the streets? We suppose they have. Well, what then? Are they going to do about it? Some Catholics—the ones usually who have made a little blood-money in selling rum—regard these boys as uncouth and badly dressed, so unlike Protestant children of the same class, you know; and that is all. It never strikes them that they have helped to take the clothes off the backs of these children and that the decent thing for them to do is to put them on again. But we are talking to the average Catholic. Are they going to let these children swell the ranks of toughdom? It is all very well to advise them to keep off the streets. The youngsters are surfeited with talk, and they do not understand half of it. What they want is sympathy and help. And our duty is to give it. We can not say "we do not care," because we are Christians. Do we intend to seek our ease and let souls redeemed by Christ perish at our doors? Of all mockeries there is none greater than to hear men and women prating of their love of God and permitting the while lads who are kicked up in tenements and become habituated to the talk and ways of the street. Here is work for all who have the interests of the Kingdom at heart. A little time from the hours we waste in trifles, a little love for the unfortunate, and we get Heaven's blessing and sow perchance the seeds of a noble manhood.

"ARTISTIC" DRAMAS.

Why, we were asked a short time after our remarks on immorality on the stage appeared, do so many people attend "problem" plays. The answer is simple. People attend problem plays because they are material minded, because they take little heed of the hereafter and have a hankering after the flesh and the devil. But they go for art's sake? Do they? Another invention of the Father of Lies. They—to make a free translation of a scholastic axiom—go because they like it for itself. We have witnessed an actor with a play not calculated to leave a bad taste in the mouth playing to empty benches, and a short time after a vulgar company that presented a drama abounding in dramatic situations, applauded to the echo by a crowd of art-loving citizens. Art forsooth! Why are they not honest enough to admit that things fished from cess pools are, as Bill Nye used to say, "just about their style." Says Mr. Wm. Winter in the New York Tribune: "No spectator ever profited by any one of them, or ever will. Their only practical effect is to fill the mind of the observer with images of immoral characters and pictures of licentious life; to set the imagination brooding upon iniquities, and to sadden the heart with an almost despairing sense of human frailty and wickedness. Amateur critics of life and of the stage are almost tremulously moved by them, declaring them to be 'strong.' So, in a certain sense, they are; but so is an opinion, or a pole-cat." "Let us," said Dr. Johnson, "free our minds from

cant. The true motive of all such plays as 'Iris' is sordid, shop-keeping craft, and the aetna influence of all of them is the sophistication of reason, the defilement of morality and the perversion of taste. They operate upon the mind very much as bad water operates upon the body; in both cases the result is disease."

AN ANTI-CATHOLIC HISTORY.

We find that Dicken's Child's History is down as recommended by the Department for reading in schools 1902. We have waited for some time for a non-Catholic to protest against it; but in vain. We have waited for non-Catholic parents to protest against having their children fed on offal, but they seem to have no objection to that diet. We have waited to hear some gentleman who is intelligent enough to understand that Dicken's statements are bigoted drivellings, but we have noticed no disturbance of the atmosphere. Is manliness extinct in this community? Are the individuals who pose as our friends a set of shambling hypocrites or so ignorant as but to know that this book is deplorably out of date and would not be endorsed by any reputable professor of history in the country? We say this advisedly. The man who would sanction this book would write himself down an ignorant bigot. The meanest college would blush to have him on its staff.

And yet we have the authorities recommending it as suitable history for the schools! What is their object in doing this? Are they malicious or ignorant? Are all their pronouncements anent the necessity of turning out good men and women but pretentious gabble. Are they so afraid of the Church that any weapon is good enough to use against it and so recroant to their responsibility that they permit children to be saturated with anti-Catholic prejudices? It is painful even to think of it. It is depressing to know that men who are supposed to be scholarly and broad-minded have ordered the young Canadians whose education they direct, to fatten on falsehood and to carry away with them from the school-room antiquated and absurd notions of Catholics. Are they paid to parade this community as one that can offer no better source of information to the children than this history?

What do our friends think about it? They have surely some reason to feel aggrieved, because so long as this book remains in the schools they can have no clear title to honesty and love of truth. If they have no desire to show us fair play they should have some concern about branding themselves as bigots—and small bigots at that. The word bigot is an ugly one to use, but it belongs, and with justice, to the citizens who permit themselves to be befuddled into retaining this history in the classroom.

It is idle for them to shelter themselves behind the authorities. Theirs is the responsibility. They are the masters of the authorities. They owe it to themselves, to the children, to the fame of the community to make a protest. The authorities have, we take it, certain definite duties to perform, and reasonable Protestants will not believe that championing an outrageous book is one of them. We commend this matter to their attention—not only because pupils are likely to imbibe notions that will estrange them from their Catholic fellow-citizens, but because of the odium and contempt that must be the lot of a town that sees history through the eyes of a Dickens. And let us assure our readers that these "authorities" show in this instance a fine contempt for the accuracy which is the badge of scholarship, and are not likely to find favour with other educators who, however inclined to view us with suspicion, do not dare to assail us with weapons that have been discarded by self-respecting men irrespective of creed.

THE MOTHER COUNTRY.

We have received a communication from a gentleman styling himself "Corrigo" who seems to be offended with an article entitled "The Result of Superior Wisdom" which appeared in the CATHOLIC RECORD of Sept. 20th. The criticism is rather belated and it is tiresome to hark back to previous issues to discover what it is all about. In that article we find that we quoted a London despatch anent murders and suicides, and commented on the ingenious explanation that they were due to the weather and liver. We assure our correspondent that we intended neither to be unjust nor to misquote figures. We made, so far as

we are aware, no insinuations. We said, and when occasion offers will say again, that an Englishman is, when it suits his purpose, an adept at manufacturing fairy stories. This is merely our way of rendering tribute to his fertility of invention. If those murders and suicides had happened in another country—say Spain or Ireland—the virtuous British editor would have given us edifying reading. But they took place in London. Accordingly he undertook to explain them away, and succeeded to his own satisfaction and the wonderment of the outsider. He pressed into service a medical expert, and forthwith told us that the murders and suicides should be attributed to the weather and the liver. A few days of sunshine, a few pills and "dear old Lannon" would be again a model city. We were glad, and we hope we said so. It would be too bad to know that the mother country was imitating those decaying nations of which we hear so much, and whose iniquities have been decanted upon by the English tourists. Our comment, so far from exciting anger, should have been seized upon with joy and treasured as an irrefutable proof of the genius of the Anglo-Saxon. We were so weary of stories anent the imaginative Latins that we deemed it a duty to say a word for John Bull on that score. And for our patriotic endeavors we are called unjust. We beg to assure our correspondent that we were not concerned with the population London has or may have. Our sole aim was to show that the Englishman is not deficient in imagination.

No, we gave no authority for the despatch because it appeared in the daily prints and we presumed that our readers were acquainted with it. With regard to misquoting we admit that we were, owing probably to bad state of manuscript, made to say that these murders, etc., occurred in one instead of five weeks. But our readers had the despatch before them and we credited them with intelligence to see that the error was not intentional. Moreover, much as we desire to uphold the rights of the Englishman, we should never dare to do him wrong with imagination enough to ascribe an assortment of murders and suicides, all in one week, to the weather and liver. But that need not discourage us. He may arrive after a time—and in the meanwhile we have the consolation of knowing that his imaginative faculty is in good form, capable of working overtime and of turning out what our esteemed friend Erasmus Wilson would call a "dinky dink story," at short notice. We hope these few remarks may have a soothing effect upon our correspondent. His allusion to our liver is rather personal, but, waiving that breach of the amenities, we have much pleasure in telling him that we have been accepted as a good risk by an insurance company.

WHITHER DRIFTING?

The Baptist ministers of Denver have been having a heated discussion on the Ten Commandments—their value and application to our times. A dispatch says: "Rev. Joshua Gravett, of Galilee Baptist Church, considered thoroughly orthodox in all his preachings and methods, said he would not for the world have copies of the Commandments placed about his church, and also said that should a man break one of the Commandments it would not necessarily mean his eternal damnation or anything approaching it."

He explained to his fellow ministers that the Commandments were given as a law for the Israelites, and that they should not be applied as laws in this generation; that the spiritual grace of the people of this day comes through the epistles of the New Testament and not through that old law.

It seems that sectarian ministers are vying with each other to see which can go farthest in rejecting the Christian thought of ages. The Rev. Gravett, we think, deserves the medal at present. Later on he may have to yield it up to some more advanced brother, though it is hard to see how anyone can go farther than to deny or reject the basis of the whole moral law. If it were worth while to refute this Denver Rev. Smart Alec we might quote Matthew xix., 16, 17, where our Lord speaks His mind concerning the obligation to keep the Commandments in the new, Christian dispensation: "And behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, * * * If thou wilt enter into life, keep the Commandments."

It is appalling how many passable clowns were spoiled by putting them into the sectarian pulpit. Those responsible for it have much to answer for. The insane, insane and rancorous chatter that is heard from many such pulpits is, we believe, the cause to a great extent of the evident decadence of the influence of Protestant Christianity, and its prevalent drift towards indifference, agnosticism and infidelity.—New York Freeman's Journal.

THE BLIND AND THE BLIND-FOLDED.

London, October 29.—The Very Rev. William H. Fremantle, Dean of Ripon, addressing a meeting of the Churchmen's Union to-day on the subject of natural Christianity created a sensation by suggesting that the idea of the Immaculate Conception should be left out of account, because, except in St. Matthew, and St. Luke, the virgin birth of Christ is not mentioned in the New Testament.

The foregoing message was copied into a good many of our daily newspapers last week. It was not a condensation of anything that had taken place at the Churchmen's Union, but the interpretation put upon a great Catholic doctrine by those non-Catholic persons who sent the epitomized report of the meeting of that body. The doctrine of the Immaculate Conception has now been before the world as a defined article of Catholic belief for forty-eight years, and yet persons who are educated, according to the common acceptance of the word, exhibit their inability to understand its terms or its indifference to the ordinary qualifications for the journalistic profession—an ability to understand the subject matter of any communication sent and an intention to respect the truth. It is to be observed that some of the journals to which this extraordinary message was sent at re-echoed the blunder in the headings they supplied to the item.

This may be "invidious ignorance," or it may be that untolerable form of ignorance that masquerades as a knowledge sufficient for the requirements of a particular audience and a particular era—in other words, unabashed frontery that presumes to possess that which it never had. But, what is it, after all compared with the enormity of the fact to which it refers? The Dean of Ripon's address is the most frightful example of impety and riot that the world has witnessed since the days of the Gnostics.

Dr. Fremantle—such is the Dean's name—did not make any mistake about the doctrines which he examined in the course of his address before the Churchmen's Union. He did not mention the words "Immaculate Conception" at all, if we may judge from a brief synopsis of his discourse which has appeared in the Sun. As his purpose was to show that all the supernatural occurrences under the New Law are capable of being explained by what he called "Natural Christianity," it was not necessary to discuss a mystery of the divine mind and above all natural law. In taking up the theory of "Natural Christianity," he admitted there was an initial difficulty of a most formidable character. "They were met at the threshold," he said, "by what seemed a prodigy, namely, the birth of Christ from the Virgin. His own belief was they ought to leave that out of account because, apart from the first two chapters of St. Matthew and the first two chapters of St. Luke, the virgin birth was nonexistent in the New Testament. This does a high Anglican dignitary go right in the face of the Christian faith. He does not believe that its Founder was born of a virgin; he believes that the two Evangelists who declared that such was the case wrote a falsehood.

Now, this conclusion involves the contention, seemingly, that there was nothing whatever divine about the Messiah. In fact, the argument of the Dean was directed against the whole tenor of belief in the miraculous and the divine. He did not go so far as to deny that Christ exists or had performed miracles as proof of His divine power. But he suggests that in doing so He was guilty of practicing deception. We read that "he asked in dealing with miracles whether it was irrelevant to believe that the Lord Himself could not have made a distinction between what modern science would recognize as death and forms of swooning and hysteria, and that when Christ bade His disciples to heal the sick and raise the dead He was speaking of what would be accepted in a different sense by the scientific man to-day."

Modern scientists have long been hinting at the possibility of investigators being able at length to find a natural explanation of phenomena which at present seem beyond the power of man to comprehend. Science, it is boldly hinted, is on the track of the inscrutable. It is crumbling the fabric of Christian faith. The dream is being partially fulfilled. Faith is certainly crumbling in the fabric of Anglicanism. In the facts and the doctrine of the Resurrection the Church recognizes her best manual and centre of authority. The warrant for her mission was delivered subsequent to the reappearance of our Lord after death. The Dean of Ripon does not accept the evidence. He said "he could not look upon the resurrection as a violation of natural law. The teaching of the resurrection in later times was that there was a spiritual existence. The accounts all said that the Saviour was invisible save to the eye of faith."

According to the theories of some of the earlier heresiarchs, Christ was only a superior sort of magician, who could work miracles, in order to establish His claim to a divine origin and to impose, therefore, upon the human race. In the fragment of the spurious "gospel of Peter," recently discovered, it is shown that some of those heretics believed that He suffered nothing as man when nailed to the cross, by virtue of the "dynamis" (power) with which He was endowed. He Himself had to encounter a foretaste of the unbelief of after days, when He was obliged to allow Thomas to verify His Resurrec-

tion by undeniable proof that He was the same Jesus who was crucified.

It was not without reason that our Holy Father called on the world, at the opening of the new century, to renew its devotion to our Divine Lord. Those who profess to be the exponents of His truth are again betraying Him to His enemies. They are asking the world to substitute science for God the Father, to declare God the Son to be an impostor and to reject as a fable the belief in God the Holy Ghost.—Philadelphia Catholic Standard and Times.

A CRISIS IN METHODISM.

BY A METHODIST.
A tract entitled "A Crisis in Methodism," written by Rev. Dr. Munhall, a Methodist "evangelist," bitterly laments a very great change which has come over the spirit of that body. The causes to which Dr. Munhall attributes it are increasing "worldliness," the substitution of showy formality for simple faith and worship, and, most of all, the destruction of belief in the Bible wrought by the "higher criticism" inculcated in the Methodist theological schools and from many Methodist pulpits.

"Thousands of Methodists," says Dr. Munhall, "are courting the world and conforming to its fashions." They have put steeples on their churches, have introduced into their once simple services, "vested choirs, processions, aisles, recessions, and elaborate ritualism," borrowed from the Episcopal Church. "A great popular movement, that promises to proceed at the new General Conference, is being pushed forward with energy to remove from the discipline the rule that forbids dancing, card-playing, and theatre-going," practices once universally eschewed by Methodists as diversions of the devil. The sweeping revivals which distinguished the Methodism of earlier days have ceased. Methodists used to burst out with "Amen's" and "Glory to God" to give vent to their bubbling religious emotion, but usually such interruptions are looked on nowadays as "bad form." Hired professional singers have replaced the fervent and soul-stirring singing that was in other days so important a part of public worship. "Class meetings," once a distinguishing feature of Methodism, "are to be found in but few churches." "The prayer meeting is languishing; family altars are no longer common." Meantime there is "comparatively little increase in the membership of the Church;" and, we may add, if the official statistics gave only those who could be included properly an ominous falling off would appear.

"Declining faith in the Bible is at the bottom of the trouble, according to Dr. Munhall. 'A large majority of the teachers in the leading Methodist educational institutions deny' the infallible authority of the Bible, he says. This may be too sweeping a statement, but that in the main it is true is unquestionable. Far beyond the confines of Methodism the old faith in the Bible is gone.

The central doctrine of Christian theology is the Atonement, of which Charles Wesley sang:

"'Tis finished! The Messiah dies,
Cut off for sins, but not His own;
Atonement is the sacrifice,
The great redeeming work is done.

"'Tis finished! All the debt was paid;
Justice Divine is satisfied;
The grand and full Atonement made;
Christ for a sinful world has died.

The types and figures are fulfilled,
All that in a shadow shined;
The precious promises are sealed;
The spotless Lamb of God is slain.

Death, hell, and sin are now subdued;
All that in a shadow shined;
And to I plead the atoning blood,
And to I claim my heaven."

This doctrine is reduced by the "New Theology" of the school of the "higher criticism" to a mere emotional conception, a fanciful figure. Rev. Mr. Bacon, of the Congregational Church, calls it degrading to God and offensive to the sense of justice in man. Dr. Munhall tells of the tearful complaint of a Methodist father who sent his son to Wesleyan University at Middletown, in Connecticut, that there the young man "came under the influence of a certain professor who is 'a higher critic,' and 'came home an infidel and has not once been inside a church since." This is a very natural consequence of passing from unquestioning belief in the Bible as God's Word to criticism of it as a very imperfect production, and in making the change this young man is typical of a multitude. Familiarity with the Bible, once universal among Protestants, is now unusual. The professionally religious papers are dying out; those which were formerly most vigorous are now struggling to keep the breath of life in them.

Manifestly, as Dr. Munhall cries out, if there shall not come speedily "such times of refreshing and conquest as the Church has never seen," "worldliness and formality will increase and spiritual inertia and decay will follow."—The Missionary.

A Little Victim of the Divorce Evil.

New York, November 4.—Oh, there's papa; look, mama.
The little figure that eluded the hand of the young matron all in gray walked Astoria to meet the young man who was coming toward them with another woman, this morning.
This was the meeting of Mrs. Hanna No. 1, wife of Daniel R. Hanna, and her youngest boy, Dan, Jr., with his father and Mrs. Hanna No. 2.
Embarrassed, the husband patted the boy on the head and hurried on. There was no sign of recognition between the

grown people. Meanwhile the tears were welling into the little fellow's eyes at his disappointment. His mother hurried him into his room.

PATRON OF WORKERS.

A PLAN OF SPIRITUAL AID FOR WAGE EARNERS.

At the Catholic Congress at Salerno a suggestion made by Rev. Jerome Maffei for the establishment of evening meetings as a means of sanctification of the working men. Father Maffei put before the assembly his own work in the matter and he succeeded. He chose Blessed Gerard as a patron and model to all who have to labor for their living. He then invited the men, old and young, to the meeting, which he held every Sunday evening. They came in large numbers. The parish priest first gave them a practical catechetical instruction, and then recounted to them some part or some example of the life of Blessed Gerard, in which he showed how he labored for his bread, and how he helped in the sanctification of others. The reunions are admitted to be very successful, and many of the associated, like their patron and model, are tending to perfection to the great advantage, not only to their spiritual life, but also to their worldly affairs.

A Flemish parish priest writes: "The devotion to Blessed Gerard flourishes more and more in my church and in my parish. A great many come to Blessed Gerard's Mass every Monday, during which they sing the 'Tantum Ergo,' and after it a hymn to our Beato. All remain in the church till after the veneration of his relic, which takes a long time. They so love to sing the hymn that they remain in the church till I leave it myself. I may tell you that Monday morning is now for me a morning in the Confessional. I thank God that the devotion to Blessed Gerard does so much good in my parish. I will do my best to maintain and increase it."

It was only at the beginning of this year the statue of Blessed Gerard was exposed in his church, and it is to the missionary who assisted at the ceremony that he writes.
An outgrowth of the devotion to Blessed Gerard is the "Saturday League," the members of which promise not to touch any spirituous drink from dinner on Saturday to dinner on Sunday, thus bringing over the "devil's Saturday night."

THE BATTLE OF THE BOYNE.

Archbishop Walsh, of Dublin, speaking recently at a meeting held for raising funds for the building of a new church in one of the parishes of his diocese, made the following noteworthy observations on the evils resulting from the connection between Church and State in some European countries.

"In those countries we find the civil power overstepping the bounds, of its rightful authority, and intermeddling in religious matters in such a way that, while, on the one hand, it does far too much, it, on the other hand, does far too little. It charges itself, indeed, with the maintenance of the Church and of the work of the Church within its borders. But it makes just such a contribution to that work as it enables to keep the Church and the ministers of religion in a state of bondage, and it stops short, far short, of making that adequate provision for the equipping of Divine worship which the people, as a result of its officious intermeddling, are practically deterred, not to say incapacitated, from making for themselves."

Still more noteworthy were the Archbishop's remarks on the benefit resulting, as he claimed, to the Church in Ireland from an event which many have regarded as a great triumph for Protestantism, namely, the coronation of the Catholic King James at the Battle of the Boyne, celebrated annually, as all the world knows, by the Orangemen in a spirit of bitter antagonism to everything appertaining to Catholicity. On this point Archbishop Walsh said:

"We have reason to thank God, priests and people, that we in Ireland are free from the evil influence of that system, so pernicious, as we see it to be, in its results. We have not been spoiled. For centuries our Irish Church had, no doubt, to pass through the fiery ordeal of persecution. But we are reaping the benefit of it now in the unfettered freedom from State control which we enjoy. Whatever reason the Orangemen of Ireland may have, or may think they have, for keeping up the celebration of the anniversary of the Battle of the Boyne, they can have no ground for rejoicing over the result of that memorable conflict to be compared with the ground which the Catholics of Ireland have. For it was through the overthrow of the Stuart power in Ireland that the Irish Church was saved—and it was through that overthrow alone that the Irish Church could have been saved—from a state of servile subjection to the English Crown, which could not but have paralyzed the energies of even the most vigorous Church in Christendom."

Perhaps the Orangemen may now give up celebrating the famous battle, seeing that, after all, it turned out in one way or another, a blessing to the "papists" and their Church.—N. Y. Freeman's Journal.

What becomes of the faculties of man when they are left in a shameful repose? They perish in degrading themselves. That divine fire of the intellect is quickly extinguished when unstained by the necessary food of labor.—Mgr. Angobault.