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CREEDS AND CHRISTIAN MORALS.

Very much is and has been said of recent years in disparagement of Christian creeds, and we are constantly told by many secular journals, and even by religious journals inclined to minimize the amount of religious belief necessary to salvation, that benevolence and general good conduct are better than creeds, or belief in any specific doctrine.

It is difficult to trace the growth of this so prevalent opinion; but it is certain that it has been nurtured by some of the most admired poets and orators of our language. Thus Byron means to throw aside all positive revelation on the subject of how we are to worship God when he thus strikes out a method of his own imagining:

"My alters are the mountains and the ocean,
Earth, air, stars—all that springs from the
great whole,
Who hath produced, and will receive the
soul."

The evident meaning of this is that we are not to look to God or Revelation for the teaching of the mode by which He is to be honored, but to the dictate of our own imagination.

It is very true that the works of God, the lofty mountains, the fathomless and apparently unbounded waters of ocean, the wondrous earth, productive of so many combinations of elements whereby all man's wants are supplied, and producing its varieties of animals, vegetables, and minerals, the enlightening atmosphere, the myriads of stars, each, perhaps, a centre for numerous worlds like earth and those other worlds which revolve around our own sun, point heavenward to the great Creator of all things, and prove the unlimited power of Him who brought them into existence, and teach us to adore Him.

In this sense the Holy Scripture points to God's works to convince us that He is through all and above all and in us all, and that His works prove His greatness and glory, for

"The heavens declare the glory of God; and the firmament sheweth the works of His hands." (Ps. xviii., 1.)

But this is not the sense in which the poet's words are used or in which they and similar words often quoted from other writers are employed. They are intended to convey a contrast between the acknowledgment of the Creator as known by His works, and a belief in His words as revealed to us. They pretend to teach that God who created the universe is a different God from Him who teaches us through the Old and New Testaments, excluding the latter as if He were not to be honored and adored; and in the same way we often hear a contrast drawn between belief in doctrines or creeds revealed, and the rules of morality as taught or supposed to be taught by mere reason.

Every human being has some creed, some belief, and they who declare war against creeds always desire to substitute some vagaries of their own in the stead of the creeds which comprise the teaching of God as revealed in Holy Scripture, and inculcated by God's Church. Even some Catholic poets have given prominence to this error, which we need scarcely say is a most dangerous one, as its tendency is to destroy that faith without which it is impossible to please God. The dicta of these poets must therefore be read with great caution, and not accepted as if they were gospel truth or a divine revelation, as many are disposed to do merely because their imagination scours with loose reins and clothes itself in high sounding English and the music of rhythm.

Sometimes also belief is revealed truth is contrasted with justice and benevolence, much to the disadvantage of the former, as if they who have no special or sure belief are more likely to be benevolent, just, or generous than they who believe in a God and the truths which relate to Him and to our Redemption. Such an hypothesis is as erroneous as it is possible. The hypothesis is to be

admitted that in all the diver-

sities of human character, there are some who are by temperament inclined to the exercise of these natural virtues. They are naturally kind and unselfish, and will from natural inclination exercise the natural virtues. But it is equally certain that selfish motives exercise a powerful influence with many, and it will scarcely be denied that, as far as this natural influence goes, the selfish motives predominate. Now man is much influenced by his beliefs, whether they are right or wrong. Character and creed have a reciprocal action upon each other, and if the selfish instinct is not dominated by some higher motive it will prevail in most cases, if not universally. Experience bears out this view. Civil laws are necessary for the restraint of men, but they influence only such actions as notably trench upon the principal acknowledged rights of others. They cannot change the moral conduct in relation to matters of which civil law cannot take cognizance, the social conduct of men in their general relations to each other. Nothing but a belief or creed of some kind can operate here to change the wicked impulses which are enthroned in the human heart. Benevolence and justice must be the law of a fixed belief founded upon reasonable grounds, and only religion can furnish these grounds or reasons.

For these reasons, the existence of God, His Providence and constant care of mankind, His real solicitude for human welfare, a reward for virtue, and a punishment for vice, proportioned to the merits of each one, are doctrines which must prevail if humanity is to be raised to a higher condition than that of the mere brute. These doctrines cannot be maintained unless there be a complete system of religion which has a sanction proving that it comes from God. To effect this there must be a revelation from God such as Christianity presents to us; and if a revelation there must be a creed.

So evidently true is all this that we are justified in expressing the belief that the prevalence of a code of morals among those who have no religion is due to the fact that they live among Christians, and have wittingly or unwittingly adopted the Christian code of morality which they wish to pass off as if it were the dictate of reason alone. But if Christianity were really eliminated, society would soon degenerate into the condition to which it was brought down under the French reign of Terror a century ago. All history points to this as the inevitable result.

The Christian religion indicates to us the will of God in all our relations to Him, to our neighbors and to ourselves. Atheism, or even Deism, fails in this important object, and it follows that all those Rationalistic systems and theories which undermine the truths of Christianity and tend toward changing them into a Deistic system without a settled creed aim at destroying the basis of all morality. The modern fashion of lauding the natural virtues at the expense of creeds is a very dangerous and insidious one, leading to the most disastrous consequences.

FANATICISM AND POLITICS.

A writer in the *Kincardine Review*, discussing the political situation arising out of the death of Sir John Thompson, praises the late Premier in strong language, saying that he was considered the "most spotless man in the Cabinet, and, withal, the strongest, firmest and most statesmanlike."

We have before now pointed out the characteristic qualities of the distinguished statesman whose sudden death has cast a gloom over the whole Dominion. Especially did we do this when he was violently and unjustly assailed more than once by a prominent Methodist clergyman in the presence of the whole conference of that denomination, without a single voice being raised in reply to this unwarranted and unjustifiable attack, the only ground for which was that in the exercise of his liberties as a British subject, he had, from conscientious conviction, become a Catholic, having before that been a member of one of the Methodist denominations. The clergyman to whom we refer has since his escapades sought to render an account of his cowardly stewardship, and we do not desire to render judgment on him here.

The Catholics of Canada, forming almost 42 per cent. of the population, cannot be ignored in the government of the country. Even a much smaller proportion of the population of a country must make itself felt and must exercise great influence upon its future. The designs of those who would aim at ostracizing Catholics

must therefore necessarily come to nought. If it were otherwise we could expect nothing but a future of discord and dissension which would for half a century at least bar the progress of the Dominion.

We may therefore lay it down as a certainty that the persecuting designs of the P. P. A. and similar associations to put Catholics into an inferior position politically will be entirely frustrated—though there is a possibility that they may sow the seeds of future disastrous dissension.

The writer in the *Kincardine Review* states that P. P. Aism was inaugurated with the primary object to oust Sir John Thompson from the Premiership: all this, notwithstanding his ability and honesty, which have placed him in so high a rank that Her Majesty Queen Victoria and the statesmen of Great Britain have been glad to testify their appreciation of his worth.

This article was evidently written by one who knows something of the plans of the conspirators against the peace of the country, and his revelations stamp P. P. Aism as an organization both disloyal and unpatriotic. We must, therefore, regard the writer as participating in its lack of loyalty and patriotism when he appeals to these qualities now for the benefit of any party, by whatever name it may be known. He admits that P. P. Aism originated for a purpose which cannot be regarded otherwise than as evil, and he even says that the personal antipathy of that society to the deceased Premier preyed upon his mind, and "had not a little to do with superinducing the tragic event which granted him rest before he desired it."

We have not any pretension to know whether or not this statement is correct. We certainly do not fully credit it, and we can scarcely believe that the writer speaks here with personal knowledge of the fact; yet as it is known that overwork in the performance of his duties to the country was the immediate cause which brought about the Premier's death, it is possible that among the many causes of his anxiety contributing thereto more or less directly, the virulence of P. P. Aism may have been one.

We should have thought that the writer of the article in question would have inferred from his own view of the case that the P. P. A. deserves unqualified condemnation both for its objects and its methods. Instead of this he endeavors to turn their hatred to the benefit of the Conservative party with Mr. Mackenzie Bowell as Premier, and against Mr. Laurier as a Catholic, lest he should defeat Mr. Bowell and himself become Premier.

We repeat what we have several times already stated, that this journal is determined to keep itself aloof from mere political issues. It will not interfere, nor has it interfered in such issues in the past, though we have fearlessly taken our stand when open or covert attacks were made upon Catholics and their rights, and where the general good evidently demanded it. We have similarly to say here that the article in the *Kincardine Review* takes a position unworthy of one who has the interest of the country at heart.

For his religious convictions every one, whether as a statesman or as private individual, is responsible to God; but it should not be made a reason either for supporting or opposing a Premier, that he is a Catholic or a Protestant. For this reason, also, we express no opinion on the composition of the new Government which succeeds that of Sir John Thompson. If it rules for the best interests of the country, this is all we desire. Yet we must take exception to a statement of the *Toronto Mail* that certain opposition shown in the Province of Quebec to any preponderance of Orangism in the Cabinet is an objection on religious grounds. Orangism is not a religion, or, if it is, it is a political religion, which is something very objectionable. It does not conceal its determination to interfere constantly in politics, and this directly against the Catholic Church, and Catholics personally. We hope, however, that those members of the new Government who are more or less tied up with Orangism will leave their affiliation to this organization outside of the Council Chamber, and if they do this it is possible they may govern the country well enough in its material interests.

We are pleased to notice by the *St. John, N. B. papers* that Brother J. L. Carleton has been appointed Supreme Court Reporter. Brother Carleton is one of the brightest men in the C. M. B. A.

NEW LIGHT ON THE SUBJECT.

A London, England, High Church paper, while defending some of the practices recently restored in many of the Anglican Churches, but which are virulently assailed and condemned by the so-called Evangelicals, finds it necessary to remind the latter that "the mere fact that any practice is sanctioned by the Church of Rome is not a sufficient reason for objecting to it."

It should be a work of supererogation to enunciate this premise in arguing with Christians; but up to the present time it has been sufficient for any one to raise the cry that "a rag of Popery" to ensure the condemnation by a certain class of fanatics, of any Christian doctrine or practice, though it be proved to have been preserved from the apostolic age through the lapse of centuries, and be thus shown to be part of the deposit of the faith once delivered to the apostles and the saints by Christ Himself.

So true is it that the Catholic Church has preserved with sacred care this deposit, that Protestantism has not been able to add a single doctrine to the body of faith, all the doctrines of the Reformers having been adopted from the Catholic standards of faith, some of those standards having been adopted in their entirety.

In making this statement, we do not overlook the fact that certain sects have invented new doctrines, as Calvinism introduced the fatalism of the Pagans and engrafted it upon the form of Christianity it propagated. But this and other doctrines introduced in the same way never became specific characteristics of Protestantism, as they were rejected by the great majority of Protestants from their very start.

Neither are such doctrines as salvation by faith alone, or the adoption of the Bible alone as the rule of Faith to be accounted as positive Christian doctrines of Protestantism, since they consist of what is left after the negation of something which the Christian Church had always believed and taught. The former doctrine was, at one time at least, taught by all the Protestant sects; but it consists, not in the assertion of anything new, but in the negation of the old Catholic doctrine that faith and good works are both required in the Christian.

The second doctrine we have mentioned is the negation of the obligation of accepting the teachings of tradition and of the authority of the Church of God as the supreme arbiter in all controversies of faith.

It follows from this that Protestantism is a mere negation, and that if the so-called "rags of Popery" are to be rejected all Christianity must be rejected with them, even the Bible itself, as well as the doctrines of the Unity and Trinity of God, the Incarnation, death and resurrection of our blessed Lord, and that primary article of Christian faith, our redemption through the Precious Blood of our Saviour, shed for us on the cross. In fact, if we except the first mentioned, there is not one of these doctrines which has not been or is not actually denied on this very ground by some one of the Protestant sects.

Notwithstanding the fact that Protestantism thus borrowed the whole body of Christian teaching from the Catholic Church, yet it is also a fact that this taking argument against receiving any of the "rags of Popery" is a very common one with Low Churchmen and Evangelicals of every description to this day.

Swallow-tail coats and Geneva cloaks were substituted in most Protestant Churches for the time-honored symbols of vestments used in the Catholic Church for the celebration of the sacred mysteries, and the mysteries themselves were practically abolished by changing their character completely, and denying their efficacy.

It was for no other reason than because Catholics had religious orders, male and female, and that the Catholic clergy erected beautiful churches, that these things were derided by the first Protestants, on the plea that the Reformation must be "thorough and godly." But now even Presbyterians and Methodists must have orders of deaconesses in rude imitation of Catholic female religious communities, and are building gorgeous churches with sweet-sounding organs as a principal attraction in them. It is well known that until recently organs were an abomination to Presbyterians, being nicknamed by them "a profane list of whistles." It is gratifying, however, to find that all these sects are beginning now to see that the "mere fact that any practice

is sanctioned by the Church of Rome is not a sufficient reason for rejecting it." Nevertheless we expect to hear it still repeated as an urgent objection to the use of the most excellent and beautiful practices of religion, that they are used by Catholics, and are therefore highly dangerous to true Protestantism. This has been maintained even by such lights as Canon Farrar of London, England, and has been the source of many a Church dissension on this side of the Atlantic.

GENERAL MORGAN AND THE CATHOLIC INDIAN SCHOOLS.

In reply to the attacks made upon the Catholic Indian schools of the West by General Morgan, who was Indian Commissioner under the administration of ex-President Harrison, the Rev. James M. Cleary, rector of the church of St. Charles, Minneapolis, Minn., has published a detailed and complete refutation, some particulars of which are given in a recent issue of the *Boston Pilot*.

Among General Morgan's charges made in lectures which he has been delivering for the enlightenment of the A. P. A. in New Jersey and elsewhere, he states that the Catholics are receiving more money for the education of the Indians than any other denomination, or almost as much as all others combined. This is the truth, but not the whole truth; and when the general gives this as a proof that the Catholics are guilty of dishonesty, and of defrauding the Government and people of the United States, he makes a gross mis-statement of the case.

The Catholics receive a larger share of the school apportionment simply because they do the largest share of the work, educating the largest number of Indian children.

Father Cleary says:

"More than a hundred years before we became an independent nation by the aid of Catholic arms and Catholic valor, the brave missionaries of the Catholic Church were penetrating our trackless wilds, rescuing from savage barbarism, and redeeming to Christian civilization, the rude and degraded red men of this Western world. Privation and suffering had no terrors for those intrepid soldiers of the cross. There were no well-paid Indian Commissioners in those days, and no rivalry among jarring sects for establishing Indian schools among the Indian tribes. The Catholic mission-aries had the field to themselves, and Baptist, Methodist and Presbyterian alike, are not on record as having been at all envions of the success of these Christ-like men in exerting a wholesome influence over the Indian in his native wilds. There was a spirit of Jesuitism about their work which had in it no attractions for the ordinary maligner of heroic motives and saintly men."

"When such traducers of honest men as this mendacious Mr. Morgan, and the venerable pastor of the First Baptist Church venture to tell their people what the Catholic Church does when it gets the chance, and what the Jesuits do when opportunity offers, why will they not refer to the pages of our American history, redolent of the edifying deeds of Catholic valor, glowing beneath the pen of the Protestant historian, recording with honest and burning enthusiasm the zeal and fortitude and the unvalued devotion of the Jesuit missionaries in the cause of uplifting degraded humanity."

It was by private enterprise, and especially by the enterprise of the Jesuit missionaries, that the Indian schools were established in the first instance, and a total of more than a million dollars has been expended by Catholics in building and equipping the Indian schools, altogether apart from any Government aid, the purpose being to Christianize and civilize the Indians.

When the United States Government became alive to the necessity of establishing schools for the education of Indian children it found the Catholic schools already existing in a flourishing condition, and utilized them because they were more economically administered than the Government could possibly do by itself, and therefore apportionments were made from public funds to enable the religious orders to do their work more effectually and extend it. Other denominations next took part in the work, and it was not until they found that the success of the Jesuits was greater than their own that they made an outcry against the religious education of the Indians at all. This, however, was a mere pretence, the purpose being to overthrow the Catholic schools, and to introduce Protestant schools in their place under pretext of their being non-sectarian. To this purpose, General Morgan, being himself a Protestant minister, lent himself, and this is the secret of his opposition to Catholic Indian schools, and his calumnies against the Catholic teachers,

and the management of the Catholic schools generally.

There is really no reason why the Catholic schools should be discriminated against; for it is not for the religious teaching of the Catholic Indian children that Government aid is given, but for their civilization and secular instruction. Their religious instruction is entirely provided for by the generosity of the Catholics of the country, who are also the providers for a great share of the work of civilizing; and it has been acknowledged by a Senatorial Committee that the work is well done. General Morgan's motives in misrepresenting the matter are perfectly transparent and well understood.

RELIGION IN NEW ENGLAND.

The Rev. William B. Hale, who some months ago declared from personal observation of facts that Protestantism has failed to hold its own in New England, has, in the *Forum* for November, an article in which he pursues his theme, giving some surprising facts in proof of it.

In Fall River, Massachusetts, the population is about equally divided between Catholics and Protestants, or rather non-Catholics, inasmuch as, though the latter are the descendants of Protestants, a large proportion are of no religious belief. The remainder belong to fifteen denominations of Protestants maintaining churches, chapels, missions, and other religious establishments.

There are twenty-eight Protestant ministers, but as these have no common purpose, there is no kind of union among them, and all efforts in religious endeavor have ended vainly, with the exception of an organization of associated charities, a Young Men's Christian Union, a Methodist Deacons' Home, and a "Coffee House in the conduct of which several denominations have lately associated themselves." Of this last, he says: "It is a happy fact; its success, however, is doubtful." This constitutes the whole result of years of work of all the Protestant denominations of the flourishing city.

The Catholics, he says, are much poorer than their Protestant neighbors, and inferior to them in education, nevertheless "because united, they are far in advance in every Christian activity. Their churches are the most conspicuous objects in the city. At least two of them, every Sunday, contain each as many worshippers as are present in all the Protestant churches combined. They have at present fifteen churches, and they are building, on magnificent sites, two more, which will be larger than any now standing. In these churches, thirty-two Masses are said on every week day, and between thirty-five and forty every Sunday. The most prominent hill-top is crowned with a group of Roman Catholic charitable institutions. They support an English and a French Orphan Asylum, a college and several convents. They have about ten thousand children in parochial schools. They maintain a Catholic Union, which affords young men a club house and gives them lectures in season, they support some ten boys' clubs all well housed. They frequently astonish the Protestants of the city with evidences of their prosperity and charity."

He declares that the Protestant churches are the churches of the rich or "the well-to-do." There are some exceptions to this statement; but the lamentable fact is that such is generally the case, and the majority of the pastors are occupied entirely with their proper parishioners, the well-to-do. As an illustration he instances the case of the Central Congregational Society, known as the "Manufacturers' Church." The pastor of this Church while absent from his charge in another city gave utterance to views favoring the amelioration of the condition of the laboring classes, but on his return he was severely brought to task and was plainly told that he must subserve the interests of those who employ him, and not those of the working classes. He was forced to obey the behests of his employers, and the other ministers of the city are in a similar position.

The operatives in the manufacturing establishments are in a sad condition, physically and morally, and the Protestant churches do not reach them. The Catholic Church, however, reaches thoroughly the Catholic operatives, and brings them to Mass regularly. If they are neglectful of their obligations the priests look them up and induce them to attend the Church and frequent the sacraments. The Catholic Church is the only one in which all meet on one plane; the rich, those in moderate

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