

The Catholic Record

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BARNUMIZING THE PULPIT

The fact that a Methodist minister, before a large assembly of summer-school students, publicly denied the divine authenticity of Deuteronomy, and that a Presbyterian minister of one of the large churches of Toronto has repudiated the story of man's creation as recorded in Genesis, is a clear indication that the heads of both denominations have vacated the chair of Moses.

Yet this is what invariably happens, because a system resting on the rights of the individual conscience and private reason is impossible to reconcile with authority and unity.

When the private interpreter is his own judge and jury, he naturally decides without reference to any other tribunal and nearly always in favor of flesh and blood. Encouraged and flattered into the belief that he himself is his own guide and compass he refuses to abide by the established standard of right thinking.

There could be only one result from such unlimited franchise—religious dissolution. Sects increased with the multiplicity and divergency of individual opinion, national bodies became divided and spoke in many voices.

Quick to see the many perverse purposes the Bible of itself may be made to serve in the hands of the unscrupulous, Gandhi, the Nationalist of India, who is not a Christian at all, recently quoted the Bible in his own defence.

He holds that Christ's ruling to give to Caesar what belonged to Caesar merely meant that Christ would have nothing to do with Caesar, that he would not co-operate with evil.

was defiant of Pilate and Herod and refused to co-operate with them by either word or act. In like manner the free-thought minister quotes the Bible to support his own rickety structure of defence, while he discredits the Bible should it too plainly censure his own wrong-headedness.

The cities, as well as the woods, are full of these clerical free lances, who use the Bible as a manual of self-interest and the pulpit as a publicity rostrum to advertise their tin wares.

From the standpoint of rhetoric, their denials may be clever but their sound insincere in a witness of the Gospel; their profession of the new theology may appear novel but it rings hollow coming from those who should guard the "deposit of faith."

THE CATHOLIC TRUTH CONVENTION

The third annual convention of the Catholic Truth Society of Canada, held in Ottawa last week, was a great and gratifying success. Four days of strenuous work was somewhat exacting and exhausting for the delegates, but the keenest of interest was maintained; and the deepening conviction that work was being accomplished of great importance and of ever-widening possible consequences made the hardest work a genuine pleasure to the earnest souls engaged in it.

The importance of this great Convention for the Catholic Church and for Canada can not be easily exaggerated. A striking proof of the greatness of its possibilities, at least, is the fact that the hierarchy was represented by the Archbishops of Ottawa and Toronto, and the Bishops of Alexandria, Antigonish, Calgary, Joliette, London and Peterborough, and the Bishop-elect of Halleybury.

Perhaps even more striking, more significant, more consoling and full of promise, was the number of priests and able, zealous, loyal and enthusiastic lay men and women. Subjects of vital importance to the welfare of Church and Country were brought up for consideration and discussion.

Here we do not desire—even if that were possible—to give anything like a comprehensive sketch of the work accomplished or brought under way. That will come later. We do desire, however, to impress each and every reader of the CATHOLIC RECORD with the tremendous importance of the recent Catholic Truth Society Convention. We desire to interest every reader, to ask him or her to read and study and understand what was done, and then earnestly to solicit their intelligent cooperation, their active individual aid in carrying on the work.

These summaries were in nearly all cases prepared by those who read the papers on the various subjects. They addressed a thousand, fifteen hundred, two thousand at most; we want the hundred and fifty thousand readers of the CATHOLIC RECORD to join in; to share some of the interest, inspiration and enthusiasm, to cooperate in the great work.

It is not so easy to convey through the printed page all the force of the spoken word; and it is impossible to reproduce the personality of the speaker, which is the power behind the spoken word.

Precisely for that reason we urge our readers not merely to read, but to re-read and to study the abstract summaries we present them. Do not lay aside the study of a single subject until you are convinced that you have learned something new about it, until you have made the writer's viewpoint and treatment your own.

Again let us urge on our readers to take this opportunity of getting into touch with the best thought on subjects that affect the welfare of the Church and of Canada, and for that reason vitally concern us, one and all.

SOME OF THE TRIALS OF A JOURNALIST

BY THE OBSERVER

The most thankless task in a journalist's career is to look ahead into the future and to point out results which the ordinary careless looker-on does not see, and which the optimist and the man who does not care are unwilling to admit as future probabilities.

Popularity is to be had by taking care to tell people what they want to hear. And they do not want to hear that there is any danger ahead, whether moral, physical, commercial, political or otherwise.

Whether you warn the public against a foolish squandering of their salaries or wages, or against letting down the bulwarks of reticence and modesty which keep the young safe against moral landslides, your warnings are equally unpopular; but hardly more so than Lord Roberts and Admiral Fisher were when they tried to get the people of England to believe in the reality of the German danger.

The popular thing for a journalist to do is, unquestionably, to flatter the public upon the good opinion which men and women cherish of themselves and to avoid affronting their pride or conceit. If, for instance, it is a question of the widespread propagation of theories that are equally subversive of moral law and of human law, the journalist who wants popularity at any price will write somewhat as follows: "It is true," he will say, "that a great deal of false teaching is being spread throughout the country. Appeals are being made to class hatreds, and to envy. But this is Canada, not Russia; 95% of the people are not in the least affected by all this stuff; nothing can seriously damage a country which is inhabited by so great and wise a people. Therefore put away all foolish fears. Other constitutions may be cast away on the rocks of human folly, and disorder and chaos may come to some countries; but this is Canada; this is the home of the chosen of the Lord; and Canadians are exempt from the weaknesses which draw other peoples into the deep waters of social chaos and ruin."

So speaks the journalist who wants to found a sure fortune upon the vanity and self-love of his readers. And, if any journalist is courageous enough to point out that after all Canadians are only human beings, and are subject to all the ills, social, political and financial that ever have or ever can, affect other peoples, that journalist is at once put down as a fool or a rogue, or perhaps both.

Or, it is a question of whether the people are making the most of their opportunities in respect of material resources. The journalist who tries to look a little farther ahead than the middle of next week advises the public to save some part of their earnings, be it ever so small a part. At once the press takes up the cry of "business as usual." Spend, they say, spend, and fear not. We have seen it

repeat, but it recalled to mind another Scottish relic of still greater antiquity and more sacred associations which also was for some years a treasured possession in Canada.

It is the same way with social problems. The vernal journalist may raise a war whoop once in a while when some interest which is allied with his interests, or seems to be, in danger; but as a rule he is a loud-voiced optimist; and business is always going to be better next month, next quarter, or next year, than it ever was before.

Now, the journalist who tries to look a little to the probable effect in the future as well as in the present, of certain customs and courses of action, is as we have said, put down as either a rogue or fool, or possibly both. And yet being devoted to the idea of doing some good in the world, he generally keeps on. And sometimes he does some good after all.

NOTES AND COMMENTS

READERS of that delightful book, "Rab and His Friends" will be interested in hearing of the death of a link with its famous author, Dr. John Brown, in the person of Mrs. Margaret Menzies (Margaret Tod Jackson), granddaughter of John Jackson, the Howgate carrier.

THE LOSS to Scotland by emigration is once more exercising the minds of the authorities and especially of the governing bodies of the Presbyterian churches. The Statistical Committee of the United Free Church has been commissioned by the Hamilton Presbytery to obtain definite information on the subject, so that the loss to Scotland as a whole by this depletion of the "pick of its population," may be duly estimated and steps taken to remedy it.

IT IS many months ago since the editor of the "Bystander" of the Toronto Globe described an interesting "Heirloom from Flodden" in possession of a Canadian family. We had marked it for comment at the time, but the cutting was mislaid under other papers and has only now come to the surface.

PAINTING FOUND IN OLD CATHEDRAL IS VIVID AFTER SIX CENTURIES

Cologne, Sept. 11.—A valuable painting said to be the work of the thirteenth century, has been found in the old Cathedral of Hanten on the Neidderheim, which is the capital of Nibelungen.

Owing to the length of the discussion on catechetics, the paper on the Bible in English was held over until Wednesday afternoon and the delegates adjourned to the base-

repair it after some fashion and workmen found the ancient painting in a hollow wall.

THIS LATTER was no less an object than the "Quigrich," or Crozier of St. Fillan, one of the early Saints of Scotland. This was first brought to light in modern times by William Thompson, of Christ Church College, Oxford, who while on a vacation ramble in the Perthshire Highlands in 1782, had it shown to him at the village of Killin, on the banks of Loch Tay.

St. Fillan's Crozier thus again passed into obscurity and it was not until the middle of last century that it came to light again. Dr. (afterward Sir) Daniel Wilson, then of Edinburgh, when engaged upon his "Prehistoric Annals of Scotland," had his attention drawn to it, and immediately tried to recover traces of its custodian, little dreaming, as he has told us, that ere many years should pass he would himself become a settler in Canada.

It is beyond the space at our disposal to trace the history of this profoundly interesting relic of Catholic Scotland of long sime, and of its final disposition in the Museum of the Society of Antiquaries at Edinburgh. Sir Daniel Wilson in a paper read before the Canadian Institute in 1859 and printed in the Canadian Journal, has put together about all that was known of it up to that time. Its subsequent translation to Scotland was, if we mistake not, brought about by negotiations set on foot by him. Before it passed out of Canadian custody, however, it was put to its primal use once more on an interesting and important occasion.

WHEN THE Very Rev. John Joseph Lynch came to Toronto in 1859 for consecration as Bishop of Echnas, and Coadjutor to the then Ordinary, Mgr. de Charbonnel, the ceremony took place in St. Michael's Cathedral. The late Chevalier William John Macdonell, so long and favorably known for his good works and active participation in Catholic affairs, was at that time master of ceremonies at the cathedral, and being aware of the existence in Canada of St. Fillan's Crozier, he conceived the idea of soliciting its loan for the impending ceremony. His efforts proving successful it was brought to Toronto, and as the new Bishop passed down the aisle of the cathedral after consecration he bore in his hand this identical symbol of episcopal authority, sanctified by the use of a Saint of many hundred years ago. Its authenticity, it should be added, is beyond question, since its Canadian custodian, a Dewart, had also confirmatory documents in his possession dating back to King Robert Bruce, and there are other and independent references to it in Scottish annals.

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As I deem it an honor to have been asked to preside at this, the first evening meeting of the Catholic Truth Society's convention, I desire at the outset, to offer my thanks to the members of the Committee through whose kindness I have been accorded such an agreeable privilege.

CATHOLIC TRUTH SOCIETY

- 4. Child desires that all should please God, and love one another—(Hatred of sin.)
5. Child's ideal—The Divine Child.
Love of Mary—Veneration of the Saints.
6. Child's interests extend to the interests of Christ—(Formation of the Catholic Spirit.)
7. Progress in goodness and holiness. Source of greatest happiness in this life.
8. Preparation for eternal happiness.

- 1. God as our Father, Lord's Prayer.
2. Creation of the world, angels, man, heaven, hell.
3. Way to Heaven—Commandments—(Love of God and neighbor.)
4. Sin, original and actual. Disobedience to the law of God.
5. Life of our Saviour from the Incarnation to the Ascension.
6. Relation of the Blessed Virgin Mary, and of the Saints to our Lord and Saviour.
7. Mass and devotions—Grace and the Sacraments.
8. Death, Judgment, Resurrection.

THE DISCUSSION ON CATECHETICS

AFTER Rev. Doctors MacEachen and Morrissey had outlined the method which they considered should be adopted in teaching Christian doctrine and practice, the discussion began in real earnest. Bishop Fallon after congratulating the two professors of Catechetics on their somewhat idealistic presentation of the practical problem of teaching catechism, said that he was wondering if he had ever been brought up as a child. An unfortunate remark made by Dr. MacEachen that the method of teaching catechism in vogue in the United States was losing tens of thousands of children to the Catholic Church, was promptly repudiated by Bishop Fallon, who referred those who were interested in this question of leakage from the Church in the United States to the scientific study of the question published by Archbishop Canevin, which showed how devoid of foundation were the exaggerated descriptions of the leakage.

Rev. Father M. Cline, P. P., Holy Family Church, Toronto, differed from the historical view of catechetics propounded by Dr. MacEachen. Father Cline said that if children after the Protestant Reformation had to have a more accurate intellectual grasp of their holy religion, then in the century which preceded, it was because the Council of Trent rightly considered this was necessary. The Catechism of the Council of Trent was the ideal text book of Catechism for teachers prepared by order of that General Council of the Church. The advantage to be gained from the memorization of religious formulae, such as prayers and definitions, was not sufficiently stressed by many modern advocates of the object lesson method. Our Lord used both methods; he taught by definition as when he outlined the great laws of charity, and he taught by object lesson as in the parable of the men journeying to Jericho. Both methods had ever been used by his Church.

Rev. J. T. Foley, Editor of the CATHOLIC RECORD, pointed out that the Separate School teachers of Ontario did not receive sufficient instruction in the method of teaching Christian Doctrine. He advocated that the priests who instructed the Catholic Normal pupils in the seven Normal Schools of Ontario in the one hour a week provided for religion, should be trained catechists and should, if necessary, supplement this brief hour by another hour on Saturday. He advocated also the formation of a small catechist library for each Normal School.

His Grace the Archbishop of Ottawa explained that all Catholics agreed that the Catholic Church had received from Christ not merely the infallible truth but also the power to teach it, therefore in its essential teaching method of the Church was unchangeable. He approved of Father Foley's suggestion of a final examination in Catechism for the children and concluded by saying that one of the most cherished souvenirs of his life was the last audience of Pope Pius IX., given on the 2nd February, 1878. The Venerable Vicar of Christ, who died seven days later, gave those assembled, as his last will and testament, this one word: "Teach Catechism to the children."

ment of the hall where tea was served by the Catholic Girls' Club. On the platform with the Archbishop of Ottawa, who presided, were the Bishops of Antigonish, Calgary and London; Monsignor Campeau, the Vicar-General of the diocese, and Mr. Herbert Cottingham, the National President of the Catholic Truth Society who spoke on the work of the laity in the Church.

Over one thousand persons were present in St. Patrick's Parish Hall for this opening afternoon session.

ADDRESS BY HON. CHARLES MURPHY

TUESDAY EVENING The Hon. Charles Murphy, Postmaster-General, was Chairman at the Russell Theatre, and introduced the subject as follows:

As I deem it an honor to have been asked to preside at this, the first evening meeting of the Catholic Truth Society's convention, I desire at the outset, to offer my thanks to the members of the Committee through whose kindness I have been accorded such an agreeable privilege.

The Catholic Truth Society of Canada is an event of national importance. For that reason, it devolves upon those who are charged with the Convention to see that its deliberations are carried on in harmony with the national well-being, and that its results will conduce to the moral and mental benefit of all the people, and not merely of one section, or of one class.

To express this view is only another way of saying that the beneficent influence of Catholic Truth should be applied to all the relations of everyday life; and if you desire any evidence that such a broad view is held by the gentlemen who have had the arrangements for the Convention in hand, you have only to look at the subjects that they have selected for discussion during the four days that will be devoted to the agenda set forth in the official programme.

Before entering upon the special programme prepared for this evening, a few words as to the aims and objects of the Catholic Truth Society may not be out of place. In this connection, and in order to be brief, I cannot do better than to quote from two eminent authorities.

Speaking in this city about thirty-two years ago, Sir John Thompson, who was then President of the Catholic Truth Society of Ottawa, said: "One aim of the Catholic Truth Society is to place within the reach of Catholics themselves the simple instructions which have been issued from the press, from time to time, upon public questions of the day, and especially those questions upon which the Catholic religion is assailed—to place before them the statements which are thus issued of the reasons on which Catholic teachings are founded so that each one may be able to give reasons for the faith that is in him."

Having thus defined the attitude of the Society towards those whom it was primarily designed to serve, the distinguished speaker continued: "But even a more important point in connection with instruction is to place before those who are not Catholics an accurate and simple statement of what Catholic belief is on the various points in connection with which there is much doubt and uncertainty in non-Catholic minds."

On this branch of his subject Sir John Thompson was particularly insistent, and returning to it again in the course of his address, he said: "The great object of this Society is to place before those who are not Catholics simple, inoffensive, plain statements of what Catholic belief really is. I must say that nothing has attracted me more in connection with the operations of the Parent Society in England than the excellent taste and perfect charity in which their works are prepared. There is nothing in them to offend. They put in the minds of Catholic readers just what the actual facts are, and they put before non-Catholics plain statements which often make an end of controversy."