

# The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

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## Register of the Week.

The Montreal Presbytery held its meeting on the 12th instant, when Prof. Campbell appeared to answer the long pending charge of heresy. He had been charged with: first, a view of the inspiration of the Holy Scriptures which impugns and discredits them as the supreme and infallible source of religious truth; and, secondly, a view of God which sets Him forth as one who does not smite, either by way of punishment or discipline, and who has nothing to do with the judging and punishing the wicked. Professor Campbell entered into a lengthy defence denying *in toto* both charges. He believed in the inspiration of the Holy Scriptures. He did not in any way impugn their value; for he did not place reason nor the revelation of nature nor conscience on a level with them. He claimed that he had recognized a progress in revelation. As to the second count, his thesis, when stripped of rhetoric, was that sin and ill will moral and physical, are no part of God's notion nor God's plan. From the fact that God gave freedom to man, even when He foresaw that he would abuse it, yet it does not follow that God was responsible for the evil. It is impossible to enter into Prof. Campbell's explanation of death or of God's judgment, which, however learned it might be, is too lengthy to state in a mere summary and too metaphysical to criticize in a single paragraph. When asked whether he stood by his lecture he declined to answer, for he claimed that he had attended the meeting to answer the two charges in question. Both counts were held to be proven, and Dr. Campbell is suspended from his professoriate. He has appealed to the Synod of Montreal and Ottawa, on the ground that the Presbytery did not weigh the Scriptural arguments advanced by the defence. One thought over and beyond all criticism we might bring to a review of this case abides with us as we read the proceedings: it is the consolation that a Catholic teacher has, in being safe in the House of the living expounder and judge of all revealed truth, Holy Mother Church.

The public spirit manifested all along by the Catholics of the United States in the World's Fair reached a climax, when for a week, the great Congress held its sessions and discussed the most practical and interesting questions of the day. Its opening ceremony was the grandest and most significant of all the great assemblages held in conjunction with the Columbian Exposition. President Bonney, who represented the general organization of the Fair, in his address re-

marked that "The Catholic movement for the relief and elevation of the toiling masses which culminated in the great Papal Encyclical on the relation of labor, deepened the interest of the Protestant world in the work of the Catholic Church and excited the love and admiration of many non-Catholics." After paying a eulogy to the memory of Cardinal Manning, and the names of Cardinal Gibbons, Archbishop Ireland and Bishop Spalding, he spoke most eloquently upon the Supreme Head of the Church, Leo XIII., than whom no more able, enlightened and benign Pontiff has borne the name of Holy Father. "Like the morning bell of a new age his earnest words of charity and union sound to the American people."

Ireland sent her greeting through Cardinal Logue; Cardinal Vaughan wrote his appreciation of the great service which will be done to religion and the American people by presenting "the Catholic Church as distinctively modern in character as she is venerable and ancient—presenting her to the people as yesterday, to-day and forever."

The Apostolic Delegate in an address eloquent with theology, amongst other things said:

Your social congress has convened today. Bear in mind that there was a first great social congress, which is to be the model of yours, which gave out the principles which must underlie your deliberations. The great social congress, the ideal and model of all others, was held when Christ, surrounded by the thousands of the children of Israel, delivered His great discourse on the mountain.

"There the solution was given to human problems; there were laid down the vital principles. Seek first the kingdom of God and its justice, and all other things shall be added unto you, says the good book. 'Seek first the kingdom of God.' Fall out first your duties to God, without the observance of which other duties are but a name. Seek God's justice in your relations one with another. Be guided by the eternal law of the Most High, and then all things shall be added unto you. Know God's truth, and live by God's justice, and the peace and the felicity of earth shall be yours. The same great voice said: Blessed are the poor in spirit; blessed are they who thirst after justice; blessed are the merciful."

Men should not devote their whole being and all their energies to the seeking out of mere matter. 'Blessed are the poor in spirit' that is free and independent of the shackles of mere matter. 'Blessed are they who hunger and thirst after justice'—justice first before self-satisfaction, before all attention to one's personal wants. And 'Blessed are the merciful.' Blessed are they who know and feel that they don't live for themselves, whose hearts go out in sweetest mercy to all their fellows. History has proven that human reason alone does not solve the great social problems. These problems were spoken of in these pre-Christian times, and Aristotle and Plato discussed them. But pre-Christian times gave us a world of slavery, when the multitude lived only for the benefit of the few.

"There is authority throughout the story of man of a divine providential design. Blind is he who sees it not, and he who studies it not courts disaster. It was when Christ brought down upon earth the great truths from the bosom of His Father that humanity was lifted up and entered upon a new road to happiness and felicity. Christ brought to nature the additional gift of the supernatural. Both are needed and he who would have one without the other, falls. The supernatural comes not to destroy or eliminate the natural, but to purify it, to elevate it, to build it up, and hence, since the coming of Christ, science, art,

philosophy, social economy, all studies partake of the natural as well as the supernatural—the natural coming from man's own thoughts and man's own acts, and the supernatural pouring down upon those thoughts and actions direction, richness and grace."

A paper which stands out from the multitude of able essays at the Congress by its trenchant criticism was one upon "Our twenty million loss" by Mr. T. Elder of New Orleans. The *Pilot* characterizes it as a very severe and harsh arraignment of Catholic social and economic blunders. The writer laid the losses of the Church in America to neglect of the rural class.

Bishop Keane of Washington University with his usual eloquence made a telling speech in favor of Catholic higher education which in Washington University will yet be "a great beacon-light of sweetly-blended natural and supernatural truth shining forth from the country's capital city, a guide in the pathway of the country's future."

The Congress closed on Saturday the 9th inst, with resolutions of thanks to those who had taken part, and of condolence on the death of John Gilmory Shea, John Boyle O'Reilly, Francis Kernan and Daniel Dougherty who had taken part in the Baltimore Congress. Cardinal Gibbons thereupon delivered the valedictory of the Congress whose proceedings are of the deepest concern to Catholics throughout the English-speaking world.

Bomb throwing seems to be a favorite amusement of the Roman liberals and socialists. The last case of which the detailed report has reached us was the act of a young printer named Riccini, who did not get far enough away when it exploded, and was in consequence severely wounded. The bomb was placed against the back of the Altieri Paiace beneath the rooms used as a club by the members of the Holy Father's Noble Guards, three of whom happened to be present at the time. Fortunately they all escaped unhurt. It is the third attempt in less than a year made against this club. Last winter in the space of two months as many as forty bombs exploded in Rome.

The Italian political sky grows threatening once more—though with a cloud only the size of a man's hand. Many journals are advocating the return of Crispi to power. The masses are not contented with the little satisfaction which Italy received from France in the Aigues-Mortes massacre; and are therefore crying out for the man whose intention was war with France. Newspapers advocate the destruction of the Triple Alliance. On the other hand the return of Crispi means fight and a closer drawing together of the three allied nations. Confusion becomes worse confounded at the report that Germany and

Austria when recently asked by Italy if, in case of war with France, they would be willing to support Italy, replied that they could not. The relations between France and Italy become more and more strained.

Rome presents the sad spectacle of a distracted, over-taxed, disturbed city. From the tradesmen who threaten numberless strikes to the Chamber of Deputies where the prime minister Giolitti is quarreling with every one, all are in confusion and anarchy.

Acting upon the proposition of the Congregation of Rites the Sovereign Pontiff has approved of the institution of a feast in honor of the Holy Family. It is to be celebrated on the third Sunday after Epiphany, and is to rank as double of the first-class. It is obligatory only in the dioceses where bishops wish its celebration. Thus does the Holy Father follow up the decree which he made a year ago when he expressed his desire that the association of the Holy Family should be established in every parish.

In Canada this feast is celebrated the second Sunday after Easter, where hitherto it ranked as double of the second class.

The *Irish Catholic* sends this brave message to the House of Lords. "To the House of Lords, to the Faction whose behest they obey Ireland has simply one answer and it is DEFIANCE! Not all the laws or votes which all the legislatures of the world could enact or cast would suffice to coerce this nation of ours into accepting that foul and monstrous masterpiece of mingled tyranny and corruption, the Act of Union. Forged and designed in Hypocrisy, heralded by Cruelty, enacted by Bribery, Ireland repudiates the Act of Union as powerless to bind the conscience of her people, as invalid in its origin, and as undeserving the loyalty or acceptance of any honest Irishman. Do the members of the House of Lords fancy that they can change this state of things? Do they dream that this vote will sanctify a system of government which was imposed upon Ireland by the sword, and which is maintained by the power of the bayonet. There lies in the power of no legislature, in no branch of any legislature, capacity to refuse Ireland recognition of her national rights, for these rights are self-existent, have had their origin in no such recognition, and will continue unabated and unaffected by the decrees of the Lords or Commons of Ireland or any other country. These rights belong to Ireland, and our answer to the House of Lords today is that come weal or woe, come peace or combat, come triumph or come trial, the people of this country will maintain them in their despite—ay! even though in so doing they should have to tread the self-same paths their fathers trod of old, but which have never yet made weary the feet of a soldier and a fearless race."