The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

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THE HIGHER CRITICISM.

[WRITTEN FOR THE REGISTER.]

Readers of THE REGISTER must be rather tired of this heading, and will learn with satisfaction that they are receiving in the present article their last installment of the fads of "Higher Criticism." The writer's preceding contribution dealt with the "Higher Critic's" notions of Inspiration, which were shown to be of the vaguest and flimsiest character. Inspiration was confounded with actual grace, the traditional view of inspiration was misrepresented inasmuch as the teachings of the Catholic Church—the greatest Christian body—were utterly ignored; a parallel was drawn between the inspiration of Shakespeare and that of St. Paul (the "Higher Critic" leaves the SS. out) which utterly destroyed the value of the Bible as the Word of God, and, pushed to its legitimate consequences, bristled with absurdities. Resuming at the point at which the preceding instalment terminated, the writer meets the following choice specimen of "Higher Criticism" rubbish: "The Spirit of God moved a man to write but left him free to write along his own lines." What does our "Higher Critic" mean to convey in this sentence? Does he intend to say that the inspired writer was left to arrange his words according to the bend of his mind? If so this would be in harmony with the views of Catholic Theology. Or does he mean to assert that the Spirit of God moved the writer to write and then left him to himself? If the latter be his meaning (and his subsequent expressions lead me to believe that it is) then how can it be said that God "spoke" through the prophets? If what the inspired writers wrote was exclusively their own—if the Spirit of God neither suggested to them what to write nor guided them when writing—surely it is the veriest mockery to call their writings the "Word of God." Yet our "Higher Critic" pretents to so regard them, whilst at the same time advancing views which would destroy the ordinary meaning attached to these words.

Again he tells us that the "inspired writers made mistakes—mistakes in history and in science." Why not mistakes in religion as well? What guarantee have we that mistakes were not made in the latter as well as in the former? Indeed our "Higher Critic" gives us to understand that the "Old Testment" falls very far short of his religious standard. For instance the Psalmist "'regards his own enemies as the enemies of God and thus represents God as delighting in destruction. Such a conception of God is true of the time in which the writer lived. It is untrue to our time because we have developed to something higher." Here we are plainly told that the Palmist's conception of God was (just like Homer's discriptions of the Olympian divinities) merely the expression of the religious opinions of his day. But the conception of God was not correct as far as God is concerned. Were it true of Him then, it should be true of Him now, for He is always the same. But according to our "Higher Critic" it is not true of Him in our time because we have developed something "higher." Here our "Higher Critic" has reached the zenith of his irreligious (I might say blasphemous) absurdity. "We have developed something higher"—not Jesus Christ and His Apostles no! but "we—the Higher Critics" have developed something higher than the Psalms of David contain. Blot out the Psalms, therefore; blot out those sublime and tender pictures of God—amongst the most beautiful ever drawn by an inspired pen; and substitute in their place the "something higher" of our Higher Critics? The Psalmist represents God as delighting in destruction! Is this the picture drawn in Psalm 102? "The Lord is compassionate and merciful, long-suffering and plenteous in mercy. He hath not dealt with us according to our sins nor rewarded us according to our iniquities. As a father hath compassion on his children, so hath the Lord compassion on them that fear Him." Here are a few extracts from one of the Psalms, and pages could be filled with others similarly beautiful. Have our "Higher Critics" developed anything higher? How mean and vile their utterances appear beside the grandeur and tenderness of the Psalmist whom they malign because they do not understand him! The "Higher Critics" pass over these passages which throw a light on those in which the Psalmist invokes destruction upon his enemies. He speaks of his enemies as the enemies of God, as in fact they were. And those strong expressions he uses regarding them are meant to convey a vivid idea to the stiff-necked Jews of God's hatred of sin and the punishment by which it would be overtaken. God delights in destruction in the same sense in which a good man rejoices in the execution of a malefactor. He is sorry for the unfortunate but glad because justice is vindicated. This is what the Psalmist wishes to convey in his fierce denunciation of the wicked. He wishes to show what sin must be when a God, Whose tenderness he so touchingly portrays, will pursue it with such unrelenting severity. And despite all the snivelling of "Higher Criticism" to the contrary, this is the idea of God conveyed by the New Testament as well as by the pages of history and daily experience. Search over the records of decayed and decaying nations. Visit our asylums, hospitals, and similar institutions, and there will be found striking illustrations of the denunciation against the wicked to which the Psalmist gives energetic expression.

I will conclude this series of articles on "Higher Criticism" with a brief notice of the claims made on its behalf by its votary whose sermon I have been reviewing. He modestly says "that we are bringing all the resources of a life-long scholarship to illumine sacred literature." Yes, just as the torch of the incendiary "illumines" the building he tries to set on fire. It is a strange "illumination" indeed which puts the sacred pages of Holy Writ on a level with the "Arabian Nights," which robs them of every vestige of authority as a divine message, which seeks to distort and magnify every difficulty! The "Higher Critic's" life-long scholarship is devoted to showing how much he could improve upon the Bible. He tells us that no man or no book is infallible, and yet presumes to point out with all the assurance of infallibility, just where Moses was mistaken or David expressed incorrect views of God! He seeks to make of the "Word of God," a pedestal for the golden calf of "Higher Criticism," or rather the brazen calf, for our acquaintance with it has shown that "Higher Criticism" is much more akin to brass than to gold.

An Extraordinary Interview.

NEW YORK, Oct. 4.—Army Secretary Peyton, of the Brotherhood of St. Andrew, who has just returned from a stay of six months in the Philippines declares that the United States has 45,000 drunkards, rakes and gamblers in and around Manila and that religious progress is quite out of the question while American soldiers are there. He says the Roman Catholic priests have made up the Tagalos, and are losing no time and sparing no money to tell the Philipinos that the Americans now in Manila, who have made that city what Mr. Peyton calls a "hell-hole" are fair specimens of Protestant civilization.

Mr. Peyton went to the Philippines under commission from Bishop Doane of Albany, chairman of the board of domestic and foreign missions of the Protestant Episcopal church, charging him to examine conditions and return in time to report at the missionary council, which will meet this month in St. Louis. Mr. Peyton visited five of the islands and enjoyed excellent opportunities of observation. He is an ex-soldier, having seen service in the Spanish-American war, and having served at Montauk while the convalescent camp was there. In the course of an interview he said: "Without any qualifying exceptions, the Tagalos are the most moral and religious people I ever saw; but they are mere children in ability to govern themselves. It would never do, in my judgment, for the United States to abandon them. The Tagalos could not hope to control the other principal races of the Islands, and there would result a lot of petty states, too weak to take care of themselves and too ignorant and too prejudiced to join in one united state. But the Tagalos could not even govern themselves, for, with American power gone, the friars would not let them do so.

"At the present time there is no chance for Protestant effort. It is practically useless to undertake to do anything there until the United States troops depart or reform. The United States has in and around Manila at this moment, or had when I left a few weeks ago, 45,000 drunkards, rakes and gamblers. Of course there are exceptions, but they are not worth mentioning. The statement is sufficiently accurate. When the American troops landed in Manila there was only a saloon or two in the whole place. To-day Manila is a hell-hole. There are 430 saloons, typical places of the western frontier, or worse, and the saloons are more respectable than many of the other places within the city which Americans have either planted or kept alive by their support.

"When the insurrection was at its height many Spanish priests were driven out and left the island. With the coming of the Americans a common danger has brought Tagalos and Spaniards together, and old sores have been healed. To-day not only Luzon, but the islands to the west and south, are covered with friars, who are active as they never were before. Everywhere they are preaching to the people this: 'Behold these men. They are a sample of Americans. America is an infidel, or what is the same thing, a Protestant nation. See the danger of fighting mother church. An infidel church has sent the flower of its men here, and behold them. Your lots may be hard. You may have had grievances in the past. We may have sinned, but your state is certainly better than that of Americans. You are moral, you are religious.

"Just as long as these priests have 45,000 Americans there, and such Americans, as examples of what they are pleased to call an infidel civilization, so long is it useless for Protestants to go to convert Tagalos and other Filipinos. Let the army do its work and get away. Then, and not till then, will Methodists, Presbyterians and Episcopalians stand any chance."

ARCHBISHOP FALCONIO'S OFFICE.

QUEBEC, October 4.—The following is a translation of the text of the Papal document appointing Mgr. Falconio as Apostolic Delegate to Canada:

LEO XIII., POPE,

To Our Venerable Brother Diomede Falconio, Archbishop of Acerenza and of Matera, recently named titular Archbishop of Larisse.

Venerable Brother: Greeting and Apostolic Benediction—It is a very ancient usage in the Church for Roman Pontiffs, in order to properly fulfil the duties of their Apostolic sovereignity, to cause themselves to be represented in distant countries, separated from the Roman throne by a considerable extent of land and sea—by ecclesiastical personages, either chosen among the Bishops of the locality, or sent from Rome itself, who, under different titles and provided with the necessary jurisdiction, watch over the progress of the faith, the purity of morals and the discipline of both clergy and people. This is why, as the actual condition of ecclesiastical affairs in Canada calls for the special attention of the Holy See, We have resolved, after communicating the matter to Our Venerable Brothers, the Cardinals of the Holy Roman Church, set over the Propagation of the Faith, and after having carefully examined the same to send to that country an Apostolic Delegate, who will be able to carefully examine the existing conditions, to use all his prudence and judgment in settling controversies and differences, and to employ all despatch in accurately laying before us those questions which, in his opinion, are the most serious, and most call for the salutary intervention of the Holy See.

Consequently, Venerable Brother, in absolving you and pronouncing you absolved, for this sole purpose, from all excommunication and interdiction and from all other sentences, censures and penalties, which you may have incurred and taking into consideration, among the other qualities which distinguish you to such a high degree, your zeal for the welfare of religion, your piety, your knowledge and your prudence in all matters, by the advice of our above-mentioned Venerable Brothers, and by virtue of our Apostolic authority, we invest you, by these presents, and confer upon you the title rights, honours and privileges of Apostolic Delegate to Canada, during our good pleasure and that of the Holy See; at the same time we grant and communicate to you each and every one of the necessary and expedient powers which will place you in a position to efficiently provide for the needs and the welfare of the church of Canada.

Moreover, we desire that you should discharge the duties of your office according to the orders issued by the congregation of our same venerable fathers, and that in our name and in the name and by the authority of the Holy See, you should exercise your powers not only in the dioceses of Lower and Upper Canada, but also in those of the while Dominion of Canada.

Besides, we do not doubt that our venerable brothers, the Archbishops and Bishops, as well as the clergy and the people of these countries, will show to you respect and deference which are your due as our representative and that of the Holy See, and that, recognizing in the delegate the authority which he represents, they will accept with readiness and good will his counsels, his warnings and his orders.

This is what We desire, order and command, decreeing that the present letters be and remain permanent, valid and effective, that they have and produce their full and entire effect, and that they be in all things and on all occasions, a sovereign support for all whom they now and will in the future concern. They are to be so considered and defined by all ordinary and delegated judges, and if it should happen that any one, knowingly or ignorantly, oppose himself to what has been enacted, his judgment shall be null and void. Notwithstanding, as far as necessary, the rule of Benoit XIV of glorious memory Super Divisione Materiarum, and all other constitutional and apostolic ordinances, and notwithstanding all other things to the contrary, we wish that there should be added to the copies or exemplaries, even printed, of the present letters, provided that the said copies are countersigned by the hand of a public officer and bearing the seal of an ecclesiastical dignitary of the Church absolutely the same effect (faith) given to the present letter if shown or exhibited.

Given at Rome, near St. Peter's, under the ring of the Fisherman, on the 3rd day of August, 1899, and of our Pontificate, the 22nd year.

(Signed) LOUIS CARD, MACCHI.

(QUEBEC, October 5.—His Excellency the Apostolic Delegate, Mgr. Falconio, having communicated to His Holiness, the Pope, the news of the sympathetic reception accorded him in this city, has received from Cardinal Rampolla, a telegram expressing the greatest satisfaction of His Holiness at his happy arrival in Canada, and his cordial reception. His Holiness heartily blesses the Canadian people.

The Consular corps at this port paid an official visit yesterday to His Excellency at the Archbishop's Palace.

Last evening His Excellency attended a State banquet in his honor at Spencerwood.

Literary Note.

With the October number, now ready, "Our Boys' and Girls' Own," the illustrated Catholic monthly, enters upon its second year. The magazine has been a great success, and in the short space of a year it has reached the first place among Catholic juvenile periodicals. The many letters constantly received from enthusiastic subscribers show how highly pleased they are with the magazine. A mother writes: "Your paper brings so much pleasure and interest to my children. I feel I must thank you for it. The writing of these stories I find is much improvement to my two little girls." A subscriber says: "I am very much pleased with your paper, and I can truthfully say of it what cannot be said of many story papers: that is, it has never, in my opinion, had a poor story in it from the time it began till the present time, and I hope it will remain so." Another writes: "The paper has been a source of great pleasure to me the past year, and I would not give it up for the world."

The second year of "Our Boys' and Girls' Own" will be a treat. In the present issue begins a new serial by Father Finn, which will run through several numbers. There will be short stories every month by the best Catholic writers. The different departments, "For the Household," "Games, Tricks, etc.," "Prize Question Box," "Prize Story Competition," "Drawing Contest," etc., will be continued. There will be original articles on interesting subjects, and 25 to 30 fine illustrations will fill each number. In each issue there will be something to please every member of the family.

The subscription price of "Our Boys' and Girls' Own" is only 75 cents a year, and the easiest way to subscribe is to send 75 cents in postage stamps to Benziger Brothers, 36 Barclay St., New York.

Accident to Mgr. Farrelly.

Belleville, Oct. 5.—Right Rev. Monsignor Farrelly met with a painful accident last evening, but fortunately it will not prove serious. He had been attending a meeting of the Separate School Board in the Council chamber, and he started for home ahead of the other members of the board. When he was nearly at the foot of the first flight of steps, he mistook the last step for the landing, with the result that he fell heavily to the floor and was badly bruised about the head. He was rendered unconscious by the fall. He was soon surrounded by the members of the board, who heard his fall, and a physician was speedily summoned. It was not long before he returned to consciousness and it was found that the chief injury he had received was an abrasion on the forehead. He was driven home and today is much better, although he is badly shaken up.

A. P. A. Preacher Enters the Church.

Rev. Thomas A. Cella, a Methodist minister of St. Joseph, Mich., who has lectured principally against the Catholic Church and the priesthood in many leading cities in the last eight years, became a member of the Catholic Church two weeks ago. About eight months ago, while passing through that city to fill engagements in the Northwest, he was compelled to stop off on Sunday morning and he attended services held at St. Joseph's Catholic Church.

After the conclusion of Rev. James J. Gore's sermon, Mr. Cella called at the priest's residence and said he was conscience-stricken because of having spent so many years attacking the Catholic faith, and he wished to be admitted into the Church. After six months' instruction from Father Gore, Rev. Mr. Cella was confirmed by Bishop Foley, of Detroit, forty children receiving the sacrament at the same time.

London Catholic Club.

LONDON, Oct. 7.—The annual meeting of the Catholic Club was held last night. The club is just entering upon its fourth year, and its members most enthusiastic.

These officers were elected:

Honorary President—The Right Rev. F. P. McEvay, Bishop of London.

President—Mr. M. P. McDonagh.

First Vice-President—Messrs. P. Walsh and James Ward.

Second Vice-President—Mr. M. O'Hagan.

Secretary—Mr. James E. McDougall.

Treasurer—Mr. Martin O'Sullivan.

Executive Committee—Messrs. John Loughlin, Wm. Pace, M. Quirk, W. Regan, Jos. Pevier.

Secretary of Committees—Mr. T. Breen.

Auditors—Messrs. C. F. Boyle and O. Labelle.

Parnell's Home for Auction.

DUBLIN, Oct. 8.—The sale of Parnell's home is fixed to take place November 8. Unless previously disposed of by private contract, the entire Parnell estate, with the exception of one lot, will be offered, including Avondale House and its demesne.

Half the ships in the world are English. More than half the tea consumed in the world is by the Anglo-Saxon race "Salada" Ceylon Tea being the popular favorite.

A DICTIONARY FOR THE DAILIES.

[WRITTEN FOR THE REGISTER.]

The enterprise of a daily newspaper is wonderful. What doesn't it do, or at least, profess to do? Things of peace and things of war, commercial interests and industrial, the ministry and the opposition, foreign and home affairs, ball-playing, horse-racing and cycling, art, science and literature, philosophy and theology, and myriad other topics—it handles them one after another, or all together, in a way to surprise most men.

We can understand how a rider, by means of a good bit and bridle, can guide the strong brute he bestrides, and hold him exactly to the required route and pace; but how many thousand horse-power is needed for the paper? There are mills, I believe, of such elaborate structure that you can put a big rough log in at one end of the machinery, and receive it out at the other, in the shape of matches or shoe-pegs or the like. But, then, a log is a log, of necessarily limited size and definite shape, and the process of converting it to useful purposes is chiefly mechanical. The raw material the Daily Newspaper manufactures is of a different nature; somewhat like that which (has a name indeed but) has never been intelligibly described. It is like chaos, which is supposed to have been the sum of all visible things—except order. For it is made up of whisper and rumor, hearsay, gossip, tittle-tattle, suspicions and scandal—with, of course, a streak, here and there, of serious and true information. And all those heterogeneous elements the Daily has to throw into its capacious hopper, and grind out into wholesome bread or dyspeptic pie, or sweet cakes and ginger snaps to suit the various tastes and appetites of its readers. Who can doubt the difficulty of the task?

Again, to make a map of the world, or even a small part of it how many journeyings up and down by sea and land are required, and what accurate measurements with countless instruments and by able men; and still it is only an approximation. The Daily give a good chart every morning without going out of its own office.

The Suez canal was begun (some think) in mythical times, and finished only in our own day. But what, after all, has it done? Brought Europe and the East close together, a great work indeed. But still ships and men, and winds and steam, are as necessary as ever, whereas the Daily, regardless of distance and obstacle, transports you East and West, North and South, without camel or horse, steamer or train, and drops you whither it pleases, in any nook or corner or public place in the four quarters of the globe!

And then the charge for all this service is so trifling, that one hardly thinks of it. A great railroad carries you rapidly enough over the miles, but makes you pay handsomely. A few cents, even one sometimes, is the paltry price of the grand tour by the Daily. The railroad, too, is noisy and dusty, fatiguing and dangerous. The Daily lets you sit in your own parlor and rocking chair and helps you forward with what speed and slowness best suits your taste. A great institution, without any manner of doubt is the big Daily!

Now if you ask me if it has not its draw-backs as well as other human things, I feel that it is ungracious to find fault, amid so much excellence. But as there are, confessedly, spots on the sun himself, it need surprise no one that even in the great Paper there may be slight evidences—scattered here and there—that it too has to acknowledge some minor imperfections. It, of course, has its enemies and they report of it that in journeying by its ways care is needed not to trust much to its directions, or you may, while intending to reach Asia, find yourself carried away to the great desert; or be landed in the far-off Pacific when your intention was only to take a pleasure trip on the lakes. This, or the like of it, they say, is nearly sure to happen if you use the Paper's guide-books through the wide regions of politics or general morals. The names of its starting places are a puzzle to the most experienced. How can you tell where you are when, as the first officer is crying out, next station is "High Principle," the second drowns his voice by calling it "Coal Lands," or when you tell the conductor your stopping place is "Disinterested Patriotism," he answers, with a knowing wink, oh yes, that's what the people call "Expectations of a Shrievalty."

This mixing up of names and signs is a cause of great perplexity.

Vigantius Donnelly has (he says) a cipher, or cryptograph, or some kind of a secret instrument by which he can prove (to his own satisfaction) that the plays of Shakespeare were written, not by the great poet himself, but by Lord Bacon. But where is there a key to understanding the literature of the Daily, wherein, in any two specimens of it, you can find the same transaction described by the very different terms "A splendid investment" and "A shameful rakeoff?" And the same man pictured as both a very Napoleon in his department, and a mere clumsy bungler? Robbery, on one line becomes honesty on the next, and what was a pure election in this paper was, according to that, a very Carnival of Bribery and Corruption

When boys set to learn Greek or Hebrew, or even German, not the least of their difficulties is to master those queer crooked scratches in which these languages are written. But the task is light compared to the puzzle of finding out, not the characters used by the Daily, but the sense which is so capriciously imposed upon his words and phrases. Corruption and Purity, Thieving and Honesty, High Principle and Profligacy, have their recognized significations as the very contraries of each other; and when we find them applied to the designation of the very same things and persons, it can hardly be said we have received much information.

What is to be done in the matter? Nobody, of course, thinks of living without the Daily. What is wanted is a hand-book of the science of it. There are keys to Algebra and Geometry, and inter-linears for the classes—and aids in every department of study. Who is ready to immortalize and enrich himself—for there is a fortune in it—by giving us a reasonably brief treatise in the easiest way of understanding our mother tongue as used in the Big Dailies.

Obit.—Mrs. Dr. Hanover.

The Enterprise, of Delevan, Wisconsin, Sept. 21st, had the following: The community was greatly shocked on Tuesday to learn that Mrs. Dr. Hanover had died at an early hour that morning. The immediate cause of her death was a shock received by seeing the marble slab fall on her youngest daughter, Eileen. During the excited stage of the shock she made an unsuccessful effort to remove the slab off the child, and in doing so ruptured a valve of the heart. Mrs. Hanover (nee Minnie Whelihan) was born at St. Mary's, Ontario, Canada, in 1857, being the eldest daughter of P. Whelihan, Esq., registrar of St. Mary's. In 1881 she was united in marriage to Dr. Wm. Hanover at her native place, and together they moved to Superior, this state, in the fall of 1890, coming to Delevan in 1897. Besides the bereaved husband she leaves a family of seven children, thus so sadly deprived of a mother's love and care. During the residence in this city of Dr. Hanover and his estimable wife, they have gained a large circle of friends, whose warmest sympathy is extended to him in his hour of affliction. Her father and sister arrived yesterday from St. Mary's to attend the last sad rites. Mrs. Hanover was lovingly devoted to her home and family—an ideal wife and mother. By her excellent qualities and amiable disposition she had won the regard of everyone having made her acquaintance.

St. Mary's Banquet.

The banquet to be held in the New Coleman to-night (Thursday) in honor of the victorious "Saints" ball team promises to be a very large affair. It will begin at 8 p. m. The toast list bears such names as Controller Burns, Vicar-General McCann, G. S. Lindsay, Q.C., M.P.P.; J. J. Foy, Q.C., M.P.P.; Father Dollard and other equally representative men. During the evening the ball team will be signally honoured. Tickets 75 cents.

At the last meeting much routine business was disposed of. Final arrangements were made for the election of officers at next meeting, and at the conclusion of the meeting Secretary McCarthy presided over an impromptu campaign rally, when the various contestants addressed the members. Walter Markle and Jack Muldoon are having a fierce contest for Financial Secretary, and all contestants are hustling.

Coming to the Church.

The Rev. J. Waring, Anglican curate of Hethersett, Norfolk, has suddenly left the parish and joined the Catholic Church. Mr. Waring was formerly a Catholic priest and was stationed at Carnarvon. He left the Church in 1892, became an Anglican and married. It is stated that he has shown zeal and earnestness in his ministerial duties. He has been received back into the Church by Father Bede Cox, O. S. B. It is believed that he has left England for Australia, where he has a brother who recently became a Catholic priest.

The Rev. Hubert Hickman, vicar of St. Mary's, Frome, was lately received into the Church by the Bishop of Clifton.

Good Shepherd's Suffered by Fire.

VANCOUVER, B. C., Oct. 5.—The Good Shepherd's Home in New Westminster, one of the biggest Roman Catholic institutions on the coast, was destroyed yesterday by fire. Eighty children and Nuns all escaped from the burning building

MESSRS. NORTHOP & LYMAN CO. are the proprietors of DR. THOMAS' ECLECTRIC OIL, which is now being sold in immense quantities throughout the Dominion. It is welcomed by the suffering invalid everywhere with emotions of delight, because it banishes pain and gives instant relief. This valuable specific for almost "every ill that flesh is heir to," is valued by the sufferer as more precious than gold. It is the elixir of life to many a wasted frame. To the farmer it is indispensible and it should be in every house.