

# The Catholic Record.

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

VOLUME XXIV.

LONDON, ONTARIO, SATURDAY, APRIL 5, 1902

1221

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### 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 forebears 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 result 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. It is to our mind the offspring of weariness or indifference. 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 intolerant 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 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 docility. The doctrine that religious forms are matters of indifference if the heart is right, and that we can manufacture a better sort of Christianity than Christ has entrusted to us, had no place in their lives. "Truth is what you make it. It has no objective reality; religion is not an external fact and work of God. Deeds, and not creeds advance us heavenwards: so let us have no talk about dogma and the necessity of believing under pain of condemnation—no investigation as to what God requires of us: we are all right, no matter what we profess!" The individual who would attempt to apply this theory to an ordinary business of life would be looked upon as a madman. It is popular and accommodating, but it has the disadvantage of being against reason and God's word. A thing, for example, cannot be black and white at the same time. Of two contradictory creeds one must be true and the other false. The man who looks upon the Roman Pontiff as the divinely appointed ruler of the Church, and the man who accounts for authority by some human way, cannot both be right. If I am right in believing that Christ is God, my neighbors who regard Him as merely a great philosopher must be wrong. And to say that God is equally 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.

### BROAD CHRISTIANITY.

There are too many individuals who are trying to stick their own little amendments to God's revelation. And they do it so politely. One is apt to be on guard against a howling infidel, and that is we presume one of the reasons why the devil no longer employs him in his business. His favorite advance agent is the gentleman who makes a critical investigation of Revelation and then gives us what he deems suitable for this swift-moving generation. As soon as he makes himself solid with the public the devil comes on the scene and the rest is easy. Said Rev. Father Pardow in New York a short time ago:

"You may, perhaps, tell me that advanced research is casting new light on all subjects, and why not on religion? Has there been light on all subjects? There has been no new light on any established truth, and there cannot be, for truth does not change. If Christ came upon the earth and taught truths, those truths cannot change with each generation. These are settled forever. Men and women who teach broad Christianity apparently do not realize that this teaching, if carried out, would bring the idea of religion down to the level of a human theory."

"It is not that the Catholic Church is narrow; it is that we believe Christianity is not a human institution. Is it not too bad that professing Christians should try to dethrone Christ from His rightful position? The Catholic religion is alone supporting and teaching the truths taught by Christ. Christianity was made as much for the poor man who cannot make research as for means and leisure to make investigation of historical material. The Church is not narrow; she is only loyal to God and the teachings of Christ. The Church has through twenty centuries preserved the Bible. Any man who stands up in his pulpit and declares that a man need have no denominational 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."

### PHILANTHROPISTS?

One happens upon frequently in current publications ingenious plans for the betterment of mankind. Men are exhorted to succor their less favored brethren; and scribes have visions of a day when culture and education will girdle the globe with the golden chain of love and sympathy and happiness. On that day poverty shall be struck off the list of human miseries; science shall be the victor of disease; and education break down the wall between 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 Kingdom of God through many tribulations it is a dream.

Some of the men who fashion this dream are interested in many schemes. They may be an outlet for superfluous energy or it may be because they are naturally kind-hearted. We give them

poor motive power. Theoretically, it must be granted that newspapers, of all business ventures, should properly be hatched 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 STAGE.

Report has it that Rev. Dr. Smith, the New York litterateur, has written a drama which will be put on the boards this autumn. This is one way of enabling the stage to return to its role of educator. It was the method adopted in the fourth century by St. Gregory of Nazianzen and later on by the builders of the Miracle play. Honest criticism may do much towards stemming the onrush of such things as Campbellites and Belascomania. But the trouble is that honest critics are sometimes not competent; and when competent are apt to pay more attention to the artistic rendition of the drama rather than to the drama itself. There are journals also which wax indignant over the iniquities of the "red light" district and at the same time chronicle glowing accounts of the same thing when presented on the stage. If they were consistent and sane-minded they would understand that the bespangled, well-groomed portrayal of vice is more alluring and dangerous than the vice which creeps through the slums.

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

### DISINTEGRATING PROTESTANTISM.

The Rev. Theodore Bacon, a Congregational minister of Detroit, has an article in the current number of the Outlook, entitled "The Outcome of the Higher Criticism," which no Protestant minister could have written a half a century ago and have retained a good standing in his Church.

There are no essential doctrines of Christianity, such as the divinity of Christ, atonement, heaven and hell, which do not disappear under the handling of this Congregationalist minister. God becomes a sort of a Pantheistic pervading influence which has no conscious interest in mankind. The Christian idea of fatherhood disappears altogether.

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 investigation 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 found to be a result of that great process 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. Bacon arrives at the conclusion that "it simply can no longer speak with unquestioned authority." The teacher is the vicar of the parent—and has the forming of the tender and susceptible heart of the child in his or her hands.

"If our homes were all that they should be—and unfortunately they are not in a great many instances—then the work of the teacher would be comparatively easy. It would find the child well prepared for the work of the school. Directed, the external manner that of a lady or gentleman, then all that the teacher's mission would involve would be the addition of the superstructure of knowledge to this moral nature. 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 more like the taming of young colts than the development of human intelligences. The nervous strain from such an 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 sympathize with the teachers; their mission is sublime—but their efforts are hampered by the want of co-operation at home. Until our homes are what they should be, and until parents know how to give the preliminary education and formation of character, the teacher's effort will be formulated as the maximum expenditure of nerves and the minimum of intellectual results."

"Many of our teachers have produced marvelous results with most unpromising 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 them—I am not here to censure—and 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. 'Those who instruct others unto justice shall shine as the stars for all eternity.'"

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### FATHER J. H. ROCKWELL, S. J., ON TEACHERS AND PARENTS.

He Represents Catholics at Boston Teachers' Club.

The Boston Teachers' Club held its annual parents' meeting at the Girls' High School, Boston, on the evening of March 19, Miss Mary T. Adams, the president, in the chair. There was a large attendance. The speakers were in order of their appearance, the Hon. F. A. Hill, of the State Board of Education; the Rt. Rev. Dr. Lawrence, Protestant Episcopal Bishop of Massachusetts; and the Rev. Joseph H. Rockwell, S. J., vice-president of Boston College.

We append a summary of Father Rockwell's address, which was evidently very acceptable to his audience: "The object of this meeting, as I understand from the invitation which your secretary so kindly sent to me, is to create in the community at large a deeper sense of the dignity of the teaching profession and the importance of the interests which it represents, and to strengthen the bond that unites the home to the school."

"To understand the dignity and sublimity of the mission of the teacher, and to appreciate the importance of a harmonious co-operation between parents and teacher, one must intelligently consider the ethical and philosophical relation of the two."

"When Herbert Spencer remarks that the home is the most important factor in civilization, and that civilization is to be measured at different stages largely by the development of the home, he is undoubtedly right. The units of which the State is composed are the homes, the families. The State and its civilization will therefore be what the home is."

"The parents have the right and the duty to educate the child. The God-given trust to form the heart of the child to integrity, sincerity, and purity of morals belongs to the parent. No 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. Because of her motherhood and the instincts accompanying that crowning honor of her womanhood, she alone is truly fitted to educate her child's heart. Even in the development of the child's 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 it impossible for the mother to do all this work."

"Hence the mother consigns the child to others, in the hope that they will try to supplement the home education. Civic education is only supplementary—nothing can ever supplant the home training, but necessarily 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 teacher holds the parent's place, stands in loco parentis. It is merely a vicarious function. The teacher is not first and the parent second. Such an order would be the overturning of nature. It is quite wrong for parent or teacher to look upon the office of teaching as a merely mechanical, automatic function, as though the teacher were to be regarded as a paid official, who grinds out so much knowledge at so many dollars a week. No teaching involves a far higher and nobler mission. The teacher is the vicar of the parent—and has the forming of the tender and susceptible heart of the child in his or her hands."

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### ON BEING HOLIER THAN THE CHURCH.

The pious which exceeds the ruling of 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 proverb.

A sure test of right-minded piety is one's attitude to the duties of one's state of life. Goodness, may, 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 present a different aspect to the world. The virtuous secular woman may be destined to a place among the martyrs, or to shine as a star among those who 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 obligation which are the creature's indispensable testimony of submission to the Creator, there is nothing more 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 devote himself to works of piety and charity would be as violently out of order, as little pleasing to God, as the cloistered nun who would habitually follow with curious interest the world's fustian fashions in dress and furniture.

We hear sometimes of the misguided pious woman who leaves her little household to shift for itself while she attends weekly 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 kindred to the non-Catholic of the common satire who works for the heathen missions while her sons swell the ranks of the heathen at home or to the "public-spirited" woman leader in the moral reform society whose own daughter came to grief in the unmothered home.

Daily Mass, an hour's meditation unmovably at 5 in the evening, conventual frugality at table are not for the mother of a household of moderate means, 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 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 Sacrament more say her rosary nor make her spiritual reading at the sound of a bell, as the nun does. She must make 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 way.

Her holiness is in doing common things uncommonly well and cheerfully, 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 his scullery place."  
—Milton.

Said wise old Abraham Lincoln: "God must love the common people; He makes so many of them." Similarly, we may say—God must hold in high esteem the simple duties of the modest household, since He wills so many people to sanctify themselves in doing them.

The angel painters delighted to show the angels assisting the Blessed Mother of God in her household labor, and singing to her and making melody on heavenly instruments, as she sat beneath the vine and fig tree of Nazareth, with her Divine Son, when her tasks were ended.

Men and women wage-earners must give the right of way over all but the 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 employments as to one's household labor, and because one's strength has been depleted by fasting, penance and protracted prayers, as if one's strength had been exhausted in pleasuring. We owe all the vigor, interest and alertness which we can command to the work by which we and those who depend on us go to our work and to do it well, because one's strength has been depleted by fasting, penance and protracted prayers, as if one's strength had been exhausted in pleasuring. 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