The Catholic Record.

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

VOLUME XXIX | LONDON, ONTARIO SATURDAY, JANUARY 5 1907 | 1472

The Catholic Record

LONDON, SATURDAY, JAN. 5, 1907.

SCIENTIFIC CHARLATANS.

We are of the opinion that The Citizen, Ottawa, can give its space to worthier things than the views of M. Berthelot on religion and morality.

As a nation, we are respecters of religion and we are not ready to lay the things for which religion stands at the feet of the theorist, whose theories, by the way, are discredited and discreditable.

Why The Citizen should permit M. Berthelot to fill its columns with explanations, that explain nothing save his antipathy to Christianity, is beyond our comprehension. He is a mere retailer of chaff from infidel workshops. He says but what has been said a thousand times by the enemies of religion, and with a curious confidence in the truth of his pronouncements, and incidentally an amazing contempt for the intelligence of others, regards his assertions as principles to be admitted without dispute. He represents, we think, the cheap and windy school of infidelity of which Ingersoll was the chief exponent. We say this advisedly, because, in his own showing, he is not in accord with scientists of the first rank. When he says that science can but approach a God Who is neither moral nor immoral, he limits science to a sphere which is the least important in the realms of thought and he contradicts human reason and stultifies it. And he is not of the calibre of the real scientists who tell us that all knowledge must lead up to one great result, that of an intelligent Creator through His works. The scientist who scans the past, and finds everywhere the evidences of order and design and law, and recognizes in it all intellect and will, says, with Lord Kelvin, May 2, 1903: I cannot say, he declared; with regard to the origin of life, science neither affirms nor denies creative power. Science positively affirms creating and directing power which she compels us to accept as an article of belief. So a real scientist knows nothing of the science represented by M. Berthelot, who, with many of his kind, deal in assumptions which are not true, and in theories which are not established by fact. When we see about us phenomena which postulate a cause—man with intelligence and will—order and motion and design in the worlds that rush through space and in the tiniest flower—to see this and to ascribe it to a God Who is neither moral nor immoral, may please M. Berthelot and his followers, but not the myriads who have not parted with their reason. Once grant the existence of a First Cause and reason must recognize that He is infinite and perfect, goodness and justice itself; the Supreme Personality Who has made man after His own image. We need more than assertions before we attempt to rob God of what belongs to Him. And we think that M. Berthelot's theory, which is not accepted by the real scientists, which has never been held by any people under the sun, which is as alien to our reason as it is to our heart, is no argument against principles which are beyond the reach of experimental science.

The cry, then, of a God Who is indifferent to His creatures is the cry of men who find it to their interest that there should be no God. The insinuation that all the forces of learning are in the camp of the Rationalist has no foundation in fact. Ampere and Ohm found faith compatible with science; Claude Bernard, the French physiologist, was a Catholic; and Dr. Pasteur's life proves that deep research and scientific discovery are not at variance with an humble faith. These men knew that reason not only declares its belief in the possibility of revelation but tells us with certainty that God has given a revelation of truths above the order of nature.

WHY SHOULD WE NOT?

For a knowledge of nature the scientist relies upon inference and deduction. Why should we not follow the same method to gain a knowledge of God? The assertion that God cannot make Himself known or does not wish to reveal Himself to men is merely an indication of rationalistic arrogance. It is an assumption that is disproved by the fact that from the day of creation to the present time, testimony to the existence of a supernatural revelation is found in the history of every nation. Without it history is not explicable and the desire of mankind for happiness without a cause.

ASSUMPTION OF THINGS THAT AIN'T SO.

We are told that the serious and energetic young men of France have their eyes turned upon France. It is the religion of modern Europe.

Here again are assumptions of the scientific charlatan. It is not true, that "religion," which holds that God is neither moral or immoral, is the religion of any country. It has never been true of any tribe or nation at any stage of the world's history, and can never be true so long as human nature is what it is. We can still claim to be reasonable despite the charlatans. We can still endeavor to find out the reason of things and give some time to the study of cause and effect. When we have effects, as the longings of the soul for happiness, we are under the impression that they must have some cause. To say that we are composed of oxygen, hydrogen, nitrogen and carbon is not to tell us how these gases came to be a living being with intelligence and self determination and self guidance. To be brief, the masters in physical science are on the side of religious philosophy. The talkers do nothing but proclaim either their self conceit or ignorance: the workers, Bacon, Galileo, Newton, Pascal, Pasteur, Kelvin, etc., acknowledge the existence of a beneficent Creator and Ruler. We say the charlatan shows his self conceit when he asserts that what he does not know is unknowable. This, however, does not hinder us from availing ourselves of philosophy and of revelation. It is true that we can neither demonstrate the existence of God by observation and experiment nor find a soul at the bottom of a test tube. But if we restrict knowledge to that gained by observation and experiment, we must, as Father Gerard points out, renounce all knowledge, not only concerning God and the truths of religion, but of much else of which no man doubts, and even concerning the truths of science herself.

A FEW EXAMPLES.

Take, for example, the province of physics. This deals with two factors, Matter and Force. Of Matter, which we can observe, says Father Gerard, we know a little, a very little, and every fresh discovery does but make it more obvious how little this is. But Force: As to what it is science knows just nothing at all. But because she is thus utterly ignorant of the nature of Force, which lies beyond the limits of observation and experiment, does science declare her mobility to be certain even of its existence. To do so would be to stultify herself and reduce all her domain to hopeless chaos. She assumes that gravitation, however incomprehensible, will continue to hold the earth and the other planets in their several paths round the sun. Similarly, multiform as are the uses to which we have learnt to put electricity, no man has the faintest idea what electricity is. Scientists cannot verify, by either telescope or microscope, the difference between a work of Wagner or a second rate musician; but they know there is a difference. Science believes the difference between good and evil, right and wrong, but they do not discover it by a test-tube. We should remember that the science which M. Berthelot dubs a religion is neither scientific nor religious. Assertions and assumptions it has instead of facts; and, denying that between man and God there exists a conscious relationship, it strikes at the basis of religious life.

NOT IRRATIONAL OR UNSCIENTIFIC.

By not restricting ourselves to pure reason, it does not follow that we, therefore, disparage it, and prove ourselves irrational or unscientific. It is our reason that leads us to the recognition of God, and convinces us that He has undoubtedly provided some means whereby we may obtain that knowledge concerning Him, an ineradicable craving for which He has implanted in our souls. We find the Catholic Church claiming to furnish these means, and millions of men in every age admitting her claim. By such marks our reason recognizes in her a creation which no mere human power can explain. Thus, being convinced, we quote Father Gerard, that here we have found the divinely appointed teacher, our common sense bids us submit ourselves to the Church, as otherwise she would have no reason for existing. How far the real scientist is from the charlatan may be seen in the following words of the great Pasteur:

"The result of all my studies has been to bring me to have the faith of the Breton peasant. Had I pushed them further I should probably have even the faith of the Breton peasant's wife." (F. Bournand "Pasteur sa vie et ses oeuvres." p. 26)

The Toronto Globe, Nov. 8, deprecates the bitterness and recklessness, which are a discredit to Christianity, of both Roman Catholics and Protestants.

We have the profoundest respect for the non-Catholic who can journey into debatable land without the aid of vilification of things Catholic. But we have scant courtesy for those who lampoon us on platform, and speak of us as if we were here in sufferance, and in the darkness unillumined by Gospel light. The non-Catholic may proclaim his views in season and out of season, and meet with no bitterness from the Catholic press.

But when his views are associated with caricatures of our faith and revilement of doctrines, which we hold dearer than life, we refer to him in terms which are neither reckless nor bitter. The orgy of calumny, to which we are invited now and then, would be a thing of the past were the non Catholic to express his abhorrence of it in the public prints. A rebuke from a non Catholic of weight might persuade the notoriety-seeking divine to be less sensational in his methods. We, that is, the most of us, irrespective of creed, regard this kind of preacher as a nuisance and of no value to any cause that demands something better than commonplaces and assertions.

The Globe itself, unwittingly, we assume, stirs up occasionally the muddy pools of bigotry. Its literary editor might be induced to erase the epithet "Romish" from his vocabulary. A matter perhaps of little moment, but not, if we believe non-Catholic authorities, to a scholar or a gentleman. In a review of "The Woman of Babylon," by Joseph Hocking, he assures us that he "does not subscribe to all the pen pictures" of the work. This refusal of unqualified approval, while not a great evidence for his impartiality, is a sign that he has an eye on the pocket of the non-Catholic who is curious and gullible, when he tells us that the ability of the author to weave an enthralling story around such a subject as convent inspection, he begets a suspicion that his estimate of the intelligence of the reading public is as low as is his standard of worthiness. He ought to know that Mr. Hocking is but an anti-Catholic tract-writer of the old style. He is a purveyor of odds and ends frayed at the edges. There is always the priest a winking at somebody when he is not weaving nets of intrigues. There is always melodramatic clap trap anent the cruelty of past ages. There is the poor girl, a charmer by the way, in his latest production, who accepts for a time the "Romish" faith and becomes a nun, and is immured in a convent without the knowledge of her parents.

She is always rescued by her lover, etc. Now all this purporting to be a description of things Catholic can but appeal to the ignorant. Convents do not do business in this manner. Girls, charming or otherwise, are not spirited away by wily priests. The book is merely a portrayal of Mr. Hocking, and, as such, is valueless to either truth or literature. The Globe's critic should remember that knowledge is not a bad thing for a critic.

BISHOP McFAUL TALKS ON CATHOLIC PAPERS.

Bishop McFaul who returned from his European trip on November 9, spoke at all the Masses in St. Mary's Cathedral, Trenton, November 11, and urged the congregation to subscribe for Catholic papers. His remarks were occasioned when he was telling of his interview with Pope Pius X. and he repeated the words of the Sovereign Pontiff with reference to the conditions in France. "All we desire is to be let alone," said the Pope meaning that the State should not encroach upon the Church.

"Every Catholic," said the Bishop, "should have a clear understanding of the true state of affairs in France and should keep in touch with the movements in the Church that are of interest to all. This can be done in no other way than by reading Catholic papers." He stated that by having these papers one could learn of the progress of the Church in different lands and of the places in which she is being persecuted and be able to refute untrue assertions that are made from time to time.

He spoke briefly of the countries he had passed through and said he would give a more lengthy account at a later time.—Michigan Catholic.

Self love is a cup without any bottom; you might pour the Great Lakes into it and never fill it up. — O. W. Holmes.

FATHER FALLON ON THE SITUATION IN FRANCE.

Buffalo Union and Times.

Very Rev. M. F. Fallon, O. M. I., rector of Holy Angels' Church, recently wrote as follows to the Buffalo Express. Father Fallon began by saying that he thought there had been so much misrepresentation and suppression of the truth by the Associated Press and by individuals that it was high time to hear the Church's side of the controversy now agitating France. The remark about the Associated Press had reference to the failure of a representative of that organization to send out the news which was handed him regarding a recent conference in Chicago of Archbishops and Bishops with reference to the situation in France Nor was any mention made of the cablegram sent by the confreres to the Holy Father in support of the attitude of the Church.

LACKS KNOWLEDGE.

"I was very much surprised," said Father Fallon, "to read in the columns of the Express last Sunday and to-day what purported to be a statement of conditions in France. The writer I am informed, has been formerly superintendent of the Buffalo Public Library and a member of the Buffalo Historical Society, but I am unable to discover from his writings on this question that his connection with these sources of learning has been of much benefit to him.

"What he has to say of the position of the Church in France is clearly the comment of a man either too narrow-minded and bigoted to give both sides, or too ignorant from a lack of knowledge of the subject. I have no hesitation in saying that this gentleman has never read the text of the French law or the encyclicals of the Pope condemning that law. Nor has he read any correct interpretation of either the law or the encyclicals. In his comment of to-day he says:

"The Vatican and the Catholic Church in France are not contending in the main for the possession of property which has belonged legally to the French government for more than one hundred years, which the Church hitherto has had free use of, but for the further use of which the government has now prescribed certain terms."

THE CRUCIAL POINT.

"This is scarcely the statement of a man with any knowledge either of past history or of present conditions. The Church is not 'contending in the main,' or in any other way, for the possession of property. Had the commentator read the Pope's encyclical or joint letter of the French episcopacy he would know that the ground of contest is not the ecclesiastical property in France, but the assault which is made by the so called separation law on the constitution of the Church.

"The Pope has said in formal terms that he objects to this law because it disregards and sets aside himself as the head of the Church, because it disregards and sets aside the Bishop as the head of the diocese, and because likewise it disregards and sets aside the pastor in the parish as the head of the parish. It gives the power of financial administration, which might be conceded to laymen, but it likewise gives what can never be conceded, according to the constitution of the Catholic Church, the right of governing and controlling everything connected with divine worship.

"This is the crucial point and the commentator who fails to put that point before the public, is either unfair or unacquainted with the conditions. This gentleman states further that 'the object of the present law in France is to put all religious institutions upon the voluntary self supporting footing which they have in the United States.' I characterize such a statement as that as so far from the facts as to leave a doubt as to whether he who made it had any conception at all of the conditions that prevail."

Father Fallon quoted from a conversation he had last October with Cardinal Mery del Val, Papal Secretary of State, in which he emphatically declared:

"Let them give us a real bill of separation, but let them leave us free to pursue our way in peace and we shall be satisfied."

DUPLICITY AND TRICKERY.

"But," continued the rector, "it has been found impossible to deal with the duplicity and the trickery of the French government.' Anyone undertaking to comment and criticize ought, in the opinion of Father Fallon, to be familiar with the papal document of August 10 h of this year, which contains the following:

"The separation of civil and religious society may not be unacceptable, and is not unacceptable, if in separating from the Church the State will leave her the liberty common to all and the possession of her property."

In the foregoing was said to be reflected the attitude assumed in several countries by the Church toward States The Church's resistance is explicitly defined in the declaration that she "does not condemn the law of separation."

Passing to more general consideration of the subject in the light of history, Father Fallon brought out that in 1789, at the time of the French revolution, all ecclesiastical property was confiscated by the State. In 1801, Napoleon I. realizing the necessity of an amicable understanding with the Church, opened negotiations with Pius VII. The Holy Father agreed to make no claim for the return of the property that had been stolen. That, in the eyes of some, constituted ground for a claim of legal ownership—"a kind of ownership of which no respectable person would feel proud."

SECOND CONFISCATION.

It was also brought out that Napoleon on his part agreed to place in the budget of public worship an annual souvention of $1,000,000 for the support of the Bishops and clergy and for the maintenance of the churches. With that began what is called the salaried clergy of France. "Now," one fell swoon that annual indebtedness is blotted out by the so-called representatives of the French government and there was confiscated anew every bit of ecclesiastical property, real and personal. Not only so, but endowment funds, the fruits of a century of charitable effort, were ordered seized, the Pope and Bishops commanded to hand over the control of the churches financially and spiritually to a board of layman. That was what is described as separation of Church and State and freedom for the Church.

In closing Father Fallon commented on the violation of the concordat of 1801 as seen in the present situation and referring to the good bargain for the State which Napoleon had driven whereby in return for claims to property worth hundreds of millions of dollars the Church was to receive from the State $1,600,000 annually.

This led up to a consideration and denunciation of the Waldeck-Rousseau law of 1901, not only confiscating the property of all religious orders, but declaring the orders themselves to be illegal. In this connection Father Fallon riddled the pretext for this law which was that by this spoliation a fund of $200,000,000 would be raised and become available for the "pensioning of workingmen."

DRIVEN OUT TO PERISH.

It was stated that 30,000 men and 130,000 women had been driven from religious houses to penury and starvation, left to die on the streets or in the almshouses And for what? Spoils of the worst kind as was shown by the following figures:

"Property of the Franciscan Fathers at St Brieuc, valued at $140,000, sold for $13,800; expenses of sale $4,200; fee of auctioneer $4,500.

"Property of the Ursulines at Tregnier, valued at $80,000, sold for $11,100.

"Property of the Sisters at Limoges sold for $5,320—one tenth of its value, Expenses of sale, $2,707; auctioneer's fee, $2,600

"How much of this went to the pension fund? Just $13."

Other instances were shown in values and proceeds as follows: $850,000 sold for $80,000; $60,000 for $5,000; $19,000 for $10,000; $213,000 for $6,000; $25,000 for $2,200; $218,000 for $64,425; $220,000 for $63,925 After providing for expenses of sale and fees of lawyers and auctioneers there was a bagatelle for the 'pension fund."

Father Fallon characterized this as a colossal theft which threatened not only the Catholic Church but every form of religion and every kind of property. It was the putting into action of the doctrines of the apostle of infidelity Viviani, who made the proud boast. "We have torn all faith from the human conscience."

BISHOP COLTON ENDORSES FATHER FALLON.

Monday's Enquirer quotes Bishop Colton as having made the following statement to one of its reporters:

'There is nothing I can say in the matter. Father Fallon has stated the matter fully and well. He has stated the facts, and we all hold the same views as he does. He has, for what he said, the full endorsement of the diocese. I cannot at this time, even if my engagements would permit, add one line to what he has said."

SWEETENING LIFE.

IT IS TO SEEK JOY AND CULTIVATE FAITH

By Henry F. Cope.

At the beginning of the new year men take time for review and preview. What the future will be depends largely on the eyes with which we now look at it. If we look for joy we find it; if our ears are tuned to the joyful sound our lives go singing all the time. It is part of life's business to find this blessedness; it is a duty to be happy, a sin to be artificially sad. There are few things that, in the coming year, men need to fight more seriously than popular pessimism.

Life is not such a bad business after all. Every day brings good cheer, every hour some happiness; every step of the way you can catch some echo of the joyful sound that the All loving ever sings through the ages. Into the darkest lives there comes some consolation. The deeper we go into the valley of the shadow the more keenly do we realize the kindness, the sympathy, the essential goodness there is in this world.

Sometimes we need sorrow to give us new eyes and keener ears. A man never learns until he loses his money the worth of friends not bought with gold, the deeds of love that could not be hired, nor how rich is humanity in the eternal wealth of everyday goodness. Many a heart has first caught the anthem of heavenly happiness through the minor chords of pain.

Seek happiness. Cultivate faith in your fellows, in their sincere seeking to be decent, and kind, and better men and women. If this old world is a sad world don't try to sweeten it with vinegar. Don't warehouse all your happiness in heaven. Circulate the currency of that happy land here. If you feel pessimistic get out and saw wood, hunt up some one in need and help them. Pray God to deliver you from the poison of despair.

Seek the joyful sound. Of all the good things of which men may boast at last the best of all will be to have touched up the dull places with light and lifted the heavy hearts with the magic love, to have made the world just a little better by believing in it and loving it.

M. VIVIANI'S BLASPHEMY.

A FRENCH PROTESTANT PASTOR IN AMONG THOSE WHO DENOUNCE A RECENT GOVERNMENT UTTERANCE.

M. Briand enters a belated denial of the anti Christian sentiments to which he gave expression at a recent teachers' convention, but what of the blasphemy of M. Viviani, the Socialist Minister of Labor in the French Cabinet? In England attention has been called to this in the columns of the Times, of London, by Alfred Austin, the poet laureate.

"All in unison, through our forefathers, our elders and our own decision, we have associated ourselves with the past in the work of anti clericalism, in the work of irreligion. We have liberated the human conscience from faith. When some poor wretch, weary with the weight of his daily labor, kneels to pray, we lift him up, we say, to him that, behind its mists, there is nothing but chimeras. Together, and with magnificent gesture, we have extinguished in heaven the lights that will never be relit aresh."

"And," exclaims the Pall Mall Gazette, "the French Chamber has had that speech placarded in every commune in France! Well, we need not waste words over the pretentions of this insect sitting on its blade of grass and defying heaven. The lights in the firmament of faith will shine long after M. Rene Viviani has ceased to wave his puny watering pot."

More notable still, the boast of M. Viviani has drawn forth a noble protest from the French Protestant pastor, M Monod, of Rouen. "To extinguish the light from heaven," he replies, "you must take from us Christ, if you can. If there be one magnificent act, it is that of the Son of Man dying on the Cross of Calvary, and leaving to His brethren of mankind the supreme consolations, the supreme hopes."

"French Protestants," remarks the London Catholic Times, "should now begin to see that the anti clerical policy of the Government is directed towards the destruction, not merely of Catholicism, but of every form of supernatural religion. And we wonder how long it will be before a similar light breaks upon the minds of English Protestants? At present they seem to think that the struggle in France is one between the State and the Catholic Church. This idea is fed by the carefully prepared news given them in the columns of the secular press. The fact is that in France especially, but elsewhere also in its degree, the State is unfolding its determination to become supreme over the body and soul of every citizen. The time is near when all Christians must join in the fight for Christianity."

LEST WE FORGET.

As Catholics we should remember that in the Holy Sacrifice of the Mass we have not only a repetition of Christ's Passion while on earth, but our Divine Lord Himself in the most Blessed Sacrament on our altar.

What, then, should be our attitude while assisting at this solemn ceremony? How devout should we be in the presence of Him Who suffered and died for us, and Whom we hope to welcome us when we have passed from this life as His devoted children. Let us try and remember the importance of attending Holy Mass, and curb our wilful distractions.

Again, in approaching the Blessed Eucharist in our frequent Communion, let us forget all else save Him Who instituted this wonderful sacrament, that we might live forever by partaking worthily of His Body and Blood, and thus keep ourselves in company with God.

And while we must not forget to do the work God has laid out for us faithfully, neither must we forget that all worldly affairs end here. And in order to meet our Blessed Saviour as a Friend when we have passed away, we must keep ourselves mindful of this fact, and continually offer prayers of thanksgiving and gratefulness to Him Who daily looks after our wants, if we would hope to spend eternity with God, His angels and His saints.

EMINENT CATHOLIC

WHO IS PROFESSOR OF ANATOMY AT HARVARD.

Dr. Thomas D. Dwight of the Harvard Medical School, who fills the chair of the Parkman professor of anatomy, commands the respect of his confreres not more by his eminence in his profession than by his uncompromising stand for religion. A recent appreciation of him says:

"Dr. Dwight does effectively for Harvard what Louis Pasteur did for France. With graceful eminence and fitness he combines with his duties as head of the medical school where he cares for the physical body, his work as head of the St. Vincent de Paul in this archdiocese, where his philanthropic work does so much for the soul with which he deals. Pasteur is well portrayed in the character of the Parkman professor and the medical world holds the one in as high esteem as they hold the other in fond memory. They meet on the common ground of Catholicity, and as effective and accomplishing Catholics. Pasteur was the type of past greatness; Dwight typifies the glory of present accomplishment. Both were intensely humane and intensely Catholic."