

The Catholic Record.

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

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LIBRARIES A MIXED BLESSING.

How some of our citizens do wax eloquent over our public libraries! They are indicative of our superior enlightenment, and we look upon each one established as a step nearer to the golden age of civilization. But it strikes us that we were a deal better off, mentally and morally, in the days when, for instance, family prayer was more in vogue than at present. Each household had a few well thumbed books and libraries were not numerous. For instruction we had the Poor Man's Catechism and Cooper, and the matchless Scot, delighted us with tales of forest and tournament. All that, however, is changed save in some favored parts of Arcadia. Libraries are undoubtedly of use to the student who has to consult books of reference, but they are to the general multitude a very mixed blessing. The statistics, says a writer of popular and circulating libraries, show that 70 per cent. of all the books taken out are novels of recent production. A library for the general public that did not furnish them could not be sustained, whatever real treasures of knowledge and literature it might offer. In view of the facts it would be well for the next generous millionaire to devote his money to some other object.

ENERGY AND DETERMINATION NEEDED.

Most of us have happened upon the young man who cannot get on because he is a Catholic. It is sad to see a robust specimen of manhood, intelligent and industrious, as his certificate of character declares, unable to make his way on account of his religious tenets—sadder still when the story turns out, as it often does, as an excuse for incompetency. Outside the yellow-streaked parts of the community we believe that men are in business for wealth and not for health, and therefore give employment to those who will help them to make the most money. If a Catholic can do that he will in the matter of a position have nothing to complain of; if not he should take his medicine like a man and have done with kindergarten talk. The right men, Jew or Gentile, succeed, and the wrong men continue to dawdle over cards and to quote base ball records. Sometimes they indulge in the innocuous pastime of passing resolutions that are fayed and forgotten or of discussing the ineffable banalities of ward politics. But one thing they do not seem to understand is that the world has no diplomas for those who are destitute of energy and determination and love of work.

WORTHY OF IMITATION.

We have opportunities of noticing our separated brethren at work amongst the young and the poor, and their earnestness and self sacrifice cannot but extort our respect and admiration. Prominent amongst a band of workers a short time ago was an English officer. He might have spent his leisure hours at his club or frittered it away in diversion, but he gave it ungrudgingly to the gamins—the walfis who are everywhere and ruled only by their own sweet will. And he had the field to himself. Some Catholics observed his labors with grave concern, and even termed it sonperism because the officer occasionally paid attention to the boy's stratches. But having expressed their disapprobation they became quiet. Instead of making an attempt to love the friendlessurchins who, whatever raiment may be on their half starved bodies, have immortal souls, they simply lolled back in their easy chairs. What did it matter to them? So thought the pagan, who viewed the slaves who ministered to him as the dust beneath his feet. But that is not the teaching of the Church. The condition of his brother must have some interest for the Christian.

We cannot all go questing for the gamin, but some of us at least might think of the advisability of devoting a fraction of the time that is squandered on frivolities to that work or to any other dealing with wretchedness and

sorrow. It may not be "nice" work, but it is work, and will go a long way to convince the world that the love for the Church of which we prate so loudly is not mushy sentimentalism.

OUR YOUTH.

It often strikes us that we are devoting too much attention to young men's societies. We admit, of course, that they must be given due encouragement, but we think that sometimes our anxiety to promote their welfare makes us lose sight of the juvenile. Not that he is entirely neglected, but that the care devoted to him is scarcely commensurate with his needs. The juvenile is the most important member of the community, and no labor should be spared in order to safeguard him from the pernicious influences of the streets, and to develop, at a time when development is easy, mind and heart on true Catholic lines. A few individuals can do much to this end in every parish. It is not the business of the priest only; it is the business of everyone who realizes that the mark by which the disciples of the Lord are to be recognized is that they love one another.

It has ever been a strange thing to us that men and women who are aware of the dangers that menace the physical and eternal welfare of the young never do anything in their behalf, save perchance to criticize them for their roughness—to censure poor youngsters who have been kicked up for not having the newest thing in manners. And so they are allowed to drift into the ranks of the great unwashed. Time is thrown away on trifles and frivolities, and souls for which Christ died are left to sink or rise of their own volition. And we are certain that the harvest which in abject selfishness we refuse to garner, will be reaped by other agents.

CATHOLIC EDUCATION.

We earnestly hope that our readers who have children under their care will see to it that they have the advantages of Catholic education. Do not be misled by those who will have it that non-Catholic schools and colleges are superior to all others. Do not pay any attention to the individuals who contend that graduates from non-Catholic institutions have more polish and culture and are better equipped for the battle with the world than our own. You may hear that remark from Catholics; and if you do, remember that such Catholics are not representative by any means and are merely paying deference to the scarecrow planted in educational fields by departed bigots. Furthermore, you should know that culture and polish, as imparted by our pedagogues, is the perfume of morality based on Christian doctrine, and that our institutions here and down by the sea coast, and do, furnish us with graduates who are quite able to take care of themselves. If you look upon us as a special pleader, we then advise you to consult your pastor or an intelligent layman and they will tell you that "education is fraught with danger in which a corrupted religion, or none, is taught. It in no period of life, nor in matters public or private, may the duty of religion be neglected, much less in that in which judgment is most lacking, impulses are strongest and enticement to sin most numerous. "Wherefore," we are quoting Leo XIII., "he who so regulates instruction that it has no association with religion, corrupts the very germ of the Good and the Beautiful, and prepares not a defense for his country, but a plague and the ruin of the human race."

CATHOLICITY IN SPAIN.

The daily press reports of uprisings in Spain against sacerdotalism would lead the unwary reader to believe that religion in that country must be in a very decadent condition. Some editors of religious journals read them with unbecoming exultation, and have consequently very positive notions as to the waning power of "Romanism." Now, it seems to us that our brethren should be more discriminating in their taste for knowledge. And if they make a little effort to obtain more particulars they may discover that the report of disruption of Catholicity in Spain is but a

story invented and put into circulation by the professional liar. There have been riots; but what else could we expect from a mob drunk with leuciticism and insensate fury. But some of our separated brethren have a strange liking for mobs—that is under certain conditions. It is a little way they have. They exhausted their vocabulary of adulation in behalf of the Rufians who invaded Rome and voted for an United Italy, and any attack against the Church, no matter from what source it emanates, will receive, if not their approbation, at least the benefit of their silence.

We are informed by reliable witnesses that the old faith is, despite the ravings of an infidel press, still rooted in the minds and hearts of the Spanish people. The Jubilee processions are going merrily on, and are participated in by lay and ecclesiastical dignitaries and by men prominent in every walk of life. The Holy Father is respected and obeyed by the greater part of the nation, and there is every indication that the day is far distant when Spaniards shall prove themselves unworthy of their historic past.

CHRISTIAN SCIENCEISM.

We will consider further some points in Mr. McCrackan's explanatory statement of X-Scienceism. For the purpose of discovering, if possible, how the X-Scientist administers his "understanding of the nature of God" to a person, as a narrative agent, we assumed for the time that his understanding of that nature and that of the Christian are the same. We wish to learn how he applied his mental state to the mind of the sick man in order to effect a cure.

But there is no real similarity between the Christian conception of God and that of the X-Scientist. The likeness is only superficial, and arises from the X-Scientist's Scripture phraseology and the use in an indefinite and misleading sense, of words appropriated by Christianity in a definite and fixed sense. The X-Scientist's claim that he has no others with which to express themselves. The right cannot be denied, providing when they use them they define carefully the new sense in which they use them and adhere invariably to that sense.

Between the X-Scientist's idea of the nature of God and the Christian's idea there is a radical difference, or, in the words of William H. Seward, an irrepressible conflict. This antagonism is so direct that all the pious Scripture phraseology of X-Scienceism cannot veil it from the student who takes the trouble to study its vague formulas and get at the principles that lurk beneath them.

For instance, Mr. McCrackan tells us that "God is Spirit or Mind." This appears innocuous enough, and the Christian, thinking he means "God is a spirit or mind," considers it as orthodox. In like manner when he tells us "God is divine principle, incorporeal Being," the Christian, thinking the article "a" has been left out accidentally, makes the correction and puts it, "God is a, or, the, divine Principle or incorporeal Being," and again it is orthodox Christian doctrine. But when the Christian, as he goes farther, finds a persistent omission of the article "the" in phrases that he did not see at first, he finds that when Mr. McCrackan says, "God is Spirit," he means to deny that God is a spirit or mind, as distinguished from other spirits or minds. This meaning is brought out more clearly when he says: "Christian Science heals by an understanding of Mind—not the human mind . . . but the One Mind or Spirit, which is God." And more clearly still is the X-Scienceism meaning brought out by another accredited representative who says: "Christian Science teaches the eternal reality of one divine mind, and the absolute nothingness of everything else." This denies the existence not only of the individual human mind, but the human body as well, and all the material world. This, it ought to be needless to say, is pantheism pure and simple.

CHRISTIAN SCIENCE, says Mr. McCrackan, "explains the life and works of Christ." This is an illustration of the inconsistency of the X-Scientist.

They proclaim a principle which they contradict in words. If there be nothing but mind, as they teach, there could never have existed that historical Personage who lived among men, who was executed by the authority of the Roman Government by being nailed to a cross in Judea, and who is called Christ. The X-Scientist speaks of "life and works" of this Personage just as other people do, and yet if they are consistent with their leading doctrine—that nothing but mind exists—they must believe that He never existed; that belief, or what is called knowledge, of His life and works is a mental error, a delusion; that there was no Jewish people to accuse Him

and no Roman empire to crucify Him. How, then, can Mr. McCrackan pretend that X-Scienceism explains the life and works of Christ?

Here is another illustration of the same inconsistency of speech with doctrine: "The physicians are rapidly growing away from drugs." How can you talk in this manner when, according to your doctrine, there are no such things in existence as physicians or drugs? That all these are mental delusions having no reality external to the deluded mind that erroneously thinks they exist? How can the non-existent physicians grow away rapidly or otherwise, from non-existent drugs?

What you should say, to be consistent and scientific, is, that the erroneous idea or delusion indicated by the word "physician" is rapidly growing away from the erroneous idea or delusion indicated by the word "drugs." You would thus keep within the sphere of ideas or delusions and avoid mixing in the material world whose existence you deny.

But we do not see how consistency can permit you to write even this with a pen on paper, for both pen and paper, and ink have no existence outside of your mind. They are delusions with which your X-Science mind is filled in common with the rest of deluded mankind.

That you are suffering under this delusion is evidenced by the fact that you sent us a letter printed on a non-existent thing called paper with a non-existent thing called ink and dated it from a non-existent city called New York. It is clear that you are suffering from the delusion very severely, though you profess to know that all these things have no existence outside your mind. While you are thus a victim of delusion, how can you hope to free us from delusion by using a delusion as the means of doing it? It requires a strong intellectual tonic in the way of common sense to keep one from getting inextricably tangled in threading the intricate mazes of X-Scienceism that is enough to give one the delusion that one has a headache in one's head, or the erroneous idea of a headache in one's mind.

X-Scienceism is a revolution against gross materialism. It is the opposite extreme of everything that is not matter; X-Scienceism denies the existence of everything that is not spirit or mind. They both errors, equidistant from the truth, which is, that both material and spiritual beings exist.

Mr. McCrackan's paragraphs on the nature and origin of evil show that he has not made a study of the subject as treated by great Catholic theologians, such as St. Augustin, St. Thomas of Aquin, Suarez, and others.—N. Y. Freeman's Journal.

A CURIOUS CONVERSION.

From The London Catholic Universe.
The maligners of the Rev. Dr. O'Haran in Australia must feel exceedingly small and foolish. As our readers are aware, the most abominable crime charged with a most reverend cleric was by a Mrs. Cunningham, and after the most sensational trial in the annals of the Australian law courts he was acquitted unanimously. This attack on the Catholic Church—because it was the Church that was aimed at through Dr. O'Haran—failed, as so many have done before. The Catholics of Australia are in a stronger position to-day than at any time in his history in that continent, and moreover the saying, "Out of evil comes good," has been emphasized in a remarkable manner. In the Advocate of June I we find Dr. O'Haran has received the following letter from Edgar G. Craddock, Terahua, Glenview street, Paddington, Australia, wherein the writer says: "In offering my humble congratulations to you on the result of the recent law court proceedings, it may be of some satisfaction to yourself to know that the affair has among other causes, been the means of my conversion to the Roman Catholic Church. I was educated in England in the strictest schools of Nonconformist Protestantism, and until the recent trial I had been satisfied with Protestant versions of Roman Catholic doctrine. However, in view of theasperous which were cast on Roman Catholics, I made inquiries, and as a result I am thankful to Almighty God I was enabled to accept the teachings of the true Church and be received into its fold."

A POINT TO REMEMBER.

From The New Zealand Tablet.
There is one curious feature in connection with this barbarian mode of controversial warfare against the Catholic Church to which we might usefully direct the attention of our readers. A general notion seems to prevail that when, say, an affirmative calumny against the Church is given to the world through the medium of the newspaper, the burden of proof does not fall upon the accuser but that onus of disproof rests with the accused! The idea is, of course, in absurd opposition to legal procedure and the recognized rules of debate. Nevertheless, it is widely accepted and acted upon, and scores of letters received by us during the brief period of our jour-

nalistic labors tend to show that Catholics themselves are to a considerable extent influenced by it. If really competent Catholics, in brief and temperate terms, promptly challenge, urged and still urged, either adequate proof or withdrawal of columns against their religion that are repeated from time to time in the secular newspaper press, they would in time make the path of one kind of transgressor so hard and thorny that there would be few to travel by it.

FEAT OF A MISSIONARY.

Recently the Rev. Father Rouillac, S. M., an intrepid French missionary laboring in the Solomon Islands group, piloted a frail craft of 19 tons to Sydney, Australia, a distance of 1,700 miles. The heroic priest steered the vessel all the way, and successfully accomplished the adventurous and perilous voyage over a course bestrewn with dangers in sixteen days.

The courageous act of Father Rouillac was referred to in a public address by Cardinal Moran, who said: "Only within the last week a missionary from the Solomon Islands came to Sydney in his little schooner of 19 tons, steering it all the way himself, with only eight of his own black boys to aid him. This intrepid missionary illustrates the spirit which pervades the men engaged in the mission in our own day. I might mention that the steamer that sails amongst the islands of the Solomon Group just before the 19 ton schooner left. The missionary was such a voyage from Solomon Islands to Sydney in a 19 ton schooner and with no one to steer but himself would mean certain death. But what has been the result? When the steamer arrived here they found that the 19 ton schooner arrived two days before them."

One of the objects of Father Rouillac's journey was to have his vessel repaired. When this became known a subscription was started among the shipping men who admired the priest's heroism.

One of the crew is a boy of 12 who escaped being eaten by cannibals by swimming six miles to the Marist's mission station. Fifty five years ago the Marist's first landed on the Solomons, and within two years the natives had killed and eaten the Bishop and three or four of the mission Fathers. Then the mission was abandoned for a time. About two years ago the present Fathers took up the work, and their labors are being crowned with wonderful success. Quite a number of tribes inland are still addicted to cannibalism. Father Rouillac was once surrounded by about forty men in canoes. It was certain death if he had shown the slightest fear, but he displayed assumed indifference, and so pleased the natives that instead of murdering him they led him to their chief, who treated him with the greatest honors. The natives always strike from behind; as long as you can look at them in the face they appear harmless. The launch is absolutely indispensable to the Fathers. Without it they could not go to different parts of the coast, as a journey inland at present would mean certain death.

CHRISTIAN MARRIAGE.

Plain and Sensible Statement Upon an Important Subject.
Elopements, depraved Malthusianism and divorce seem to be the order of the day. The following remarks upon Christian marriage, are, therefore, very opportune. Marriage has always been a solemn compact and a means of perfect natural union between man and wife. But Christian marriage is something far higher and nobler. Just as baptism is a veritable rebirth and incorporation into the mystic body of Christ, so is marriage a means of supernatural union between the contracted parties, by which their union becomes like that of Christ and His Church. It is something in the order of grace or divine favor, a heavenly infusion of strength and light, not merely the best that nature has to give, but the virtue of making the husband really Christlike in quality and character, while the bride puts on a real resemblance to the Church in her fidelity, obedience and humility.

No such contract can be imagined save where one to one are joined to make the new domestic unit. And it is one to one forever, because the first object of their union is to form a permanent society. The family, domestic society is something of its nature permanent. Father, mother, brother, sister, son, daughter, home—each sacred word is a nest of arguments in favor of indissolubility. We have but to think of the thrill of horror and disgust, the appalling sense of misery which fills the hearts of a household when first they hear of the whispered possibility of divorce, to realize how loudly nature cries out against this terrible evil.

Marriage, no doubt, has several ends and objects, but the chief of these is the happy extension and continued existence of the human race. They who enter upon this state, therefore,

give themselves up, by their own act to this important task, and pledge themselves to its fulfilment. Woman marries to become a mother. Maternity is her highest privilege, as well as her sorest burden. It is the sum and substance of her duties. It is the one thing necessary. To it all else whatsoever, even the solemn duty of praising God in His temple, is made subject. She may attempt naught incompatible with this duty, without becoming a criminal. Whatsoever stands in the way is to be resolutely thrust aside. All her glory, all her dignity, all her solid peace and happiness, life in being stoutly true to this divine prerogative, stoutly opposing or discouraging whisper; nay to the roaring voices of our new paganism, the protests of fashion, of sloth and of folly she must answer ever "Get thee behind me, satan." It is necessary thus formally to state the chief end of marriage, partly because the corruption of the age obscures even such fundamental principles, partly because the ignorance of the innocent not unfrequently leads to grave consequences.

It is evident that a whole series of sacred relations of rights and duties spring from paternity and maternity. It is clear that the permanent, even, and symmetric developments of the child depends in a thousand ways on the father and mother. The life of the orphan is the saddest spectacle on earth, and the richness of Christian charity can ill supply the place of nature's handwork. Parents mould the growing character of the little one, correct the faults which are a reflex of their own, open the mind to knowledge, the heart to love, and in a thousand unnamed ways give a bent to the whole being of their offspring. All this and much more springs directly from the consideration of marriage as a state and emphasizes the impossibility of severing the bond.

What is to be said, then, of the divorce laws which exist in nearly all our states? So far as they sanction remarriage such laws are gross usurpations of Divine power. They are not to be obeyed by the Christian. It is a stinging disgrace to our country.

The crime of severing the supernatural tie which binds Christians is analogous to the awful sin of schism which rends the perfect unity of the Church herself. It is worthy of note that those, and those only, preserve the perfect idea of marriage and enforce the consequences who grasp the full idea of the union of Christ and His Church. Outside the fold there is no unity of faith, neither is there perfect and assured unity of marriage. It is the supernatural bond tying soul to soul in the mysterious mutual infusion of divine grace, of which not one but both are recipients, and that from one another, which renders divorce blasphemous. What God has joined, man dares to sunder. Under the new law man and wife are not merely one flesh, they are one spirit, and not merely one spirit, they are one with God in a mysterious triple contract, the end and object of which is to fill the thrones vacated by the fallen angels. The Christian man and woman who stand together at the altar and are there joined forever, bargain to give their whole lives to the great task fulfilled by Mary and Joseph when they reared Jesus of Nazareth.—Rev. Thomas S. Sherman, S. J.

THE IRISH IN AMERICA.

What the Irish have achieved in America is a purely material way is evidenced in the fact that though they constitute but one-seventh of the population, they own nearly one-twentieth eighth of its wealth—a sum sufficient to buy every acre of ground in England, Scotland and Ireland, together with all buildings thereon, at full appraised value. This settles the hoary falsehood of British Tory statesmen that the Irish are thrifless, and that the unprosperous condition of Ireland is due to "priest-craft, shiftlessness and Fenianism," as James Anthony Froude asserted, and as Father Tom Burke denied during his triumphant tour in our country thirty years ago, where he saw on every hand the work of his race in all gradations that binds mankind, to heaven and in the arts and handicrafts that uplift from the condition of British serfdom.

In all lands where the Irish people have sought asylums from British misrule they have prospered—notably in France, that most Celtic and Catholic of nations—and in Australia and New Zealand, where the inhabitants of Irish blood have been foremost in the passage of legislation which has made these colonies, in all essential particulars, more democratic than our country has been for fifty years. Verily, the Ancient Days has led the Irish, as he led the Israelites, from the promised house of bondage into the promised land. But the Irish, unlike the Israelites, have not "followed strange gods," nor languished for "the flesh pots of Egypt." A few sheep have gone astray, but few other nations can show as good a record for straight walking in the paths of righteousness.

The old books look out from the shelves, and I seem to read on their backs something besides their titles—a kind of solemn greeting.—Holmes.