

The Catholic Record.

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

VOLUME XXXV.

LONDON, ONTARIO SATURDAY, OCTOBER 25, 1913

1827

FATHER FRASER'S CHINESE MISSION

The noble response which has been made to the CATHOLIC RECORD'S appeal in behalf of Father Fraser's Chinese mission encourages us to keep the list open a little longer.

It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salvation to innumerable souls. Why not, dear reader, have a share in that work by contributing of your means to its maintenance and extension? The opportunity awaits you: let it not pass you by.

Previously acknowledged...\$1,936 30
For Mother, Lucknow..... 1 00
Miss C. Wells, Chatham..... 1 00
Friend, Alexandria..... 1 00
Patrick Daly, Ottawa..... 2 00
L. T., St. Catharines..... 5 00
In Memory of Mother, Linwood..... 5 00
A Friend, Sault Ste Marie, Mich..... 1 00
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A Friend, Toronto..... 1 00

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TO BE REMEDIED

We wonder sometimes why Catholics—a great many of us at least—do not attend meetings for the discussion of civic matters. The Protestant clergyman is a rule on the platform, and the speakers who contribute their quota to the solution of the problem are largely non-Catholic. It seems to us that we should be always represented, because we may have an opportunity of dissipating many a prejudice and of infusing the Catholic spirit into the lives of our fellow-citizens. We have the principles that can be applied to any problem. This may take up time and entail self-sacrifice, but, nevertheless, the man who knows his duty as a Catholic and a citizen should not only be ready but anxious to give of his energy and ability for the advancement of society and the Church. He should do his share towards convincing some good people that we are deficient neither in intelligence nor in public spirit. We remember that Leo XIII. counselled Catholics to work for truth and virtue wherever they were allowed to work, and with men who, though not themselves Catholics, were led by their good sense and their natural instincts of righteousness to do what is right and to oppose what is evil. A word said at the opportune moment may provoke thought, and that thought may be as a kindly light to lead some into the fold. We are of the opinion that some editors, who, preening themselves on the advantages which they profess to enjoy, talk vehemently and betimes slanderously about Latin countries, are affected with distorted vision. With their optic nerves in good condition they might see things at home which could bring into play their most varied adjectives and power of invective. We may be that "enlightened generation" of which orators speak, but we are not as yet qualified to be universal censors. And facts, desecrated upon by space writers and sponsored by editors whose idea of their responsibility to the public is very shadowy, should be investigated by the journalists who believe that even far-away lands should have a fair deal.

READ THE CATHOLIC TRUTH PAMPHLETS

To a subscriber who, judging from his letter, reads but the secular paper of the sensational type, we beg to say that Fathers Lambert and Gerard would give him the information that he is in need of. Some editors are not deficient in crudeness of statement, and in chronicling some alleged scientific facts are not disinclined to use it to the detriment of the believer. The scientific charlatans will accept any theory and bow cap in hand to some self-constituted teacher; the true scientist respects the religious convictions of others, keeps within his own province and does not indulge in verbiage which is due to an overheated imagination. He studies phenomena and their laws. He ponders over matter and the sequences of material phenomena, and therefore is not

given to declaration of those who are distinguished neither by research nor thought. One thing to remember is that everything brought forward by Rationalists is not an accepted fact. And we should also remember that true scientists such as Sir Isaac Newton, Lord Kelvin and others have acknowledged as a result of their investigations the existence of a supreme ruler of the universe. Dr. Pasteur, he of the original touch, penetrating mind and amazing scientific discovery, proved that the highest scientific attainments were compatible with a devout Catholic life. Science, we should not forget, has no answer to the problems of origin and destiny. It maintains an absolute silence in regard to the questions which vex the human mind. Whence come we: whither go we, asks Mr. Tyndall. "The question," he replies, "dies without an answer, without even an echo on the shores of the unknown. Let us follow it to its utmost bounds. Let us claim it in all its forms, to experiment with and to speculate upon. Having thus exhausted physics and reached its very rim the real mystery still looms up before us, and thus it will ever loom beyond the bourne of knowledge."

This is not the language of frenetic German scientist, but of a man who knew nature and its limitations. And as for morality, thinkers acknowledge that it exists when there is above men a living arbiter of right and wrong to reward and to punish. Any system of morality based on mere science is utterly useless in the storm and stress of life, and utterly futile to the soul in the grip of passion. Harrison and Comte may talk of humanity as the great barrier to vice, but others equally distinguished, such for example as Sir James Stephen, calls this Humanity "a stupid, ignorant half-beast of a creature." Putting humanity in the place of God has not only not alleviated human sorrow, but it has even been a failure in the eyes of those who championed it.

TO BE REMEMBERED

We should also remember that the Catholic Church is a spiritual organization founded to teach men to live good lives here and obtain everlasting happiness hereafter. She does not discourage the pursuit of natural science. Readers of history know that the Church kept burning the lamp of learning when men busied themselves with the sword or were emerging from the darkness of barbarism. The Church has ever been the patron of every manner of intellectual culture, and filial obedience to her has never limited the human mind in its search of truth. Our most eminent converts, such as Newman and Brownson, bear testimony to this fact. Nay, more, the teachings of the Church have inspired and guided them, and, while protecting them from vain speculations, have urged them on to the intellectual achievements which are a part of the world's history and a testimony to their faith. Their exploits in every department of human activity rebuke effectively those who talk of the Church as the enemy of true progress. Every intelligent man knows that there can be no real antagonism between the Church and science, because the truths taught by one and the other come from the Author of all truth. "Their objects or aims are different but by no means contradictory: they are diverse, yet never opposite. Revelation has in its very nature to give us a knowledge of the invisible world—the superior, nay, even the immortal part: science must treat of the empirical, the material, the transient. The former is fixed truth which depends on the veracity of God; the latter must be tried or experimented upon—is subject to progress or even neglect. Experimental evidence is the ultimate barrier beyond which it dares not go."

No matter how well you strive to live, and irrespective of the good intentions of your heart, you will always have a few acquaintances in your individual world to make sneering remarks concerning you. That is a cross all human beings must carry, even those who do the sneering, for they are sneered at in turn by others. It is a sort of endless chain whose first link was forged by Satan.

CARDINAL GIBBONS

NOTABLE DISCOURSE ON THE HOLY SCRIPTURES

In a sermon last Sunday in Baltimore Cathedral on the Holy Scriptures Cardinal Gibbons spoke as follows: "The Apostle St. Paul, like the Patriarch Job, proclaims a truth which our daily experience confirms, that life is a warfare and that our most formidable foes are the invisible powers of darkness. 'The apostle tells us that to confront and subdue these enemies we must be clothed with the panoply of a Christian. We must have our loins girt about with truth, having on the breastplate of justice and taking the shield of faith, wherewith we may extinguish the fiery darts of the most wicked ones—taking the helmet of salvation and, above all, wielding the sword of the spirit, which is the Word of God. 'The timely remembrance of an appropriate text of Scripture, like the shout of a popular battle cry in time of war, is a tower of strength in moments of temptation and despondency. But we cannot recall the text of Scripture unless we are familiar with the Word of God. And we will not be familiar with God's word unless we accustom ourselves to the habitual reading of the sacred text. 'USED AS A WEAPON

"When the demon of swelling pride and vain glory assails you, let your battle cry be the word of the royal prophet: 'Not to us, O Lord, not to us, but to Thy Name give glory.' When the spirit of avarice haunts you, let your antidote be the saying of our Lord: 'What doth it profit a man if he gain the whole world and lose his own soul?' When the demon of unhallowed desires endeavors to defile your soul, devoutly recall the words of Christ: 'Blessed are the clean of heart, for they shall see God,' or the words of the Patriarch Joseph: 'How can I sin in the presence of my God?' When tempted with impatience on account of the loss of goods, health or relatives, say with John: 'The Lord gave, the Lord hath taken away. Blessed be the Name of the Lord.' 'It was thus our Saviour acted when tempted by the devil, to teach us how to conduct ourselves in similar circumstances. The demon, like other hypocrites, sugar coats the temptation by a plausible use of Scripture. When he tempted our Lord to gluttony, our Lord answered by quoting an appropriate text of Holy Scripture: 'It is written not on bread alone doth man live, but by every word that proceedeth from the mouth of God.' When the devil tried to persuade Him to perform an unnecessary miracle, by precipitating Himself from the pinnacle of the temple, and thus to tempt the Providence of God, Christ answered in the words of Holy Writ: 'Thou shalt not tempt the Lord thy God.' And when prompted to vainglory He again replied: 'Begone, Satan, for it is written: 'The Lord thy God shalt thou adore, and Him only shalt thou serve.'"

"The Holy Scripture is not only your weapon in time of war, but also your companion in time of peace. Few things are more enjoyable than the companionship and conversation of a devoted friend. And yet have you not learned from experience that these conversations sometimes leave a sting behind them? You have inadvertently said something to wound your friend. You have used a bantering word which has cut him to the quick, or he has made some remark that has irritated and annoyed you. You part from your friend with a clouded brow and a troubled conscience. Hence a great pagan philosopher, Seneca, has said in one of his epistles that he 'never left the company of men without feeling less a man.' On the contrary, you never quit the company of God without feeling more a man. 'After listening to His still small voice,' without noise of words, in the Holy Scripture you feel more humble, more chastened and subdued, more patient and charitable, more devout and religious. Conference with God in the sacred volume diffuses around you a heavenly and delicious fragrance. With the Holy Scripture as your companion, it will lead you into the most sacred and memorable scenes ever presented to the gaze of men. It will take you in spirit to Mount Sinai, where you can contemplate Jehovah giving His law to Moses. It will enable you to follow the children of Israel in their devout wanderings through the desert until the promised land is reached. It will accompany you to the mountains of Judaea, where you can listen to the prophets denouncing the iniquities of the Hebrew people. With the multitude you can sit on the grass and hear our Lord preaching His Sermon on the Mount. You can reverently stand beside Him while He is conversing with the Samaritan woman at the well of Jacob. You can listen to Him while He is preaching His last discourse to His disciples. 'COMPARED TO MIRROR

"This companion will transport you to Athens, where you can hear Paul, condemning the idolatry of that refined but superstitious people. You can behold in imagination those sacred personages recorded in Scripture and listen to the very words that fell from their lips. 'The Holy Scripture is a mirror in which we see vividly reflected the exalted virtues of some and the moral deformities of others. The admirable conduct of the saints stimulates us to imitate their virtues, while the crimes of those who have fallen serve as beacon lights, warning us to shun the rocks on which they have been wrecked. When we read of the heroic patience of a Job, after being suddenly deprived of health, children and property, we are moved to a spirit of resignation in our privations. When we read of the Patriarch Joseph and of Susanna consenting to the sacrifice of liberty, reputation and of life itself rather than defile their souls, we cherish more than ever the excellence of a chaste life. 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