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Dr. Garman's Travels.

We are told by the Globe of the 28th inst. that the Rev. Dr. Garman, general superintendent of the Methodist Church of this province, had made a trip through Europe and Palestine and had just returned. The doctor in an interview touched upon two points in his journey—Jerusalem and Rome—with his usual hatred of things Catholic. He stood "in the holy city" but could not see it for priests. There were Latin priests, Syrian, Chaldean, Armenian priests, white priests and black priests. It was horrible. They were in all the sacred places. When he went to the tomb they were there, and on Mount Olivet and Calvary they haunted him again. And the worst feature of the city was that there were only five or six Methodists in all Jerusalem. Let our readers think of it. Not ten Methodists in that favored city, and it has not yet met the fate of the cities of the plains. Whatever wrath the number of priests kindled in the self-righteous heart of the doctor melted into sorrow as he saw the want of Methodists. He evidently used only for the material looks of things. The city, he tells us, is "the dirtiest hole on earth." His reverence is nasty and clean. No nice white cravats with starched collars on these priests. They wore shabby brown habits—without cuffs. Poor men, kneeling early to pray and keep alive by the holy sacrifice the memories of the places they guard for generations, they did not move the worldly soul who looked down upon them from his high vantage, and who, with unclerical and unchristian language, now speaks of them as a drawback to the cradle of man's redemption.

At Rome and in Italy the Doctor meets the same gaze. Thraldom is upon the land and darkness over the people. The Church, he says, is the cause. Unlike most travellers, he had no curiosity to see the Holy Father. There are men who, if they acted like most people, under given circumstances, would never be heard of; but when they move in a course directly opposite their fellows, then they are seen and heard even though they are very small potatoes. This is exactly Dr. Garman's case. If he had gone in to see the Pope with the 80,000 pilgrims who were there at the time, the poor little insignificant man would have been lost in the crowd. But by not being curious, by not going to see the Pope, he has made himself notorious as well as ridiculous. Dr. Garman, General Superintendent of the Methodist Church in Canada, visited Rome and did not go to see the Pope! And still he Holy Father lives. But all jokes aside, he is a living example of those who, having eyes, see not, and ears, hear not. It is pitter for him to stay at home. His cackle may be noticed here, but, strange to say, not abroad.

Progress in Christianity.

The question as to whether Christianity can progress, can put forth new doctrines, can depart from the teachings laid down by its founders, is a live one in these days of growing unbelief. There is not a single Protestant sect existing to-day that is fol-

lowing closely the rules laid down by its author; there is not a single denomination that is holding the beliefs and practising the regulation of its founder. Little by little they have allowed slight modifications to creep in until they are no longer recognizable. Little by little they have introduced new ideas into their forms of worship that the founders of the sect had issued strict injunctions against. They have all undergone changes to a greater or less degree in rubric details, but they have done more than that—they have attacked Christianity in its very foundations. In recent years doubt has been cast upon the inspiration of the Bible by many of their leaders; attacks have been made on such hitherto indisputable doctrines as the existence of hell: now "oracles" have been introduced or proposed for introduction; radical changes have been made in doctrines all along the line. Among Catholics there are no new introductions, no new schemes, no progressive doctrinal movement, so to say. We believe as our spiritual ancestors believed; we practice what they practiced, and we have not added one iota to their creed, to their articles of Faith. As the Apostles taught, as the early Christians practiced, as the Middle Ages firmly established, so do we teach, practice and fix. There are no changes among us. For two thousand years our doctrine has remained one and the same, unchanged, unvaried, unswerving; for two thousand years the one creed has been deemed quite sufficient, quite elaborate enough for us. We are Conservative. Our Lord Jesus Christ during his sojourn upon earth taught certain doctrines that have been handed down from generation to generation, and we believe to-day and practice to-day just as the early Christians did. Christ, as a man, has been dead for two thousand years, and there has not been nor can there be any change in his teachings; He has spoken and there has been no additional light thrown on His teaching. It is true that certain devotions and religious practices have grown up around our doctrines but they have not changed them ever so little. We have changed nothing; added nothing that would in the slightest degree effect the fundamental articles of our Faith. Every once and while in the history of the Church we find that truths have been defined; that councils have decided upon this or that article of Faith. That does not mean by any manner of means signify an addition to our creed—it simply means that the truth in question has always been believed, and that belief in it had been so unquestioned that it had never been deemed necessary to "define" it before. For example, we have the doctrine of the Immaculate Conception which was "defined" a few years ago. It was not adding a new belief to our religion; it was not changing any doctrine—it was simply fixing firmly a belief that had always been held but which had never been questioned up to the time of its definition. We are conservative in these matters, because Our Lord spoke but once and his teaching was never changed, nor can we. Our beliefs rest on the rock of truth, and there has never been nor will there ever be a change of base in the Catholic Church.

Orangism Up-to-Date.

The Orangemen of to-day, whatever they may have been in the past, are a credit (?) to Protestantism and are a worthy production of that section of Christianity. The order talks much and does nothing; it delivers itself of bombastic speeches, but it never acts; it threatens, but its threats are thin-air affairs. To-day the Orange order is a collection of ignorant—the more ignorant the better qualified for membership—men who are drafted into the assemblage because of their capacity as voters. It is a great political machine which is supervised by N. Clarke-Wallace and a handful of others who make political game of the society and march them off like so many sheep to the polls. If it were not for the order and its voting strength these political demagogues who are at the head of the lodges would never have been heard of—it was never ability that placed Clarke-Wallace at the head of the Orangemen in Canada, but it was the heritable qualities of the Orange vote. A collection of the drags of society; a gathering together of the lowest in the social scale; an assemblage of the rowdy element of the

towns and cities—that is what constitutes the rank and Orangism in Canada to-day. The masters and leaders are men of very ordinary ability, who because of the mobility of this non-reading, non-thinking mob are ousted by those in power and receive appointments that their own intellectual powers could never have obtained for them; they are men who are members of the order wholly and solely for what profit may accrue to themselves from their connection with a class of men who may be made to vote at the discretion of their leaders. If it were not for this personal advantage which these men derive from being members of the Orange order there would be no Orangism in Canada; if it were not for this influence-yielding body of voters these leaders would never be heard of. If it were not for the ignorance of the rank and file and the ease of leading them by the nose their present-day leaders would not stay with them for one moment and there would be no possibility of the Orange body existing for a single day. In the cities there are a few respectable men mixed in with the local polloi who do not look for any personal gain, but who are members for—no one knows what; in the smaller towns there is scarcely a man of any standing in the community who has so demeaned himself as to join this corporation. The order exists simply because it is in the interests of the leaders of the body to keep it alive—they derive a good living from their connection with it. The religious aspect, the original intention, the publicly-announced policy of the order is the "Protection of the Interests of Protestantism" and the blocking of the "Schemes of Rome." They do absolutely nothing in the religious line simply because there is nothing to do, and, moreover, if there were, there is not enough spiritual knowledge in the whole order from the grand master to the latest raw recruit to know what the Catholic Church believes and practices. There is no need to guard against Catholicism, but there is need for certain politicians to hoist themselves into power; there is no need for Protestantism to appeal to Orangism for support, but there is need for Protestantism to begin an indefinite series of religious revivals among their defenders. Orangism is in very bad odor among Protestants themselves, who look upon it precisely as we do; they are ashamed of their being connected even remotely with such a mob, and they do not hesitate to declare their feelings. The idea of this gang setting themselves up as defenders of anything religious is preposterous. Ninety per cent. of the order never attend church of any kind at all, and when they do go it is not for the spirituality that may be gained from the services. They are the poorest class of people in Canada for attendance at church. Few of them ever go to all, and the majority of that few do so to be entertained. Of genuine religion there is scarcely a tinge in the entire society. Nice defenders of anything religious surely. They are a disgrace to Canadian education and civilization.

Missionary Work.

Off-hand critics of missionaries, says the 'Christian World,' constantly make the mistake of lumping together Protestant and Roman Catholic missionaries, as if their methods were identical. In many cases Catholic missionaries do devote services, and in many cases, also, they adopt methods of gaining converts and of carrying on their work which Protestant missionaries utterly abhor. We might refer to China, but . . . Yes, indeed, you might refer to China, but there is not the least danger of your doing so. The spectacle the Protestant ministers are furnishing the world to-day is quite a sufficient "reference to China." These men who should be the consolers of their people in so dire a need as the present; these men who consider that Christ is not a sufficient safeguard for them; these men who turned tail, deserting their charges, and fleeing in the face of danger—these are sufficient references to China. Converting a native race to Christianity is not the sum-total of missionary work, at any rate, from a Catholic standpoint. These poor people, who have abandoned the faith of their fathers to accept Christianity, and that in the face of overwhelming loss in their caste or position in society; these poor

people scarcely yet made familiar with the teachings of Christ, but who are sufficiently acquainted with them to know that 'it was neither Christian nor charitable to be abandoned because death was swooping down upon them—these people needed spiritual assistance to keep them steadfast in their faith, and spiritual aid to help them to be strong to go before the throne of God. That is the moment when a minister of the Gospel is most needed, and that is precisely the time when the Protestant ministers failed in their duty to God and to their people. They snatched off bag and baggage and abandoned their converts, leaving them to face torture and death as best they could. What a spectacle to the natives! What a living example of Protestant care over its spiritual children! As long as things ran along smoothly and they might lord it over their converts; as long as they could in common decency draw their good fat salaries—fat in China—so long did they remain with their people. But as soon as danger threatened they scurried off to cover without a thought as to the fate of their converts. "We must save our own lives at all costs" seems to have been the cry, and save them they did, leaving their charges to get through they evidently cared not how. It was neither Christian nor humane, much less the act of these who should have taught the natives a lesson in the steadfastness of faith and of trust in Christ. The abandonment of thousands of converts—the leaving of them to face death without a single word of encouragement from their spiritual fathers, was as cowardly an act as the world has ever seen—but then Protestantism furnishes such spectacles to the world every day, and we shall have occasion in future articles to give several such instances of abandonment. One journal, in trying to excuse this cowardly desertion, says that it is all very well to be brave at this distance, but that it is quite a different thing when one is on the spot. Undoubtedly it is, but we do not notice many Catholic missionaries rushing through Canada on their way to their native countries; for the simple reason that they did not leave their people. Catechisms announce their slaughter every day in the midst of their flocks, which they did not desert. They were there as missionaries, as ambassadors of Christ, and remained where Christ had willed them to be to smooth the pathway of their converts to death. They are dying as martyrs to the cause of Christ, and to the greatest of all commandments—the love of neighbor. Protestant ministers have disgraced the calling of missionaries in this crisis but the people have not yet come to realize it—they will do so when, at the end of the war, the list of martyrs furnished for Christ and neighbor the Catholic Church has offered, is published. It will be a bitter pill for them to swallow. There is nothing mercenary in the Catholic missionary, but how will his Protestant neighbor in the same field answer to Christ's description of the "hiringling." It is truly a lesson to the world. As we began with a Protestant quotation, let us introduce another from The Canadian Churchman:

"Whatever the faults of the Roman Church may have been, or may be, it cannot be charged with neglecting the command to make all nations disciples of Christ. It has given its sons and daughters, its toll, its blood—the blood of martyrs for Christ among the heathen." This is a just estimate, from a prejudiced source too, of the work of our Catholic missionaries. What shall history say of their Protestant friends who are at present enjoying a vacation while their people are being martyred? These missionaries who are now being interviewed throughout the land, who are the admired of their sects here—these men are a libel on the name of "missionary." What cause is there for admiration in their cowardly action? They are deserters—soldiers who desert their post in time of danger are shot; they are undesigning the name of Christian; they are a disgrace to Christ and his example. Did the apostles desert their posts in time of trial? It will be answered that, that being in the infancy of the Church, sacrifice, martyrdom, was necessary to teach idolaters the sublimity of Christian faith and Christian fortitude "to confound the heathen." Is not this the infancy of Christianity in China? Is not fortitude and sacrifice and martyrdom as necessary to-day in China as ever it

was in idolatrous Rome? Precisely the same conditions prevail, but the same faith and the same resoluteness are lacking. These runaways, these "hiringlings," these mercenaries, these deserters, these flint-weather "missionaries," who are being feted, lauded and gazed at in open-mouthed wonderment, should rather be outcasts from all Christian society. They should hang their heads in shame, and bury themselves and their inglorious lives in some desert place where no man would ever see them again. We did not notice any tears from the eyes of those who remained in Toronto—they enjoyed themselves by excursions to Niagara and elsewhere, while their poor people were suffering torture and death. A legend says that St. Peter's cheeks were furrowed by the constant shedding of tears resultant from the compunction caused by the denial of our Lord. The Protestant missionaries are in no danger of such disfigurement—their danger lies in being wrinkled by self-congratulatory smiles at their escape from martyrdom.

EDITORIAL NOTES.

The Trades and Labor Council does not evidently approve of Public School Inspector J. L. Hughes' appointment as Hon. Lieut.-Colonel of the Public School Military Brigade. The last meeting were rather unanimous in condemning the appointment. It would seem that an Inspector of Public Schools in Toronto had enough to do in looking after his work without adding further duties. However, it is none of our affair. Perhaps it is but a temporary appointment until such time as the letter-writing warrior brother may find leisure from his duties as advance agent for himself to return to Canada and assume the responsibilities of the new job.

The Dominion Presbyterian does not think the Vatican library "a likely place for the discovery of Protestant literature." It was an unfortunate slip of the Presbyterian, for it showed his intense ignorance of the contents of the greatest collection of books and antiquarian curiosities the world possesses to-day. He it known to the Presbyterian that Protestant and every other kind of literature is to be found on the Vatican shelves, and he is further known that the Vatican inmates are thoroughly familiar with the writings and contentions of all Protestants of any note throughout the world, and of every generation. Catholics in authority are not as densely ignorant upon Protestant questions as Protestants are upon nearly everything appertaining to Catholicism.

The question as to who or what caused the war in China is intensely interesting just at the present moment. Catholic missionaries are too busy preparing their flocks for death to enlighten us on their opinions on the subject. The Protestant missionaries, however, having much leisure time on their hands, have devoted a little of the same to informing the public at large that the Catholic missionaries, because of their official standing and recognition in China, have been the prime causes of the movement of the Boxers. If the Protestant missionaries were where they ought to be—with their flocks—they would have no time to be backbiting their Catholic fellow-workers, who, because they are doing their duty and sticking to their posts, are an everlasting monument to the Protestant deserters' perfidy. Envy is a mean thing. Similar reports throw the onus on the interference of missionaries at large—some of them going so far as to state positively that the Protestant ministers themselves were the cause of the uprising. A Methodist minister in the Southern States claims that honor for the Methodists, and glories in the thought that it was Methodism that caused the trouble. Most of us were not aware that Methodism could sear up a good-sized street brawl in Pekin or elsewhere, but, according to the reverend gentleman spoken of above, the Methodist body must be quite a numerous one in China. It strikes us that the Methodist ministers in China did not remain long enough in the country after the uprising to learn very much about the whole thing.

The intended purchase of the Athletic Club by the Methodists of Toronto is a lesson to Catholics. They propose to continue the building as an athletic club, if they can secure it,

for their young men. The Methodists have grasped the want of clubs for Christian young men, and have gone about it in the right way. Catholics in Toronto have long ago realized the necessity of such places of meeting for their young men, and have been struggling along with what makes-a-shit they could. It will not be long before a good serviceable building will be erected for Catholic young men in at least one parish in the city, and it cannot be too soon. It is an excellent idea—the members of the parishes should be drawn together socially by some means or other, and this is the most acceptable way to do it. It introduces the young man to Catholic society, and mixes him up in it, whereas, without such clubs, he is only too prone to pick up with the meanest crowd regardless of religion or anything else much. Rubbing together takes off rough corners, and the contact of Catholic with Catholic cannot but produce excellent results. It is the club or the saloon; it is the Catholic society or that of Joseph. Young men have leisure moments, and if they are not spent in Catholic society there is great danger that they will be put in some place that is not by any manner of means acceptable to the Church. Let us by all means hurry this good movement forward.

The Canadian Churchman thinks that the Massachusetts' law imposing "probationary fines" on drunkenness is a good idea. The judge is authorized to allow the offender a certain time to pay it, meanwhile placing him under the eye of a probation officer. The offender goes back to his family and his work, and it is contended that the influence of his surroundings will have a tendency to produce a reformation in him. This system might do very well for the occasional drunkard, but why not have the policeman take him home without bringing him up before the magistrate in all such cases. The real question for temperance workers to solve just now, as it seems to us, is the handling of chronic drunkenness. We have dozens of men who are never sober, and who are, under the present condition of affairs, a nuisance to society at large and a burden to their families. They drink all they can earn and more. These men it seems to us should be confined in some industrial home where they would be obliged to work, the proceeds going to their families. If the families can get along without their work then at any rate they might have the satisfaction of knowing that there would be peace in their homes, and they would not be in momentary dread of being disgraced besides the peace of mind that would result from a knowledge of the whereabouts of these skullawags. Something should be done in any case.

The Protestants do not seem to be taking advantage of that privilege of which we hear so much boasting—the unrestricted and free reading of the Bible. Complaints are being made through the Protestant press. One journal says: "The comparative neglect of the Scriptures seems to be generally acknowledged, but various reasons are assigned for the change. For example, when the Bible was first ordered to be set up in churches, there was for all practical purposes no history, no fiction, and hardly any poetry to compete with it. With this came a social change that has been unfavourable to the line upon line a precept upon precept with which the Bible was impressed on the child's mind in the Christian home of those days, where most Christian children learned considerable passages of the Bible by heart to be a possession for life. Family life has changed, life is more outside the home, the community is more, the social unit less. And so, because the home is no longer doing what it used to do, and the world is making greater demands than it used to make, the need of preaching the Bible from the pulpit and of bringing to the minds of men its philosophy of life is greater than ever. The Public school has in many parts of our country ceased to contribute even its morning mite to the child's knowledge of the Bible. Dissonance among Christians has closed the Book of Life on that desk. The Sunday school is capable of accomplishing much more than will ever be attained by the prevailing haphazard methods of teachers, whose main qualification is youthful zeal." Surely to the above might have been added the fact that the denial of the inspiration of the Bible