

# The Catholic Record.

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

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### PROTESTANTISM THE MOTHER OF DOUBT.

Our respected friend the editor of the Christian Guardian is gifted with the ability of being happy and courageous under the most distressing circumstances. To him Protestantism is still growing prospects. He cannot see that the fervor of the old revival days of his sect has passed away, and that the "mood and sensation" kind of religion has been the fruitful mother of religious indifference and doubt. This is apparent to unprejudiced eyes. The editor, however, cannot see it, and reads a little homily on pessimism in the Church. To his mind there is no reason for it. But we, for our part, imagine that the croaker has ground for complaint: With the sects steadily increasing; with ministers besmirching their pulpits with vaudeville allurements; with feeble protests against the sacrament of marriage; with the Bible under the scalpel of broad-minded divines; with our Methodist friends addicted to the tactics of superciliousness; with the report before us that the majority of young men, in the United States at least, never darken a church door, it is little wonder that all the brethren are not so hopeful as the editor of the Guardian. One of them, a Rev. Mr. Raab, tells us that radical attacks on the Bible are being tolerated. He is not a white optimistic as to the future, and says that a worldly, half-paralyzed church, led by ministers who do not know what to preach, will fall short of changing the moral complexion of the world. Then, again, the leaders of the propaganda against all Christianity regard Protestantism as an inconsequential barrier to their progress. Men like Matthew Arnold declare that Catholicism has a great future before it; that it will endure, while all Protestant sects dissolve and disappear. Others are becoming convinced that to reject historic Christianity and to patch up a theoretical Christianity out of Bible texts, and to claim for this scheme of the brain a sanctity and import which are denied to the source and fountain-head of the Bible itself, is a procedure against which common sense must revolt with scorn and indignation.

### CATHOLICS AND CATHOLIC SOCIETIES.

We see by the daily press that our esteemed friend the Hon. Mr. Hackett has received a gracious welcome from his C. M. B. A. brethren in the maritime Provinces. We are pleased to note the fact because the hon. gentleman has left no means untried to make his presidency of the Association an unqualified success. From all accounts also the C.M.B.A. is no weakling in the provinces. Its membership roll is a lengthy one, and represents educated and influential Catholics. There are, of course, men of every social grade on the roster. But the fact of Catholics who have some prestige in the community giving it support and encouragement leads us to believe that they are awakening to a sense of their responsibilities. By throwing in their fortunes with the C. M. B. A. they are bestowing good advice on the Catholics who are tempted to join associations not under the auspices of the Church. We all know what cunning pleading, which is of perilous potency when directed against men out of work or of the worldly-minded, is done by the secret society. It talks of mutual assistance and benevolence and hints at the social and political standing it can offer. It points to the members who bear honored names. Day by day it casts its nets, seeking to drag in the Catholic who is ready to sell his soul for anything the ledge can give him in the shape of worldly position. And it does meet with some success, for some of us are cursed with that contempt of authority which is one of the hall-marks of this generation. Instead of listening to the voice of the Church he hearkens to the advice of an advocate of the secret society and becomes a duly installed brother with an assortment of grips and passwords. He knows that such a society has been banned by the Church, but allows himself to be cozened into believing that the decision is for Europe and not for this country. He can easily get authoritative information on this point, but he does not want it. What he is in quest of is a job for himself or a social berth for his wife. He may or

may not secure them, but one thing he is certain to obtain is the contempt of every non-Catholic who can despise a traitor, the terror of a guilty conscience and the fate awaiting every recreant Catholic.

For those of the fold who know their business the secret society has no danger. Their standard is set by the declared principles of the Church. They know that, as the "devil is the ape of Almighty God," this kind of society veils its designs under attractive garments. When, therefore, they ally themselves with the C. M. B. A., which inculcates honesty, justice and charity, without substituting them for the Church of Christ, they are giving good example to those who are beset by the allurements of the secret society.

In Ontario we have reason to be proud of our benevolent associations. To claim for them immunity from defects would be intemperate eulogy, nor would it be sanctioned by their strongest adherents. But they are certainly doing something towards social union and the upliftment of our brethren. Their charity has carried, and still carries, solace into many a homestead. They have brought some of us out of the rut of low aspiration. They aim at removing their organizations far from the antipathies and petty jealousies and self-seeking which hamper the progress of societies we vot of. We wish them success.

We are glad also to learn that they give little quarter to the members who have a tendency to orate on all occasions, and any attempt to muzzle them will receive our approval. If there be one thing more than another demoralizing to any association it is the kicker and everlasting talker. A good presiding officer can exercise a deterrent influence on these gentlemen, but the members who have the aims of the organization at heart, can find ways and means to extort their resignations. If, however, they are allowed to gang their own gait they can be depended upon to put the society into a comatose condition. We have evidence, and to spare, of this fact. Societies which began well, enthusiastically even, are dead or dying. Literary associations which were but a few years ago full of vitality are just kept from the grave by the proceeds from the billiard tables. Others abound in the young men who talk shop and sport and weary political magnates with petitions for something nice and easy in the way of employment. Various causes can be assigned for this, but to our mind the principal cause is that they suffered themselves to be alienated from the support of the sensible by the orator and kicker.

We do not apprehend any such fate for the C. M. B. A., entrenched as it is in the affections of thousands of Catholics, but it is well to remember that the loquacious member and the former of cliques will hear watching. Now and then we hear C. M. B. A. members discuss the weighty question of grips and passwords. Some, we understand, would like to press them into service. Others, and amongst them a learned Canadian prelate, look upon them as tomfoolery. We content ourselves with saying that a grip on the Church and the password about the Easter duty will keep the C. M. B. A. in the full tide of prosperity.

**A SELF-CONCEITED EDITOR.**

We cannot pay the editor of the Dominion Presbyterian the compliment of having "high thoughts seated in a heart of courtesy." He appears to be an old timer who retains affection for the controversial methods that are now a matter of history. However a glance at some of the papers of some other denomination may convince him that an editor can be a gentleman even when attempting to score a point against Catholics.

In a recent issue he had something to say about the encyclical of the Pope on the Blessed Eucharist. To his mind it is a delusion, and the "Romanist's" profit by its product. Whatever our friend's claims to politeness, he is certainly not lacking in self-conceit. Because he cannot understand the mystery it must be a delusion. And he is surrounded by mysteries. He knows and believes a hundred facts which he cannot account for. Are they delusions? The objection to the dogma is pathetic in its weakness. But he can take heart of grace in knowing that he did not invent it. It is the common property of atheists and of the divines who are trying to manufacture, on the lines intimated by our friend, a better kind of Christianity than the Son of God

intrusted to us. Whatever they cannot understand goes by the board. Revelation is something not to be accepted in its entirety, but to be dissected and adapted to present day needs. They are getting near Ingersoll's saying that he could beat the Ten Commandments.

### RAILROAD KINGS.

We are of the opinion that the scribes who furnish us with information about coal and railroad kings are, to use a phrase of Arctonius Ward, the individuals who get "filled up and slop over." After having read a fulsome eulogy we took from our note book an extract from a speech delivered by Mr. Stickney some years ago at New York, before Jay Gould and others of equal prominence in the financial circles of the period. "Gentlemen," he said, "as individuals, you are a very decent, respectable lot. If I were going to make my will this afternoon I'd as lief choose any two of you for my executors as any other two men of my acquaintance. But as railroad presidents you are all — and I would not believe one of you on his oath."

All of which goes to show that the speaker would not be a brilliant success as a panegyrist of railroad presidents.

### THE COAL STRIKE.

Some time ago a speculator remarkable for his success in hammering his rivals on the Exchange declared that the man who had more than \$1,000,000 was a menace to the State. We do not know his reasons for the statement. He may have been outwitted by a rival in a deal with a legislature, and hence his declaration. But at any rate the millionaire wields a power which is far ahead of that enjoyed by the merchant princes of the Middle Ages. For instance, President Roosevelt is credited with a desire to end the coal strike, but the strike is still on. Pierpont Morgan, it is admitted, could settle it in five minutes. He, however, refuses to do anything in the matter. The operators do not want arbitration. They are stumped at by public opinion, but they merely smile and get ready for big dividends. Meanwhile the strikers starve; peace and order are endangered; the country at large suffers, and will suffer, until Morgan and his associates wish work to be resumed.

The attitude of the operators during the strike should cause all reasonable men to demand, as Leo XIII. has said, that the laws should be beforehand and prevent these troubles from arising. They should lend their influence and authority to the removal in good time of the causes which lead to conflicts between masters and those whom they employ.

### ARCHBISHOP CROKE.

W. T. Stead's Pen Sketch of the Great Prelate.

Seven years ago William T. Stead, the distinguished English journalist, contributed a character sketch of Archbishop Croke to The Review of Reviews. Though, as usual in the case of Mr. Stead's work, colored by that gentleman's views on religion and men, it was to a considerable degree sympathetic and was a fascinating politico-religious history of the great prelate and patriot. Following is an extract of the sketch:

It must be five or six years since Cardinal Manning urged me to lose no opportunity of making the acquaintance of Dr. Croke. "The Archbishop of Cashel," said the Cardinal, "in accents full of loving admiration 'is a saint'; and he added many expressions of affection which showed that he loved him as his own brother. The very day before he died, as he lay on his deathbed, he said to Canon Ryan, rector of St. Patrick's college, Thurles: 'Give my love to Dr. Croke, and tell him we have always been two honest radicals.'"

The constant association of Dr. Croke and Cardinal Manning had led me, not unnaturally, to picture to myself an Archbishop of Cashel who somewhat resembled the sainted ascetic, the frail, emaciated body, within whose form there was more spirit than either flesh or blood, who for so many years was "virtually" Archbishop of all England.

Imagine, then, my great amazement on entering the palace at Thurles to find myself confronted by a stout, stalwart man, about six feet in height, who might not have been more than sixty years of age, and who was still in possession of an unimpaired physique, and rejoicing in thees and sinews which might safely be backed to down any member of the Irish Parliamentary Party, Parnellite or McCarthyite, who ventured to try conclusions with him at a bout of fistfists.

Here, indeed, was no pale escetic, no emaciated enthusiast. The Cardinal's saint was an Irish saint of the true breed of St. Patrick, full of physical vitality, keenly interested in the world and all its affairs. An ecclesiastic indeed, but his finger tips; but an intensely human man, with genial sympathy with the sports and pastimes of mankind. Measured by the almanac,

Dr. Croke has passed his three score years and ten, but in his heart he is still as much a boy as ever, full of interests in sports and athletics, delighting to recall the memories of the earlier days when he was the champion athlete of the Irish race, swift of foot and stout of heart, with the proud exhalation of one who, whether at hockey or football, in leaping or jumping, or in combats which were waged with fists or blackthorn, never came off second best.

We talked of many things in the long and pleasant conversations which he had at Thurles, but first and before anything else we talked of sport.

Traditions of a famous long jump of his are still current in the diocese. Once, when bathing in the Loire, without training or any preparation, he jumped nineteen feet six inches forward and backward. On another occasion he made a wager at the dinner table that on leaving the room he would run a mile in four minutes, then, without stopping, to take breath, would walk three miles in twenty minutes, coming back over the four miles in twenty-four minutes and entering the drawing-room after he had covered four miles out and four miles back in forty-eight minutes. The wager was accepted. Young Croke there and then started, and in less than forty-eight minutes returned, winning the wager with a minute or two still in hand.

One of the conspicuous ornaments on the walls of the spacious and airy library in St. Patrick's College is an illuminated address recording the meeting of the League of the Cross at Thurles. The Archbishop, as becomes an athlete, is a strong and sturdy advocate of temperance. He confirms no child in the diocese of Cashel who does not take a solemn pledge not to touch, taste or handle the accursed thing in the shape of alcohol. A genial man he is, charming in society, a delightful host, a teller of good stories, and one who on occasion does not shrink from singing a song after dinner, when that is the mood of the moment and his guests are mellow with music and good fellowship.

Mr. Parnell was some time before he followed where Michael Davitt had led. At last the evidence was too strong to be resisted that the Irish people had at last roused themselves from the lethargy into which they had fallen since 1818, and when Mr. Parnell made his plunge. Mr. Parnell was a Protestant—a cool, somewhat cynical, iron-handed man; but he understood Ireland and had the initiative of genius. The moment, therefore, that he decided to throw in his lot with the Land Leaguers, he hurried over to Thurles and implored the Archbishop to join the cause. But Dr. Croke, who was not blessed with an over-abundance of this world's goods. Our Lord, in selecting the Apostles, did not choose them from the rich and the powerful. They were taken from the ranks of what in our days we should call the working class. Christianity powerfully appealed to this class by teaching the doctrine of man's dignity as the child of God. For two thousand years the Church has never ceased proclaiming that doctrine. To make the House of God a sort of a club for the well-groomed alone is, therefore, utterly repugnant to Catholic instinct, if we may be permitted to use such an expression. It we seek for the historical reason for the non-existence in Protestant churches of the similar feeling we shall find it in the fact that Protestantism came into existence under the patronage of kings and princes whose views had a greater or less effect in determining the attitude of Protestantism.

This explains the element of aristocracy in the Protestant sects which manifests itself in the spirit of exclusiveness that exists in many so-called fashionable Protestant churches. It is this feeling which is emptying Protestant churches of workingmen and their families. To what extent they are being alienated from Protestant churches may be judged by the testimony of the Rev. George L. McNutt, who at one time was pastor of one of the leading Presbyterian churches of Indianapolis. Here is what he says:

"The question in a nutshell is this: Has the wage-earner and his wife—be with his grimy hands and worn clothes, and she, with her hands swoolen with dish and clothes washing, and her wearing apparel hardly what the fashionable expect—any place in the management of our churches in the average Indiana cities and county seats? It was not long ago that I went to an Indiana town where there was a great deal of complaint that the laboring people were getting far from the church, and I found in that city of fifteen thousand that the leading Church had not a solitary wage-earner on its rolls, though that town was essentially a town of wage-earning people. What was the reason?"

"In another Indiana city the pastor of the Presbyterian Church told me that in spite of all that he could do or wish, his church was unconsciously but actually a class church, so much so, in fact, that for the good of young people in his mission Sunday school he advised them not to join the parent church that supported that school. It was the fashionable church of the city."

The Rev. Mr. McNutt, who by the way, became a wage-worker to study the needs of workingmen, is apparently an honest and earnest soul who is desirous of remedying the conditions he complains of. It can be safely predicted that he will not succeed. What he complains of is inherent in Protestantism. In that Indiana town he speaks of where the leading Presbyterian church had not a single wage-earner on its rolls there is probably a Catholic

Genial, sociable, hospitable, one of the old school, anything but a fanatic, full of a kindly human tenderness and a charming affection for the dumb creation, which is one of the most endearing traits of his character. It is possible that many, both Protestants and Catholics, might be disposed to think that they could suggest improvements if they had to create the Archbishop again according to their ideals of what such a man should be in such a place; but to take it all in all, there are few who would not agree that it is more than doubtful whether in all their pattern prelacies would fulfill so well the manifold functions of a post so important as does Dr. Croke, the Archbishop of Cashel.

### WORKINGMEN AND PROTESTANTISM.

To Catholics it seems strange that the spirit of caste should make itself felt under the roof of a church. In all ages and in all countries the Catholic Church has ever shown herself a mother in the true sense. To her the accidents of race, color or social condition are matters of small moment. The essential thing, in her estimation, is that men and women are really and truly children of God. Viewing them in that light she sets a priceless value upon them.

As we write we have before us the August number of the Les Missions Catholiques, the organ of the Work of the Propagation of the Faith. Turning over its pages, we find four pictures of groups of natives of Central Madagascar who are afflicted with the loathsome disease known as leprosy. Men, women and children who, even in their normal condition, would be repulsive, are here presented to us disgraced by the ravages of the horrible disease of which they are the victims. Father Beyzima, a Polish Jesuit Father, is photographed with each group. It is a touching sight, this picture of a highly-educated man devoting himself to the service of these outcasts. The Les Missions Catholiques gives the following extract from a letter recently written by Father Beyzima: "I have given them all I have. I shall have the leprosy and die of it. But the Holy Virgin will send another Polish Jesuit to them, and all will be well."

Heroes of this sort Protestantism has never produced and never will produce because Protestantism has never impressed upon its followers the infinite value of a soul in the same way the Catholic Church has. Hence the radical difference between Catholic and Protestant influence. This difference is perceptible in our own country in the attitude of the Church and the Protestant sects assume toward those who are not blessed with an over-abundance of this world's goods. Our Lord, in selecting the Apostles, did not choose them from the rich and the powerful. They were taken from the ranks of what in our days we should call the working class. Christianity powerfully appealed to this class by teaching the doctrine of man's dignity as the child of God. For two thousand years the Church has never ceased proclaiming that doctrine. To make the House of God a sort of a club for the well-groomed alone is, therefore, utterly repugnant to Catholic instinct, if we may be permitted to use such an expression. It we seek for the historical reason for the non-existence in Protestant churches of the similar feeling we shall find it in the fact that Protestantism came into existence under the patronage of kings and princes whose views had a greater or less effect in determining the attitude of Protestantism.

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Church filled every Sunday with workmen and their families. Why does the Catholic Church retain the filial affection of workingmen?

It would be well for the Rev. McNutt and others interested in the relations existing between the churches and workingmen to give this question some thought. If they will act on this suggestion they will learn that the Catholic Church, faithful to the traditions handed down from Apostolic times, does not estimate man by such mere transitory things as wealth or station in life. Never would it occur to one imbued with the Catholic spirit to put such a question as that the Rev. Mr. McNutt was called upon to answer. We quote him once again:

"I have often been asked point blank separate for religious services? Why should the mistress and her maid and the manufacturer and his men go to the same church when their tastes are so different? I have not reached the point where I have learned that redemption from sin and growth in grace were essentially a matter of taste, requiring a different bill of fare. Maybe it's coming, maybe it has come, that to meet the tastes of its patrons the gospel train must have a "Jim crow" car added to its equipment.

The "Jim crow" car annexed to the Protestant gospel train would be an announcement that Protestantism rejected the doctrine of equality before God. Toward the "Jim crow" car Protestantism has been slowly moving for a long time.—N. Y. Freeman's Journal.

### THE ROOTS OF ANTI-HEBRAISM.

Catholics Should Remember of What Stock Christ Came.

Relinking the outrage offered to certain Hebrews at the funeral of one of their most honored religious leaders, lately, in New York city, the Rev. Cornelius Clifford, editor of the Providence Visitor, endeavors to get at the roots of that race prejudice which so disgraces professing Christians. Anti-Hebraism is not a characteristic merely of those poor quarters of any great city wherein lowly European immigrants gather together and keep for a while the narrow prejudices of their native villages. It prevails in American public schools and in the ranks of the smaller professional men not less. Continues Father Clifford:

"Why is this, asks the Catholic who has himself had melancholy experience of a similar persecution, and in parts of this country suffers from it still? We think the reason is to be found partly in the Jew himself, whose racial egoism is of a curiously irritating, though religious kind, and partly in the inborn tendency of un instructed human nature, which America affords no exception, to mistrust what it cannot explain in the terms of its creed. The Jew is a potent in the world. He has shown more-over, wherever we meet with him in history, a turn for successful enterprises in trade, and particularly in finance, which fills a society like our own with secret dismay. The man that controls the market and adjusts the rates is the man to watch. The Jew has done that for the European bourses practically since the fall of Napoleon. He is beginning to do it in his latest fortress of influence in Wall street with a remorselessness that is not less Hebraic because it is thought to be business-like and American.

"This fact, it is true, will not account for the feeling the Jew arouses in those 'lower-middle' classes of which we have spoken, unless we accept the theory that dislike of him is a social poison that has trickled from the upper strata of society downward, and that what might be well-founded mistrust in the one has become mere religious prejudice, with a tendency to baiting, in the other. It must be admitted, too, that where Jews of the poorer sort herd together in tenements, their finer virtues, which are undoubtedly noble and often inspiring, fail to show themselves to such advantage as to quench the scorn of their Gentile critics. Take this very circumstance of the funeral attack, which might have won them substantial sympathy, even from the most ignorant. A highly placed official announced the other day that he would waste no more time in examining witnesses in order to obtain evidence of police brutality, because he was convinced that those who were behind the agitation were entering into a sordid conspiracy to make money out of the affair by bringing suit for large sums against the city of New York.

"What is one to do in the face of allegations like that? Give the Jews, we say, such treatment as you will give a colony of mistreated Gentile immigrants, were they in like case, and if you are a Catholic, resolve in your heart to secure them fair play as being the oldest and nearest of those over whom our Lord once pronounced the benediction vouchsafed to neighborliness, and for whom the broadest mind of His Apostles was willing to be made anathema."

### Burke on "Priest Ridden" Protestants.

"No Roman Catholic priest can make a pleasing discovery to his congregation. He and his whole congregation are bound by the authority of their whole Church, in all times and in all countries. . . . The ways of us Protestants depend more on the individual pastor."

The aim of all intellectual training for the mass of the people should be to cultivate common sense.