

The Catholic Record.

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

VOLUME XXI.

LONDON, ONTARIO, SATURDAY, JANUARY 7, 1895.

NO. 1,055.

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London Saturday, January 7, 1895.

THE REVIEW ON THE "RETREAT."

Referring to the "Retreat" held during the last month by some Presbyterian ministers of New York, the Presbyterian Review, of Toronto, tells us that it was "profitable," though, if report be true, "such things have been the occasion of not a few shameful abuses." The scholarly editor must have been reading Chiquiquy's book, or holding converse with some of the gentlemen who have "ex" before their names.

THE UNIVERSITY BULLETIN.

Our esteemed contemporary the Providence Visitor believes that the Bulletin published by the University of Washington should abandon the chronicling of petty happenings. The average individual does not pay the slightest attention to the fact that reverend So and So preached an eloquent sermon or gave an able lecture. What we are interested in is new lights on old themes—gleamings from fields of thought by men of thought. We shall very easily form a judgment on the merits of the Bulletin by what its pages hold.

DE COSTA ON PROTESTANTISM.

Dr. De Costa has told his brethren some very unpalatable truths. He said lately that, with everything in its favor, Protestantism has succeeded only in putting the bulk of the population of the United States outside of "religious organizations of any kind, and in unchurching some fifty millions of the people of our land." Protestantism is dead—a thing of the past—a shocking failure. The land is defiled by nearly two hundred lymphatic, gelatinous, halting, doubting sects, that are just beginning to become conscious of the fact that they have lost the masses of this country to religion.

He quotes the Moderator of the Presbyterian Synod of New York as saying that Protestantism cannot reach the people, and that, despite catchpenny devices and sensational preaching, the churches are never full. Perhaps the doctor will come over very soon to the Church that has "reached the people" for the last 1900 years. She has never lost her grip on humanity, and never will, for until the end she will, because Christ has commissioned her to act for Him, be the abode of truth and of consolation. Even as He walked through Judaea in the olden times ministering to every sorrow and banishing every doubt, so now the Church goes through the world pursuing the same line of conduct.

Protestantism has failed because it has no message for mankind. A witness to the truth to a certain point, says Cardinal Newman, but a guide and a teacher it can never be. The cause that gave it being was human, and it must remain forever bound by the laws of cause and effect. To teach with authority, to influence human hearts and minds, belongs to a power above the world; and that power exercised by the Redeemer was given into the keeping of the Catholic Church.

TO WHOM IT CONCERNS.

A correspondent asks us to publish the following letter:

Dear Mr. Editor—Why don't some people be in time for Mass? A good many are blameless in this respect, but some never put in an appearance before the Gospel. They seem to do it on purpose, and, moreover, walk in with such an air of superiority that indicates it is an act of condescension on their part to be there at all. Then they must go to their pew, and they will, if necessary, walk over you to get there. They chatter in their way disturbing every body, and by the time the priest is ready for the sermon they are stretched out for work. I should like to give them some practical advice but I am one "of the great unmasked," and of course never come into contact with them, though their waterproofs, etc., frequently came into contact with my face, as they do, for they make a specialty of "sermons and soda water." Will you kindly say a word to them, and oblige an old friend and well-wisher.

Rather bitter, my old friend, and

you should certainly take some resolutions for the coming year. You can catch more flies with sugar, you know. The individuals to whom you refer are in every parish, and they are not amenable to advice, however well meant. Don't mind their criticisms: they are generally made by the feminine portion of the community, and you know what Johnson used to say about a dog walking on his hind legs. It is not done well; but you are surprised to find it done at all.

Age cannot wither her, but she may get sense, and look back with regret on what Shakespeare used to call "Salad days, when I was green in judgment." So do not worry—be in time yourself for Mass, and keep out of the way of the waterproofs.

A PLEA FOR UNITY.

The Rev. Silliman Blagden has published two volumes of sacred poems and canticles which will receive a warm welcome from the many friends of the rev. gentleman. They are the outpourings of a Christian heart grieved at the many warring sects, and longing for the time when all men will obey the guidance of one shepherd. None may question the sincerity of these simple writings put down when the spirit moved the writer, and characterized by the directness which ever claim respect for his public deliverances.

We can but pray that his desire may be realized, that all men may come to the truth and give it unswerving allegiance. We will, while God gives us strength, always stamp out a lie: but to these harassed by doubt and wearied with questioning we are ready to give at all times our humble help.

UNITED IRISH LEAGUE.

Remarkable Growth of the organization in Ireland—Eloquent speech by William O'Brien on the Work of the League and its Future.

Boston Republic.

A demonstration remarkable for the unanimity of its proceedings was held on Sunday before last under the auspices of the United Irish League at Monivay, near Athenry, county Galway. Nationalists of different parties who have been estranged by unhappy sectional differences during recent years were present, and the spectator from outside could not fail to be struck with the genuine enthusiasm and national spirit which thrives among the rank and file of the people, and which, if it animated a movement extending over the whole country, would sweep it on inevitably to a great national victory. Mr. William O'Brien, through whose efforts the league was organized, was the principal speaker at the meeting, and we take the following report of his speech from the Dublin Freeman's Journal:

I am not much surprised at anything as to the progress and the success of this United Irish League, but I confess I am surprised—and most agreeably surprised—at the size, the extent and the enthusiasm of this gathering in this depopulated district. Within another month or two we will have a regiment of united men encamped in every parish of Galway and of Connaught. From the proofs that I get every day of the power of this league, and of how it is feared by every enemy of our people, I do not hesitate to say here deliberately that if the three other provinces were only as well organized as Connaught is at the present moment, the Irish cause would be as strong, the power of the people would be as dreaded as united and supreme as ever it was in the days when the Land League was at the zenith of its fame (Cheers).

In this province we have solved the difficulty which apparently paralyzes the energies of Munster and of Ulster and of Leitrim. Without bothering our heads about parliamentary quarrels, we have, by the mere grit and determination of the people, built up an organization as united, for all practical fighting purposes, as if those parliamentary dissensions had never been heard of west of the Shannon. And, as invariably happens when the country's blood is up in the thick of the battle against alien landlordism and alien rule, we have all genuine Nationalists, Parnellites and non Parnellites, priests and people welded solidly together once more, and

THE PEOPLE HAVE A POWER AT THEIR BACKS.

against which all the influences of landlords and graziers and grabbers and all the foul play of Dublin Castle are as helpless as the raging Atlantic billows are against the iron headlands of Connemara. (Loud cheers.) Judge Gibson, indeed, tells us the law will be too strong for us. I deny that. It's the people that have always proved too strong for the law, and have beaten bad laws down, and wiped them out of the statute books. Every Irish struggle of this century proves what I say. It's

the law that has gone down every time, and been condemned and set aside, even by an English Parliament. The law will be too strong for us—will it? That is exactly what O'Connell was told at the time of the Clare election. But he defied the law, and knocked the law into a cocked hat, and emancipated the Catholics of Ireland. (Loud cheers.) It's the law that has always been in the wrong in Ireland, and that has always been in the long run was quashed the moment a united people meant business. When the Land League began there were Judge Gibsons to tell us that the law would be too strong for us, but before a year was over the Land Act of '81 was passed, and the law which made the landlords of Ireland as absolute masters of their tenants as the slave owners were of the southern negroes was abolished and relegated to the museum of historical monstrosities with the infamous penal laws. (Cheers.) We were told in the plan of campaign time and time again that the law would be too strong for us, but six months after Lord Salisbury swore that the judicial rents must never be altered, we had the Land Act of '81 making ducks and drakes of the law which produced the plan of campaign agitation. In the days of the Land League, in March last again Mr. Malachy Kelly threatened us in Westport that the law would be too strong for us, and the result of that threat is that nine months afterwards the United Irish League, which was then confined to three parishes, is now spread into every county in this province, and is blazing away like a house on fire. (Much cheering.) We don't deny the power of the law is for the moment on the side of

the neighborhood that would give us ample holdings, and immediately the land commission take up the deer forests or sheep farm without the leave of landlord or of grazier, and parcel it out among the people. What brand of inferiority is there on the people of Ireland that they should lie down and die in a land of plenty any more than they do in Scotland? (Loud cheering.) We don't propose to despoil any man of his honestly got property, whether he be landlord or grazier. We say, "Your English treasury, on the confession of its own most eminent experts, is

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of two millions and three quarters of money every year. Very well; use some of that money, although it is Irish money, in squaring accounts fairly with the landlords and with the graziers, but your first duty as a government is the safety and the existence of the people," and that means of existence upon obtaining that month in the land of your birth I defy all the power of England to put you down. (Cheers.) They might as well try to put down the free air on the mountains or the rivers in their beds. They cannot get a grip on this organization. It would be easy enough for them to deal with you if they could only goad you into crime or outrage, and they have tried it by every foul and blackguard means. But what is driving them frantic is that this month is spreading and advancing and triumphing, they cannot point to any crime to justify a single deed of crime to darken its escutcheon. And yet such is the power of crimeless organization, so unconquerable is the power of public opinion, when a whole country joins in, that wherever this league is spread no grabber who is not an utter desperado will find his life worth living, and if every grazier in Connaught got a whole regiment of soldiers for his escort we can, and will, bring him to realize that the big grazier trade in the West is a selfish trade, an unnatural trade, and an impossible trade from this day forth. (Great cheers.) You are fighting for a mighty prize, nothing less than the reclamation of Connaught. No man ever entered upon a campaign that was better worth the labor and the risk. Let this league spread like a forest fire from parish to parish. Form your executive in North Galway as quickly as possible of six elected delegates from every branch, utilize to the utmost the irresistible weapon that the new county council will place in the people's hands, go around to the graziers, and get from them in black and white how far they are willing to co-operate in bringing pressure to bear on the Government to settle this question.

ON JUST AND REASONABLE TERMS.

By and by, before the meeting of Parliament, we will have a great provincial congress of all the representative men from every constituency in Connaught, and we will formulate our demands. We will then give the Government every possible fair play if they apply themselves honestly and on a really statesmanlike scale to find a remedy. The Government themselves know and acknowledge what is the remedy, and the only remedy. The only difference between us is that the Government propose to do in a few centuries what we insist can be done in as many years. (Cheers.) By all means let us be as moderate as possible until we see how far Mr. Arthur Balfour redeems his promise to Mr. Davitt next session. But it is just because we are moderate now, that if there be any treachery or tinkering on the part of the Government, all the world will justify us next spring if we have to declare war on the whole system of eleven-month tenancies in Connaught. Let them not say they were not warned. Let them, but we will do it, and will have this thing out. We will throw a couple of hundred thousand acres idle on the hands of an enemy of the people and will treat as an enemy of these grazing ranches with a forty foot pole; and if a couple of years of education of that sort (cheers and laughter) does not make the landlords and the Government as anxious for a settlement as ourselves, then the first year of potato failure and of famine that comes again, it certainly won't be my fault if the landlords and the Government have not to encounter a universal uprising of the small holders of Connaught (cheers) that will teach the landlords and the Government, once for all, that it's the people, and not the landlords, that must be the masters of this land (cheers), and that there can be no peace, ought to be no peace, and will be no peace in Connaught until the bountiful provision that God has made for the support of the young men and young women to live and thrive here at home in their own beautiful country, without ever again being driven to the contempt and degradation of begging the world for alms. (Prolonged cheering.)

CHRISTIANS WERE CUSTOMER OF THE FIRST TO CALL MARY "MOTHER OF GOD."

Christians were customer of the first to call Mary "Mother of God," because they saw that it was impossible to deny her that title without denying St. John's words: "The Word" (that is, God the Son) "was made flesh."

A FALSE AXIOM.

By Rev. Henry Van Rensselaer, S. J.

Many people are kept out of the true Church by the supposed truth of really lying axioms. They are so accustomed to hearing them, and accepting them unquestioningly, that they are amazed when any one has the daring to call these supposed self-evident truths into question.

A very common one is, that "It does not matter what a man believes, provided he does what is right." This is asserted with such perfect assurance, that one wonders how the enemy of souls has so firmly persuaded intelligent persons of anything so glaringly false. Let us examine it. It supposes that a man can do right independently of his belief. Whereas in fact, a man's belief guides his actions. True, he may at times go counter to his belief and so do wrong, but that only proves our point. Let us put the axiom in concrete form by examples. Here is a man who pretends that he does not believe in the existence of God, and consequently has no duties to God, who, according to him, does not exist. He will probably deny the immortality of the soul, and so, of course, the future life. For him there is no hereafter and no judgment. To whom is such a person responsible? For his external actions to civil authorities, but provided he is not found out he can do as he pleases; as he would put it, he will get all the good he can out of life and enjoy himself to his utmost capacity. He has no future account to give of himself. He is not a steward but a master. Will not such belief as this influence his actions? If there is no God, there are no commandments; or at least no power to enforce what he may style natural laws, or punish their infringement. Consequently he will indulge his desires and give free rein to his passions if he feels so disposed, for his belief does not restrain him.

On the other hand, let us take a man who believes in the existence of God and his responsibility to God as his judge in the life to come. God's commandments are a light and a guide to him. They regulate not only his external actions, but his very thoughts and desires. Does not such a belief affect his actions? Is not the falseness of the axiom self-evident except to those who will not see? The actions of an animal indeed are quite independent of belief, because the animal is incapable of believing, and acts according to instinct; but man, a reasonable animal, as the definition styles him, should act according to that which distinguishes him from the mere animal—his reason, and so what this higher faculty of his soul tells him he should do. Who can say, then, truly that it does not matter what a man believes provided he does what is right? Will not the belief of an anarchist, or a nihilist, or a communist affect his actions? The tragic fate of the Empress Elizabeth of Austria will answer the question.

The upholders of the axiom might reply that we have forced the meaning of it, and that they refer simply to revealed truth. If, however, they admit the existence of God, they must also admit His right to reveal truths which will have a bearing on man's everyday life; and, supposing that He does make such a revelation, it will follow that man put asunder, because it is not a mere contract but raised by Him to the dignity of a sacrament, and representing the union between Him and His Church, and the two natures, the divine and the human, united in Him.

Will not the acceptance of Christ's words affect the actions of men and women in regard to the sanctity and indissolubility of the marriage tie? It is evident that it must and does, as is the state of society owing to divorce proves. But let us ask the questioner by their terms. What do they mean by right? Ten to one they will be unable to give any clear idea what they mean, and will coolly answer: "Why, it is not necessary to define 'right,' everybody knows what 'right' is." Does everybody know, and is it so very self-evident that no explanation is required? Right to an infidel, a non Catholic and a Catholic has quite a different meaning. Let us give the Catholic idea first. Right is what is conformable to the will of God, just as truth is what is conformable to the mind of God. Right, then, is not something arbitrary or indifferent, something purely subjective, that is to say dependent upon the will of the individual. But as the will follows the intellect, and should only wish what the intellect declares to be good, it is clear that the will depends on the intellect, or that belief which is an act of the mind should regulate the actions of the will.

If, besides the laws of nature engraven on every man's mind, Almighty God reveals other truths, then it is evident that these too will have an influence on man's actions. We can pass over the infidel's idea of right. Since he pretends to deny the existence of the Creator, he must deny that Creator's will as the norm of right, and must perforce substitute the will of some creature, practically his own terms! To hell wid the Pope!

will. And since everything created is liable to change, so will the infidel have no fixed and unchangeable norm of right, but simply do his own sweet will, instead of the will of God whom he contemptuously ignores. It goes without saying that such a belief as this will affect his actions.

The sincere Protestant should be willing to accept our definition without reserve. But most likely he will try to find a loophole of escape by saying that he agrees with the Catholic in the main, but that when he says that it does not matter what a man believes, he refers to belief in creeds, and creeds are antiquated and out-of-date. A general belief in God is sufficient without accepting all the tenets of varying sects. This introduces another axiom, which we shall not treat at present, that "one religion is as good as another." This, of course, is untrue, as every Catholic knows. A general belief in God will assuredly imply that He is the law giver, and can enforce His laws. Right will be what is conformable to His will made known to us by such laws. If by a general belief the Protestant means such a vague and indefinite one, that man does not know what God's will is, then we say that such is not the case, for God has not left Himself without a witness on earth. Quite the contrary. He established His Church to be the "pillar and ground of truth," to be a living teacher and witness to the truth, the depository and guardian of His will, revealed in the written word and the oral, handed down by tradition and crystallized in the Liturgy and practices of the faithful in all ages. Let us cite the universal custom of all Catholics to pray for the dead. This, it is clear, springs from their belief in the doctrine of purgatory. One who does not so believe, does not pray for the departed. Or to take a very general obligation, that of restitution of stolen articles or their value; who will restore, unless he believes that God will one day call him to account, and because of this injustice will deprive him from heaven? It is evident, then, we think, that this axiom has no foundation in truth. To summarize briefly: Man is a free agent. His actions depend upon his will. His will is directed by his mind. His mind is guided by the laws of God. This supposes a knowledge of God and a belief in what God makes known. Such knowledge and belief must necessarily affect his actions. Hence the supposed axiom, that "It does not matter what a man believes, provided he does what is right," is wholly untrue—American Messenger of the Sacred Heart.

A SOLDIER PRIEST.

General W. A. Olmstead, a distinguished officer of the Civil War, was ordained to the priesthood last week at Notre Dame University, and celebrated his first Mass Christmas morning. General Olmstead is a convert to the faith. He joined the order of the Holy Cross a few years ago at Notre Dame, where he has been preparing since for ordination. He is a member of the Notre Dame Council of the G. A. R., and was a conspicuous figure at the recent Cincinnati encampment of the general organization.

Father Olmstead will not be the only member of the Catholic American priesthood recruited from the ranks of military eminence. The sacred ministry has attracted many leaders of note in other fields; successful men in affairs as well as professional, artistic and scientific celebrities. — Catholic Universe.

MICKY'S BIGOTRY.

From the Kansas City Journal.

It was in Topeka, and some of the men at the club were discussing the bigotry which led a lot of Kansas preachers to object to the publication of Gene Ward's "Washerwoman's Song" in a school book. Lawyer Downey, who is an Irishman by birth and education, listened for a time, and then he told the following story:

"Speaking of bigotry, gentlemen, I think the most bigoted man I ever knew was a little old Irish Presbyterian by the name of Michael Fear, who used to live in my parish in Ireland. We had a county ordinance there which required every man to paint his name on the shafts of all the carts or other implements he might own, the purpose being to fix their ownership for taxation. Fear had a number of carts, but he obstinately refused to obey the ordinance, and in due time he was hauled before the County Magistrate. The Magistrate was a lenient old fellow, who had no desire to punish his neighbors, so he said in a fatherly manner to the culprit:

"Now, Micky Fear, I want you to go home and paint your name in plain Roman letters on all of your carts. The law is no reflection on your honesty, and you should not look at it in that way. It is a good law, a necessary law, and every man ought to obey it, and if you do not obey it in a reasonable time, I shall be compelled to fine you."

"Micky backed away to the court-house door and then he shouted: 'Fine of the Creator, he must deny that Creator's will as the norm of right, and must perforce substitute the will of some creature, practically his own terms! To hell wid the Pope!'