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A SIGNIFICANT EVENT.

A RECENT occurrence in London is significant of the changes in sentiment which come with the lapse of time and the progress of human thought. Not very long ago the term "Jew" was the synonym for all that is vile and detestable. There was no affinity between Israelite and Christian. The antipathy was almost equal on both sides. The word "Christian" was about the same as "dog" to a Hebrew. The cruelties suffered by the descendants of Abraham embittered them against the world. The doctrines of the Nazarene were judged by the Jews in the light of the treatment they received from His professed followers. And Judaism to the Gentiles was only thought of as the obsolete creed of the grasping, avaricious, money-lending and lowest type of the smitten and scattered race.

A deputation of Jews waited upon Cardinal Manning a short time ago and presented to him an address of congratulation on his reaching the period of a quarter of a century in his Catholic episcopate. Jews doing voluntary honor to a Catholic ecclesiast is a startling event when history is considered. It was no mere formal homage, nor drawn out by any scheme or concession. It was a genuine expression of respect, felt by the Hebrews of London for a "Christian" prelate whose life and conduct were consonant with his profession.

Cardinal Manning accepted the demonstration in the spirit in which it was tendered. And in response he uttered some good words and excellent sentiments, among which were the following:

"Let me ask you to accept my heartfelt thanks. For nearly forty years London has been my home, and in that time all forms of suffering and poverty, as well as of vice, have come before me. I can, therefore, bear witness to the charity and generosity of my Jewish fellow countrymen. I have found them forward in all good works. In the care of your children,

of your sick, and of your poor, you give us a noble example of generosity and efficiency. You are inflexible, as we are also, in maintaining that education is essentially a religious work. Your schools, as ours, are firmly and fearlessly religious.

"But there are higher and more constraining motives which have impelled me to the words and actions which, in your address, you esteem so far beyond their worth. I should not be true to my own faith if I did not venerate yours. There are, I believe, only three indestructible elements in the history of man—the people and faith of Israel; the Catholic Church, sprung from it; and the world, which has persecuted both. Sometimes, perhaps, we have wronged one another; for all are not Christians who are called Christians, and all are not of Israel who are called Israelites. Many deeds dark and terrible have, no doubt, been done of which Israel as a people are guiltless; as also, in many misdeeds, the Catholic Church is without a stain. The world is perpetually recruited from both sides by those who are unworthy of the name they bear. As the world grows in mass it grows in malice; and if our forecasts are true, I might even say—forasmuch as what is foretold is certain—the warfare of the world against all who believe in God will grow and spread in power, for its final conflict and its final destruction. May all grace and blessing be upon you and upon your homes."

We may not agree with the Cardinal as to all the "indestructible elements" in human history. And we cannot ignore the terrible atrocities perpetrated by Catholics upon the Jews, for which not alone the individuals who committed them but the Church which they represented was responsible. Yet the changes which have come to the creed of that Church and the tolerance of its priesthood, must have due weight on the mind of the critic, and what Catholicism is to-day should be considered rather than what it may have been long centuries ago.

When Catholic can administer to Jew and Jew can feel brotherhood to the Christian, there is room for hope that the day of universal peace and fraternity is approaching. Whatever difference of opinion may exist in the minds of men, whatever may be the distinction of race or color, if the three great, abiding graces abound in them their conflicts will be bloodless and their disputes harmless. "Faith, hope and charity" measurably sanctify error when it is not loved in preference to truth, and Jew and Gentile, Catholic and Protestant, Saint and sinner, can find room enough in this world each to pursue his way, without infringing the liberties of others or trampling upon his neighbor's rights.

There will always be conflict between truth and falsehood, and between men's notions of what these are, until that which is in part is

done away and that which is perfect shall come. But these disputes may be conducted without rancor and should never arouse that fierce antagonism which has stained, blood red, the annals of history, and made the title of Christian so hateful to the Jew, of Catholic to the Protestant and of each to the other. All creeds should have free scope and fair play, and not until they seek to interfere with individual rights and the life and structure of society founded on liberty and justice should any degree of restriction or coercion be exercised.

Like Cardinal Manning and the London Jews, we should all be ready to see the virtues in those who differ with us and to acknowledge as well as recognize them. This will do much to break down the walls of partition that divide mankind, and to prepare the way for the reign of righteousness and harmony and truth.

A STRIKING INCIDENT.

A LONDON dispatch of recent publication is a straw in the wind which indicates the drift of popular morality. Father Banam, in the Italian Catholic Church at Hatton Garden, took occasion, in his sermon, to animadvert upon the conduct of Charles Stewart Parnell, the Irish political leader. Evidently the priest alluded to the recent scandal in order to read a moral lesson to his congregation, that they might avoid the rock upon which Parnell stranded. The comment of the clergyman did not have the desired effect. It caused a blaze of indignation to burst forth, manifested by a number of people abruptly leaving the building, while others shouted their disapproval of the remarks of Father Banam.

It appears that the reverend gentleman was merely referring to current history to illustrate his sermon, and warn his hearers against taking a downward course in morals. The conduct of Mr. Parnell has been a great and notorious scandal, showing that he has no regard for truth or for the sanctity of the home of a personal friend. Being a public man, known throughout the civilized world as a sturdy champion of Irish rights, the disreputable course he has pursued, and which has shocked the moral susceptibilities of all pure people, is public property. And if such villainy as he has been guilty of goes unrebuked by press and pulpit, the consequence will be