The Catholic Record.

London, Saturday, April 5, 1902. THE PASSING OF INTOLERANCE.

It is often said that intolerance has passed away. The old controversies, the passages at arms between skilled disputants that interested our forbears have no fascination for the present generation. The softening touch of progress has toned down the elemental passions of the past, and we have as a esult the toleration for which we are thankful and of which we say many and curious things. Just how this came about we are not going to point out. But we may remark that it does not spring from education or civilization and is no wise indicative of charity or of a better grasp of religious matters. is to our mind the offspring weariness or indifferentism. When Protestants, for example, staked their future on an iron-cast confession they took heed that no one interfered with it. They were deadly in earnest and intelerant towards anything that conflicted with their official credo. The outsider was met by an avalanche of argument and at times by the rack and the scaffold. But though all this is a matter of they were consistent and sane-minded ures of charity? Nay, all over the history we are at present confronted by a more insidious and dangerous enemy than intolerance. When men were persecuted the religious fibre was tough. They were ready to stand and fall by their belief and we cannot conceive them as listening readily to the airy imaginings that find their way into the public prints. They believed that God's will should be obeyed, His revelation accepted, and His voice to man, the Church, listened to unquestioningly and with reverential they do it so politely. One is apt to decility. The doctrine that religious be on guard against a howling infidel. forms are matters of indifference if the and that is we presume one of the heart is right, and that we can manufacture a better sort of Christianity than Christ has entrusted to us, had no advance agent is the gentleman who standing in his Church. place in their lives. And this is precisely makes a critical investigation of Revewhat we say to-day. "Truth is what you lation and then gives us what he Christ, atonement, heaven and hell, make it. It has no objective reality: deems suitable for this swift-moving which do not disappear under the hand-generation. As soon as he makes himling of this Congregationalist minister. work of God. Deeds, and not creeds self solid with the public the devil God becomes a sort of a Pantheisticalladvance us heavenwards: so let us comes on the scene and the rest is have no talk about dogma and the neceseasy. Said Rev. Father Pardow in tian idea of fatherhood disappears altosity of believing under pain of condem- New York a short time ago: nation—no investigation as to what God requires of us: we are all right, vanced research is casting new light on no matter what we profess!" The individual who would attempt to apply this idual who would attempt to apply this There has been no new light on any theory to an ordinary business of life would be looked upon as a madman. for truth does not change. If Christ It is popular and accommodating, but it came upon the earth and taught truths, has the disadvantage of being against reason and God's word. A thing, for Men and women who teach broad Chris-

THE PRINCE AND THE PRESS.

outside of a lunatic asylum.

creeds one must be true and the other

Ever since Prince Henry told the newspaper men over the border that in the opinion of his imperial brother they were almost like generals, his command there has been a chorus of selfcongratulation. We did think that the Emperor had small respect for printers ink unless he used it himself. However he has given a chance for copy and perhaps ensured for himself immunity from of the dignity and position of the ordinary editor.

We notice that a Provincial Editor writing in the March Atlantic does not take himself so seriously as his brethren. He says that:

"A small newspaper sells to its space to the advertiser, its policy to the politician—the ultimate editor of a small Kingdom of God through many tribulanewspaper is the advertiser, the big-gest advertiser is the politician. This is a maxium experience has ground with its heel into the fabric of my soul. un-New-England advice, ' Hitch your

poor motive power. Theoretically, it man love his fellows because God loves on TEACHERS AND PARENTS.

FATHER J. H. ROCKWELL, S. J., ON BEING HOLIER THAN THE pillar of fire by night—never running ahead of them. business ventures, should properly be hitched to a star. Yet I have found that if any hitching is to be done it must be to the successful politician. Amending Mr. Emerson, I have found it the best rule to 'yoke your newspaper to the politician in power."

ONE WAY TO REFORM THE

drama which will be put on the boards pushes Christ out of his programme educator. It was the method adopted question his sincerity, but just why he exin the fourth century by St. Gregory of Nanzianzen and later on by the Why should they? We love our friends builders of the Miracle play. and parents; but why, if there is no Honest criticism may do much towards | Christ, should we love those whom we stemming the onrush of such things as do not know? Why succor the poor Campbellites and Belascomania. But and wretched? Would it not be better the trouble is that honest crities are to put them once for all out of misery? of the interests which it represents, There are journals also which wax indignant over the iniquities of the "red light" district and at the same time cathering and all the same time but what about Chinese, for example, claring a general consideration of the same time but what about Chinese, for example, claring a general consideration of the same but what about Chinese, for example, claring a general consideration of the same but what about Chinese, for example, claring a general consideration of the same but what about Chinese, for example, claring a general consideration of the same but what about Chinese, for example, claring a general consideration of the same but what about Chinese, for example, claring a general consideration of the same but what about Chinese, for example, claring a general consideration of the same but what about Chinese, for example, claring a general consideration of the same but what about Chinese, for example, claring a general consideration of the same but what about Chinese, for example, claring a general consideration of the same but what about Chinese, for example, claring a general consideration of the same but what about Chinese, for example, claring a general consideration of the same but what about Chinese, for example, claring a general consideration of the same but what about the same but which is a general consideration of the same but what about the same but which is a general consideration of the same but what about the same but what about the same but which is a general consideration of the same but which is a general consideration of the same but which is a general consideration of the same but which is a general consideration of the same but which is a general consideration of the same but which is a general consideration of the same but which is a general consideration of the same but which is a general consideration of the same but which is a general consideration of the same but which is a general consideration of the chronicle glowing accounts of the same in the last stage of leprosy? And yet thing when presented on the stage. If on such have been lavished the treasthey would understand that the be- earth men and women are spending spangled, well - groomed portrayal of themselves for the poor and outcast and he is undoubtedly right. The units of vice is more alluring and dangerous than the vice which creeps through the humanitarians who believe that the humanitarians who believe that the than the vice which creeps through the humanitarians, who believe that the slums.

We hope Dr. Smith's venture will be a success.

BROAD CHRISTIANITY.

are trying to stick their own little amendments to God's revelation. And reasons why the devil no longer employs him in his business. His favorite century ago and have retained a good

established truth, and there cannot be example, cannot be black and white at the same time. Of two contradictory the same time. Of two contradictory the same time and the other bring the idea of religion down to the

false. The man who looks upon the level of a human theory. Roman Pontiff as the divinely appointed ruler of the Church, and the man who tianity is not a human institution. Is it accounts for authority by some human not too bad that professing Christians and unquestioned authority. Way, cannot both be right. If I am should try to dethrone Christ from His one stroke the undereing ry to dethrone Christ from His position? The Catholic reright in believing that Christ is God, rightful ligion is alone supporting and teaching my neighbors who regard Him as the truths taught by Christ. Christmerely a great philosopher must be tianity was made as much for the poor wrong. And to say that God is equally | man who cannot make research as for the wealthy and cultured who have the means and leisure to make investigation of historical material. The pleased with truth and error is to insult and to place Him in a position that would degrade any human being outside of a lunatic asylum.

Church is not narrow; she is only loyal to God and the teachings of Christ. The Church has through twenty censuries preserved the Bible. Any man who stands up in his pulpit and declares that a man need have no denominal belief so long as he believes in broad Christianity is a liar. Broad Christianity! I resent the term. There is no such thing in reality. They are hypocrites who say so."

PHILANTHOPISTS !

One happens upon frequently in current publications ingenious plans for the betterment of mankind. Men are exunfair criticism. But if he had had horted to succor their less favored Dewey or Schley at his elbow before he | brethren; and scribes have visions of dictated his flattering message to the a day when culture and education will press men he might have modified it girdle the globe with the golden chain a little. If he lived in the country and of love and sympathy and happiness. had the newspaper gentry write up his On that day poverty shall be struck off mustache, how he creased his pants— the list of human miseries: science the Hohenzollern skeletons, genuine and shall be the victor of disease: and otherwise—the news, the bulk of which is education break down the wall between sin, he might have something else to say class and class. It is all very beautiful, this theory of the perfectibility of the human race upon earth. But we look in vain for any evidences of its practicability on the pages of the Gospel. For those who look upon pain as an unmitigated evil and pleasure, the highest good, it may be a reality; but to those who believe that we are to enter the who helieve that we are to enter the beingdom of God through many tribulation of the disintegration of Promitigated evil and pleasure, the highest tions it is a dream.

Some of the men who fashion this dream are interested in many schemes. We all remember Emerson's brilliantly They may be an outlet for superfluous energy or it may be because they are value to newspapers, for they find stars | naturally kind-hearted. We give them | seif v

them, and as God loves them, he is not | He Represents Catholies at Boston working on right lines. The Lord came on earth not to abolish suffering and poverty, but to teach us how to bear and use them and to make us understand that it is to Him we minister by our High School, Boston, on the evening of acts of mercy and charity. There is, however, a philanthropist — a sickly Report has it that Rev. Dr. Smith, he New York litterateur, has written a the New York litterateur, has written a drama which will be put on the boards this contumn. This is one way of on this autumn. This is one way of en- and undertakes to heal man's wounds Rockwell, S. J., vice-president of Bosabling the stage to return to its role of with its own medicaments. We do not ton College. pects other men to join him is beyond us. sometimes not competent; and when Why should a man of culture take any competent are apt to pay more atten- interest in the crowd? Let them fight tion to the artistic rendition of the it out and the strongest survive. This drama rather than to the drama itself. is the law of nature. We may be atlove for the Lord is shown by kindness home is.

'The parents have the right and the child. The Godto men. The Gospel alone can give us adequate motives for loving our fellows.

duty to educate the child. The Godgiven trust to form the heart of the

There are too many individuals who DISINTEGRATING PRCTESTANT-ISM.

The Rev. Theodore Bacon, a Congreticle in the current number of the Outook, entitled "The Outcome of the ligher Criticism," which no Protestant Higher Criticism," ninister could have written a half a

There are no essential doctrines of Christianity, such as the divinity of pervading influence which has no conscious interest in mankind. The Chris-

Briefly summed up, that is the Rev. Mr. Bacon's analysis of the effects of the Higher Criticism of which he is enamored. He tells us that "these methods are not those of historical in-vestigation alone; they are but the application to these questions of the universal methods of scientific investigation which has proved so marvelously fruitful during the last century. The analogy is made complete when, as a result of this investigation, the Bible is ound to be a result of that great pro cess of evolution which has been found to be working throughout the universe. Having thus given what may be called the Genesis of the Bible the Rev. Mr. "It is not that the Catholic Church is narrow; it is that we believe Christian arrow; it is that we believe Christian arrow; it is that we believe Christian arrow; it is that we believe Christian arrows are the conclusion that the Catholic Church is narrow; it is that we believe Christian arrows are the conclusion that the Catholic Church is narrow; it is that we believe Christian arrows are the conclusion that the Catholic Church is narrow; it is that we believe Christian arrows are the conclusion that the Catholic Church is narrow; it is that we believe Christian arrows are the conclusion that the Catholic Church is narrow; it is that we believe Christian arrows are the conclusion that the Catholic Church is narrow; it is that we believe Christian arrows are the conclusion that the Catholic Church is narrow; it is that we believe Christian arrows are the conclusion that the Catholic Church is narrow; it is that we believe Christian arrows are the conclusion that the Catholic Church is narrow; it is that we believe Christian arrows are the conclusion that the Catholic Church is narrow; it is that we believe Christian arrows are the conclusion that the Catholic Church is narrows are the conclusion that the Catholic Church is not that the Catholic Church is narrows are the conclusion that the Catholic Church is not the Catholic Church is not that the Ca

If the Bible can no longer speak with "unquestioned authority," it follows. logically, that what it tells us about the divinity of Christ is not to be accepted on its authority. We quote once more from the Outlook article: "As for the divinity of Jesus Christ, that is no longer made to depend on proof texts of doubtful interpretation, but is the evident manifestation of His whole life, a divinity of which we may all in some measure be partakers, but which finds In brief Our Lord had nothing at all divine, but was simply the highest type of man. But why speak of the divine? The divine, in the Christian sense of the word, is virtually eliminated by the higher criticism. The Trinitylis scoffed

at and a Pantheistic conception substi With what may be called the frame of Christianity in ruins about him, the Rev. Mr. Bacon naturally has his doubts about a future life. He would like to believe in it. He tells us that science may yet tell us more, and we

look to it eagerly for what it has to offer." A little before speaking of the future life he had said "here we are of necessity beyond the realm of experi-ence, and where once we seemed to have definite and reliable information we find ourselves now left very much in the dark. With this summary of Rev. Mr. Bacon's views before us, the question suggests itself, Why does he, Sunday Sunday, deliver sermons to a con gregation professedly Christian? ould think that, having lost faith in the Bible and its teachings, he, like Othello, would find his "occupation As we said before, a Protestant

testantism when ministers can throw the cardinal doctrines of Christianity to the winds and still be in good standing.—N. J. Freeman's Journal.

It is by vice that one renders one's elf worthy of contempt .- St. Augus-

Boston Pilot. The Boston Teachers' Club held its annual parents' meeting at the Girls' president, in the chair. There was a large attendance. The speakers were, in order of their appearance, the Hon.

We append a summary of Father Rockwell's address, which was evidently very acceptable to his audience:
"The object of this meeting, as I unyour secretary so kindly sent to me, is and to strengthen the bond that unites the home to the school.

limity of the mission of the teacher,

"When Herbert Spencer remarks that the home is the most important factor in civilization, and that civilization is

child to integrity, sincerity, and purity one but the parent can do it properly. The instincts of motherhood, which are the foundation of education, can be felt only by the mother of a child. Be cause of her motherhood and the instincts accompanying that crowning truly fitted to educate her child's heart intellect, the ideal education would be to assign that too to the mother, but generally other domestic duties or the want of sufficient knowledge make

"Hence the mother consigns the child to others, in the hope that they will try to supplement the home education. education is only supplementary nothing can ever supplant the home training, but necessity calls upon others not of the home to assist in the moral and intellectual development of the child. From this you can see what a solemn and important trust is committed to the teacher of children. The teach holds the parent's place, stands in co parentis. It is merely a vicarious function. The teacher is not first and the parent second. Such an order ould be the overturning of nature. It merely mechanical, automatic function. as though the teacher were to be regarded as a paid official, who grinds out o much knowledge at so many dollars week. No, teaching involves a far ligher and nobler mission. The teacher is the vicar of the parent—and has the forming of the tender and susceptible were ended.

heart of the child in his or her hands. "If our homes were all that they should great many instances—then the work of the teacher would be comparatively It would find the child well pr pared at home, the character rightly lirected, the external manner that of a teacher's mission would involve would be the addition of the superstructure of knowledge to this moral foundation. Too often the parents know not how to train children, or if they know, they do not want to take the trouble, they send the child to school to get rid of him. Then the teacher's work becomes like the taming of young colts than the development of human intellin unnatural state of affairs is intense —and as a result the teacher's work never represents the actual power which one has for teaching. I heartily mpathize with the teachers; their ission is sublime—but their efforts are npered by the want of co-operation home. Until our homes are what they should be, and until parents know how to give the preliminary education and formation of character, the teacheffort will be formulated as the minimum of intellectual results.

'Many of our teachers have produced marvelous results with most unpromis ing material. They have done much more than supplement the home—they have done both the work of the home and of the school. All praise is due to hence I shall not allude to the faults in the schools, the existence of which Mr. Hill of the State Board of Education has just admitted to you. If parents realize the solemnity of their obligations—and if teachers realize the solemnity of their mission—and if both realize their moral accountability to the child, we shall have a nobler race of children growing up to form the basis of the State's next generation. who instruct others unto justice shall

Nobility of soul is preferable to that of birth .- St. Ambro

a proverb.
A sure one's attitude to the duties of one's gardens of God.—Boston Pilot. state of life. Goodness, nay, holiness, is possible in every state, but the means to it are not uniform. The sanctity of a business man, father of a family, may equal that of a Trappist, but it will The virtuous secular woman may be destined to a place among the martyrs,—

week-day Masses; who collects for the orphanage or reads for the sick in hospitals while her own children go shabby and play truant at their will. She is

The flash literature of the day gives kindred to the non-Catholic of the com- currency to thoughts and language that mon satire who works for the heathen missions while her sons swell the ranks of the heathen at home; or to the "public-spirited," a woman leader in the moral reform society whose own daughter came to grief in the unmothered are those which silly boys too often draw,

movably at 5 in the evening, conventual frugality at table are not for the manner of debauchery and dissoluteness; nother of a household of moderate means. prayers or a thorough tollet, it she is not there to oversee them, and where the hard-working father demands as his due a breakfast as hearty and probably more varied than the nun's dinner. The house-mother cannot visit the Blessed to include the class of fiction which, Sacrament nor say her rosary nor make her spiritual reading at the sound of a without being positively obscene, exercises in all probability a more farbell, as the nun does. She must make these acts of piety when and how she these acts of piety when and how she can, remembering that the duties of her state, however mean and undignified in themselves, have always the right of kind would need to be carefully restrict-

with the pure purpose of pleasing God and obeying His will.

"A servant with this clause Makes drudgery divine; Who sweeps a room as for Thy laws, Makes that and the action fine."

Said wise old Abraham Lincoln: God must love the common people; le makes so many of them." Similar-He makes so many of them." Similarly, we may say—God must hold in high steem the simple duties of the modest ousehold, since He wills so many people the angels assisting the Blessed Mother of God in her household labor, and

give the right of way over all but the essential obligations of religion to the prayer. essential obligations of religion to the work for which they are engaged. If they have a certain latitude to the time and place of doing it, they may not drive it into holes and corners in the interest of any other work, however beautiful and meritorious. It is as grave an injustice to one's employers to go to one's work unfit to do it well, because one's strength has been depleted by fasting, penance and protracted prayers, as if one's strength had heen exhausted in pleasuring. We owe en exhausted in pleasuring. hich our devotion prompts are incomatible with the demands of our daily asks, we must e'en let them go, and be numbly satisfied to do the primal penhe ache of our feet, the cramp of our ingers or the strain of our eyes.

The real saint of the fireside or the

workshop would probably never seem a saint at all to the "unco" guid" of whom we have been writing. I can imagine such a saint, with fervent and frequent sacraments and short but fervent and freuent daily prayers, acting "just like olk," as the word has it; only gayer about monotonous duties; readier to make excuses for the perverse and dull; un-ostentatiously taking the least convenient place, or the least savory morsels; ready always to "lend a hand;" patient with those walking question boxes, the small boys and girls : loving and dim of sight, and no longer what the world calls interesting: seldom seen at week-day Mass, it may be, for then she is dressing and feeding her little flock; seldom seen at week ng devotions, for this is the hour of the children's night prayers, and stories of the saints; or because she has been ten hours on her feet in a hot and crowded store, with a bright face and sweet patience for the inconsiderate and imertinent, and the flesh has failed; seldoing God's will as it unfolds to her; apology of that which one has had.—
following the cloud by day and the St. Jerome.

The piety which exceeds the ruling of that if one could but bear the monotony the Church on one side is sure to fall below it on the other. The pride of the Jansenist Nuns of Port Royal is almost a prayerb to Nuns of Port Royal is almost b.

test of right-minded piety s

ways, these mignonette and smilax of holiness that set off the rose-trees and the clumps of lilies that bloom in the

THE DEVIL'S PEN AT WORK.

There are few thinking men who do equal that of a trappist, but it will be reservative. The virtuous secular woman may be deservative. The authorities are really stined to a place among the marvyrs, or to shine as a star among those who instruct many unto justice, but she will by bad books and other publications in which the path of shame is the survey. remove the incentive to it provided by instruct many unto justice, but she will not go thither by the road of the Carmelite Nun or the Sister of Mercy.

After those religious duties of universal blistics which the path of shame is the sure road to happiness and success in life. Some observant writers do not hesitate the state of the resulting the state of road to happiness and success in life. sal obligation which are the creature's to say that bad reading leads directly important for man or woman in the world than the day's work, so to speak. The working man who would neglect the decent maintenance of his family to deto strengthen the bond that unites to home to the school.

"To understand the dignity and subity would be as violently out of order, is not adventure merely that this class as little pleasing to God, as the cloistered nun who would habitually follow with curious interest the world's fleeting to describe life among the criminal classs. We hear sometimes of the misguided targets which in reality are It decorates with tawdry rhetoric pious woman who leaves her little house- ously du!l, sordid and deary. It apothehold to shift for itself while she attends sizes the foul orgies of the gin palace

Daily Mass, an hour's meditation un- pendent to be a rowdy and a criminal; that a life of honest work is beneath the where the little ones will be late for school and off without their morning prayers or a thorough toilet, if she is not there to oversee them, and where She must make reaching influence for evil than those ed, no doubt, but seeing the magnitude Her holiness is in doing common things uncommonly well and cheerfully, be asked in all seriousness whether some legislative remedy ought not to be ought. And we hope that some mem-er of the incoming Legislature will take the matter up and push it to a successful issue.—American Herald.

A TOUCHING SIGHT.

It was just noon. The bell of St. John's church was pealing out the Angelus. Its sound floated above the noise and hum of Olive street, St. Louis; but now and then in a moment The old painters delighted to show he angels assisting the Blessed Mother of God in her household labor, and one, at least, it meant more than the singing to her and making melody on heavenly instruments, as she sat beneath the vine and fig tree of Nazareth, notes of the bell, muffled in the roar of with her Divine Son, when her tasks the city, met his ears, he removed his soiled hat, and, leaning forward on his Men and women wage-earners must shovel, crossed himself devoutly and

een exhausted in pleasuring. We owe little vigor, interest and alertness from the world. The moment of prayer thich we can command to the work by hich we and those who depend on our and in the figure of this humble Italian ence that would lend power to a painter's brush.—Western Watchman.

Faith the Basis of True Charity.

of them are liberally endowed with the evolent and spend their lives in doing good. Some even seem to make their good deeds a kind of substitue for faith. We often say to ourselves: "What splendid Catholics these good people would make! How much more good they might do, and how much happier they would be, if they were members of the one true Church! They would then have what they now lack a defin rely with implicit confide and love. No doubt acts of benevolence done fr the promptings of a naturally kindly disposition are attended with a degree of pleasure, but the danger is that those acts may be accompanied by a spirit of selfcomplacency which will very much lessen their merit and deprive them of the happiness derived from acts of charity prompted by motives der'ved from a definite, well-grounded faith which promises such splendid rewards the love of God .- Sacred Heart Review.

A false report does not last long, and the life one leads is always the best