

The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

Reddite quæ sunt Cæsaris, Cæsari; et quæ sunt Dei, Deo.—Matt. 22: 21.

Vol. II.

Toronto, Saturday Dec. 15, 1888

No. 44

CONTENTS.

NOTES.....	530
THE LOGIC OF FAITH.....	R. F. O. Conwiler 533
THE YOUNG SEIGNEUR.....	533
HOW TO MAKE A PROTESTANT SAINT.....	533
AT THREE RIVERS.....	Lois Raine 537
PROTESTANTISM AND FREE INSTITUTIONS.....	543
EDITORIAL—	
Science and Faith.....	540
Mr. Curran, M.P.....	540
Will the Pope Leave Rome?.....	540
The Effect of the De Cripis Code.....	541
The Trials of the Papacy.....	541
CANADIAN CHURCH NEWS.....	543
MEN AND THINGS.....	539
CURRENT CATHOLIC THOUGHT.....	543

NOTES.

Anglican preaching is not a bad paying business with some parsons it seems. The following is an extract from a letter in the *City Press* (London):—"Sir,—I notice a statement about my American fees, which has been going the round of the papers. The highest fee I received for a lecture in America was for one on 'Wagner,' given at the Nineteenth Century Club, New York, in 1885, for which I was paid exactly one pound a minute. My highest Boston fee was half-a-guinea a minute; and Mr. Ward-Beecher telegraphed from Brooklyn to me at Boston offering me twenty pounds for a sermon in his church, which I declined, having that day to preach before Hartford University—the university fee was seven pounds. My Cornell University fee was twenty pounds for two sermons. I was not in the hands of any agent, but lectured and preached only in response to private invitations, accepting any fees offered me by the American institutions or universities. Had I been farmed out like Charles Kingsley, Archdeacon Farrar, Mr. Proctor, Augustus Sala, and others, I should have, of course, expected much larger fees; but I was not travelling to make money, but to see the people and the country. I am, &c., H. R. HAWEIS, Incumbent of St. James's Marylebone." To "Go ye, teach all nations," Mr. Haweis has added, "and charge a good price for it."

The *New York Herald* happily remarks: "Professor Goldwin Smith, just elected President of the Toronto Commercial Union Club, and author of many magazine articles and newspaper letters, has decided to withdraw from active politics. This will be a severe blow to many newspaper readers, who have hitherto had the comfortable feeling that whatever appeared over his name could be safely left unread."

The *Globe* of Saturday last referred in an article on "The Evangelizing of the Masses" to the complaint about the widening gulf between the work classes and the Church, meaning thereby, as we take it, the Protestant Churches. A conference, we learn from it, has lately been held in New York on the subject. The population of New York, it states, is, from a Protestant point of view, antagonistic to missionary effort. "The membership," we read, "in all the Protestant churches is alarmingly small and does not at all increase as the city grows. Nor is this because no effort is made or money expended to bring round a better

state of things. On the contrary, missions are maintained in all directions, and wealthy men contribute in no stinted measure to the work. But somehow the desired results do not follow and a good deal of discouragement is the result."

It concludes that somehow, in Canada, as well as in the States, the Church is "out of touch" with a considerable portion of the population, and that a formidable amount of practical heathenism and indifference has still to be dealt with. Toronto, for example, gets credit for being as church-going a city as can be found on the continent, and yet the *Globe* thinks it unquestionable that a considerable portion of her inhabitants are neither connected with any church nor much influenced by Christian principles. Why this is so it does not pretend to say, and how the remedy is to be applied, it adds, it is not for it to suggest.

The *Globe's* remarks recall what Bishop Spalding wrote in the *Forum* some months ago about the dangers which threaten the moral tone and vitality of our social life. The Bishop held that the greatest of these dangers was not Anarchism, which was the outcome of foreign social and political conditions, not Mormonism, since there was no fear of its progress, and not even intemperance, but in the condition of the wage earners. "Laws," he wrote, "beyond the reach of legislative enactments control the price of labour, but laws beyond the reach of the whole human race make intellectual, moral and physical degradation inevitable when the workingman is not paid sufficient hire." The modern industrial system, in spite of the philanthropic efforts of individuals, churches, and governments, is a sacrifice, as he states, of human beings to capital, "a consumption of men which by the breaking up of families, by the ruin of morality and the destruction of the joyousness of work, has brought civilized society into imminent peril." Might it not be well, he asked, to consider whether it were wise to pursue a policy "which fosters centres of revolutionary turbulence, intellectual darkness, and moral degradation, the only obvious result of which is an increase of paupers and millionaires?"

The outlook does not seem any too hopeful. It is indeed hard to see how great masses of the people are to be moral and religious whose life and energy is exhausted in the effort to obtain the bare necessities of existence. It is the office of the Christian civilization, in theory at least, to lighten the burden, and sweeten the bitter bread of those who toil with their hands; and it was a belief of Bossuet's that the rich are received into the Church on condition that they become servants of the poor.

One is at times reminded in reading the *Mail's* articles against the Church and the French Canadians of what Brownson in one of his essays said of those who devoted themselves in his own day and in his own country to the work of stirring up prejudices of race and religions. "The only man for us, as Catholics," he wrote, "to mark and avoid, is he, whether native-born or foreign-born, who labours to stir up prejudices of race or nation amongst us, draws odious comparisons between, and seeks to divide us according to the race or nation from which we have sprung. Such a man is an emissary of Satan, and no Catholic, no lover of his country, should bid him good morrow."