

The Catholic Record.

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

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LONDON, ONTARIO, SATURDAY, JUNE 23 1906

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LESS TALK—MORE WORK.

Some scribes seem to think that Socialists are men with tousled heads and a vocabulary bristling with words of the blood and thunder character. There may be many of them who are not given to the use of bomb and razor and who may use on occasion terms to frighten the sleek and well fed. A few Socialists, however, are good citizens—that is, they pay their taxes and are, according to the tenets of later-day religion, on the way of salvation. They have nothing bizarre in their appearance and can make a speech without waxing melodramatic. But they wonder at the attempt to destroy socialism with a joke. They are indignant at the gentlemen who sit in well-appointed rooms and kill socialists with their mouths, unnoticed by the while, the misery and starvation at their doors. It is easy to talk about the long hair of the socialist and the fatuity of his schemes; but while Greed dominates the factory and counting room and peoples the city streets and binds men to the wheel of labor far more securely than ever iron did the slave to an ear, Socialism will thrive and cast about for a leader to fuse its discontent and hopes into a mighty reform instrument. It is not to be pushed out of the way by jokes which are libels on humor. More—these exhibitions of tactlessness rankle in the hearts of men who are willing to work for a living wage, and who cannot understand why when they cease to be of use to the business wheel they should be cast aside to swim or to sink. It is strange, indeed, that a citizen who gives of his best to his country, can, when he puts by the tools of life, expect no other reward than a ticket to the poor house. And stranger still is that the brotherhood of which we hear so much on the platform is so little seen in everyday life. We may save our conscience with the assertion that the cries of discontent are provoked by the professional agitator. We admit that many who are stumbling along with their burdens wait on words that tell them of the good time coming. But these cries are caused not a little by Christians who take no account of their brethren and who so long as their sky is blue, care not what clouds obscure that of others. Less talk and more work would be a barrier of socialism. And when we get it into our heads that we are members of one family—that the man who works for us, and the gamins who sell us the papers, and the young woman who faces the problems of how to live with honor on a starvation wage, are our brethren—we may feel inclined to do something to prove that we detest the "don't care" policy of the pagan.

A WORD IN TIME.

William Jennings Bryan says that the ambitious young man should discard everything which in the least degree weakens his strength. He can well afford to leave liquor to those who desire to tickle the throat or to please the appetite; it will be no help to him in his effort to advance the welfare of his fellow-beings. He does not need to swear; logic is more convincing than oaths.

The men who succeed know the value of this advice. The brain unclouded by liquor is ready for any emergency. The non-drinker is healthy as a rule—is keyed up to meet the demands of competition. He is where the men are—in the firing line, and not around the hospital seeking for some remedies for kidney and liver. And the law—more and more widely promulgated—decrees that the man who frequents the road-house and lingers long o'er the wine cup is not wanted.

LET US PUT THE BLAME WHERE IT BELONGS.

A correspondent writes us for information as to why Catholic writers are not represented in the Booklovers Library. On the supposition that our friend knows what he is talking about we suppose that the absence of Catholic writers may be accounted for by the carelessness or ignorance of the Catholic reader. Publishers are not in business for sentimental reason. They may be non or anti-Catholic, averse to all religion, but they wish to satisfy the public. Let our correspondent and his friends call for Catholic literature and report. It may ease the burden of our responsibility in this matter to declaim against bigotry; but we know,

or ought to know, that drivelling anent our rights is not the course taken by men who know their rights and how to get and guard them. Grievances are largely of our own making. With our energies bent on organizing our forces and persuading our brethren that the civil service is not comprehensive enough to enhance all the young men who have a tendency towards immaculate linen and creased trousers, we might have little time for complaint and whining, which are to our mind a confession of apathy and cowardice. One thing is certain that with a serious generation the Booklovers Library would never be noticed.

THE PUBLIC LIBRARY.

The Public Library, whose praises have been hymned often and eloquently by the representative citizen, has many and various uses. It is a testimony to the consuming zeal of the toiler for knowledge. It is a rebuke to the materialism of the age and a reminder that the sceptred kings of thought direct and inspire the minds of millions. As our readers have heard this before, we hasten to say that we insert it to please a subscriber.

The toiler is too tired after his work to devote much time to intellectual pursuits. His sons read the "sporting extras," or, if studiously inclined, use up gray matter over "Spalding's Official Guide." But the aforesaid toiler pays for the upkeep of the library and its officials. He pays for the amusement of the young things who dote on fiction and think that Mrs. Wharton, or some other producer of dirt, is "just too sweet for anything!" He pays for the books taken out by people who can well afford to purchase them. He contributes his share towards making the time pass pleasantly for the individuals whom we see with two or more books tucked under their cultured arms, on their way to the library. This is somewhat of a compensation.

A PUZZLE FOR THE NEXT CENTURY.

When the coming generation reads the history of this it may be disappointed at not finding adequate grounds for our self glorification. Our neighbors of the United States especially, are, when dilating on their country, never at a loss for picturesque language. Honored orators and prelates raise up their voices in praise of the liberty which is theirs with a vehement eloquence which to us seems altogether unnecessary and unjustifiable. That our brethren have made a name for themselves wherever there is a dollar to be earned, and have developed a capitalism which is the chief propagator of Socialism, and though in art and literature they have done more than their critics are accustomed to acknowledge, yet to our mind they are far removed from a democracy that can be viewed optimistically. Divorce menaces the family and the greed of gold the faith of the people. Corruption exists both in the financial and political world: the millionaire, whatever his offences, mocks at law. Behind his money bags and the men who do his will in the legislature he laughs at the publicist and at the voluble average citizen who can be bamboozled at all times by the politician. But the other day a negro lynching occurred in the city of Springfield, Mo. When the work of the mob was done, hundreds of men and women appeared on the scene in search of souvenirs. Buttons from the clothing of the victims were carried away. In the centre of one group was a man with a skull. Some of these people would perchance sneer at Catholic relics. But what a picture for a satirist! Men and women of this enlightened generation—inhabitants of a land which we are told time and again, is the home of liberty groping among charred ashes for souvenirs of men who had been done to death in defiance of law. One would think they should be ashamed to keep such reminders of their social savagery. Having neither parted with our respect for law nor disrupted the family, we may be pardoned for viewing with pride the flag that guards our unity and liberty.

Very Rev. Thomas B. Donovan, superior of the St. Joseph Society for Negro Missions, in speaking of the progress of his work among the colored people of the South, says that in the eighteen years of its existence the society has grown from three priests to forty, and the churches and schools have multiplied proportionately.

The child cannot run before it has learned to walk. Neither can it become a Christian citizen without a Christian education.

PROF. GOLDWIN SMITH ON THE MIRACLES OF LOURDES.

Editor Freeman's Journal:
N. Y. Freeman's Journal.

Prof. Goldwin Smith is out again in another article against the Church. Some time ago he gave us, in the Sun, what he said and what his friends must have hoped would be his "last word" on religious controversy; for his attempts at this kind of writing have sadly impaired his reputation as a scholar and a thinker, but it is hard to overcome what Juvenal calls the "invariable cacothese scribendi," of which the professor has long been the willing victim.

A few months ago Prof. Smith endeavored to discredit the annually recurring miracle at Naples—the liquification of the blood of St. Janarius. Relying to his strictures, I said in the Sun:

It were fruitless to adduce the evidence in which Catholics rely to establish this miracle. Mr. Smith is doubtless familiar with it, yet he refuses to accept it. Now the question is, what is the precise intellectual value of this refusal? Has it any at all? Christian miracles may not have the approbation of Prof. Smith, but this is his least concern; the question is, whether he does not believe in miracles. Neither does he deny them, yet he admits that he is "biased against belief in miracles."

I had supposed that a philosopher of Prof. Smith's pretensions would not admit being "biased" in his judgments about anything—that his decisions would be determined absolutely by the evidence free from all bias. "Not me," says he, "or as I am sure that medical experts have seen, raising to life, or an amputated limb restored, and I shall be convinced."

See how the astute professor would safeguard himself against fraud! Even in a case of raising the dead to life, or the restoration of an amputated limb, he must have the evidence, either of his own eyes or of medical experts, who have witnessed the prodigy. Yet he gives us no reason to believe that his eyesight is more reliable than that of any other person whose vision is unimpaired; and as for the testimony of "medical experts," the judges of our courts have learned, from ample experience not to attach much importance to it. The learned professor would make his own terms with the Almighty. He will only accept a sign, but a miracle of his own choosing. I fear he is destined to be disappointed. The Almighty is not easily coerced. In the gospel of St. Luke we read:

"And others, tempting asked of Him a sign from heaven, and He replied: 'This is a wicked generation; it asketh a sign, and a sign shall not be given it except the sign of Jona the prophet.'

Nor is it by any means certain that the professor would be "convinced" even if he saw a miracle of his own choice. If he has read "Les Grandes Guerisons de Lourdes," and is not convinced by its evidence, his cases hopeless. When the rich man implored Abraham to send Lazarus to admonish his brethren, the patriarch also might share the same fate. The patriarch replied: "They have Moses and the prophets, let them hear them. But he said: 'No, Father Abraham, but if one went to them from the dead they would do penance.' And he said to him: 'If they hear not Moses and the prophets, neither will they believe if one rise again from the dead.'"

What is there to prevent Prof. Smith from attributing the resurrection of a dead person to the clever juggling of the ecclesiastical authorities, just as he does in the case of the standing miracle at Naples? Besides, it must be borne in mind that whether Mr. Smith is "convinced" or not, has very little bearing on any truth. "Can you convince me of that?" asked a skeptical pupil of his preceptor. "No," replied the master, "I can only prove it to you." So that, whether Prof. Smith believes in Christian miracles or not, is a matter of no consequence to any one but himself.

"The cure of a mortal disease," says the professor, "by dipping in the pool of Lourdes, would no doubt be as real a miracle as a raising from the dead, or the restoration of a limb; but how can we be sure that the disease was really mortal?"

Why does Prof. Smith, who is supposed to be an adept in the use of language, use the word "mortal" here instead of "incurable"? That the healing of a malady may be considered miraculous, it is not necessary that the malady be mortal: it suffices that it be incurable. Now, although, as he implies, it is very difficult to tell when a disease is mortal, there is no difficulty whatever in pronouncing many diseases to be incurable. It is not even necessary that the malady be incurable in order that we may say with certainty, that its healing would be miraculous. If a malignant ulcer of years' standing be healed instantaneously, there can be no doubt as to the nature of the cure, notwithstanding the professor's implied assertion to the contrary.

Mr. Smith continues: "To medical evidence which was given in some cases I should, of course, defer, if I were assured that the medical man was un-

biased, and that his opinion was con-

firmed by the profession. This seems not too much to ask when we are called upon to believe a miracle."

These words look innocent and fair enough at first sight, but what do they really mean? Simply this: that if Mr. Smith be allowed to pack the jury, he is willing to accept the verdict. The medical man must be "unbiased," but he differs from Mr. Smith he is surely biased; and his opinion must be "confirmed by the profession," but by "the profession" he means only his professed infidels. Goldwin Smith knows perfectly well that many of the miracles of Lourdes have been subjected to the most searching scrutiny by medical men eminent in their profession, who were forced to admit that their science could not account for the facts before them.

Take the case of Louis Bourriette—one out of a thousand—which was widely known, as he had been a sufferer for over twenty years. The sight of his right eye had been almost entirely destroyed by an explosion in a quarry where he was employed. He suffered great pain, and was under the constant care of a physician. He heard of the wonderful cures effected by the water of the new spring, he procured some of it and bathed the affected eye, with the result that he got instant relief. He continued to use the water at intervals during the night, the next morning he was overjoyed on finding that his sight was perfectly restored. When the poor man announced the good news to the doctor as his next visit, that functionary gravely assured him he need never expect a cure, and when the patient insisted that he was already cured, the doctor took out his diary, wrote some words, and tearing out the leaf handed it to the patient saying:

"Close your left eye and read this; then I'll believe you are cured."

Imagine the doctor's amazement when the man took the paper from his hand, closed the left eye as directed, and read aloud the following words which the doctor had written:

"Bourriette has incurable amaurosis; he will never be cured."

Now note the effect of this extraordinary testimony on the "unbiased" who read it in the official report of a Commission appointed to examine the case. We are assured that some maintained that Bourriette was not cured; others again that he only imagined he could see; whilst a few went so far as to assert that no such person ever existed. History repeats itself; Bourriette's case recalls the gospel narrative of the man who was born blind.

Prof. Smith's allusion to the Church "launching defiance against the leading principles of modern civilization" is the veriest clap-net, unworthy of a third rate pettifogger. He cannot name even one principle of modern civilization which the Church antagonizes. Not only so, but he knows that many eminent non-Catholic writers have freely borne testimony to the beneficial influence of the Church in this regard.

Surely he must have read Samuel Laing's standard work on the "Social and Political State of the European People." One chapter in this imperishable work of Mr. Laing is entitled "The Church of Rome, the Source of Liberty and Civilization in Europe." In this work Mr. Laing acknowledged that "the Church and her establishments were the only safe harbors in which the spirit of freedom and of independence of mind were lodged, kept alive, and nursed to their present maturity. All that men have, of social, political, and religious freedom, may be clearly traced in the history of every country, to the working and effects of the independent power of the Church of Rome."

Guizot says that the Church "powerfully assisted in forming the character and fostering the development of modern civilization"; that her monasteries were philosophical schools of Christianity in which the human mind, beaten down by the storm, took refuge.

The Protestant historian Rankin, says of the Church: "A slow but sure and unbroken progress of intellectual culture had been going on within its bosom for a series of ages. All the arts and productive energies of human culture were here united and mingled."

Even the rationalist, Lecky, admits that "Catholicism laid the very foundations of modern civilization," and that "the Catholic Church was the special representative of progress." Now, in the face of this testimony gathered from opponents of the Church—but honorable opponents who have the honesty and the manhood to admit the truth—what are we to think of Mr. Smith's reckless assertion about the Church "launching defiance against the leading principles of modern civilization"? We may condone a misstatement made in good faith, but we can have nothing but contempt for the man who deliberately falsifies with the truth staring him in the face. Poor old garrulous Goldwin Smith! He seems determined to stay on the stage till he is hissed off.

THE EXISTENCE OF GOD.

In 1876 Cardinal Gibbons, then bishop of Richmond, Virginia, published a book called "The Faith of Our Fathers." It was intended to prove the chief doctrines of the Catholic Church. Throughout the work the author quotes the Bible, because, as he says, it was accepted by non-Catholics generally as an authority.

In 1880 the Cardinal issued a second book of religious instruction called "Our Christian Heritage." This second book starts at the very foundation of all religion, the existence of God, God's providence, the immortality of the soul, man's free will, and kindred subjects. In proof of these truths the author does not appeal to the Bible, but to reason.

These two books, my dear brethren, indicated the trend of religions thought at the periods in which they were written. When the first was published, non-Catholics generally admitted the fundamental truths of religion, like the existence of God, the immortality of the soul, and free will, and they admitted the Bible to be the word of God. Within twenty five years however, after the appearance of the "Faith of Our Fathers" non-Catholics in large numbers had drifted farther and farther away from the truth. Today there are many who do not accept the Bible as the word of God, and in order to make them practice any religion we must begin by proving that there is a God, that he cares for us, and that we have an immortal soul.

The same motives, therefore, which impelled the Cardinal to treat the basic truths of religion in his second book impel me to treat them from the altar.

You are Catholics and admit these foundation truths of religion. That is true. It is also true that you sometimes meet people who do not accept them, who are at least in doubt about them, and also to satisfy you that we are not afraid to let you, therefore that these subjects should be discussed from the Catholic pulpit, to supply you with arguments in case you need them, and also to satisfy you that we are not afraid to let you inspect the foundations on which the edifice of Christianity is built. The Catholic Church is a divine institution and can bear the closest examination from foundation stone to pinnacle.

Two weeks ago I gave you one proof of the existence of God. To day I intend to give you another. Briefly stated, it is this: The evidence of design in the universe proves the existence of an intelligent designer. A plan, a design, is evident in the mineral, vegetable and animal kingdom. It is evident in the earth as a whole. It is evident in the universe as a whole.

Among minerals we see that one combination of chemical elements produces coal, another combination produces marble, another gold, another the diamond, another the emerald, and so on indefinitely. Like combinations will invariably produce like results. In the vegetable kingdom, if you plant one seed it grows into a lily; another seed grows into a bush of roses; another into a luxuriant vine; another into a tree laden with luscious fruit; another into a giant oak. If you plant an acorn, you know that an oak will be the result, not a lily or a rose.

In the animal kingdom you know that like begets like. A wolf will not beget a lamb. A hare will not beget a lion. You know that the offspring of human beings will be human, not a flower or a beast.

So it is all through the mineral, vegetable, and animal kingdoms of nature. Like produces like. Like combinations produce like results. In other words, uniformity reigns throughout. This is what makes physical science possible. The sciences of mineralogy, botany, zoology, physiology, and all the other physical sciences are based on the uniformity of the laws of nature.

Law and order, method, plan, system, design, are everywhere manifest, and argue the existence of an intelligent Being who made the different creatures in such a way that they follow certain laws of combination, generation, and growth. In brief, the design apparent in the universe proves the existence of an intelligent designer whom we call God.

Here is a watch. Suppose I place it in the hands of one who never saw such an object before. After he had examined its different parts, observing how they are combined and how they co-operate to accomplish the end in view, what would he say if I told him that the watch was the result of chance, that pieces of metal came together by chance and formed it? He would say, "Nonsense! The evidence of a design, of a plan, of the adaptation of means to an end, point to an intelligent designer. His common sense would tell him that some intelligent being had made the watch.

Gazing aloft at the heavens, we find the same evidence of design, though on a grander scale. The materials used are the most massive, the proportions the grandest, the combining forces the most powerful. We see an alliance of elements the most opposed, and a marshaling of different forces, yet with all perfect harmony of parts and unity of plan. The sun is the center of the solar system. Around it the earth and several other worlds are revolving. Astronomers tell us that the stars are so many other suns, each with its system of planets. All these suns, with their planets, are in turn revolving around one great central sun, which is the center of the universe. All these myriad worlds and systems of worlds are circling through space at

a terrific rate of speed; all are connected, all influence one another, yet never interfere. It is a most intricate combination, yet evidences a perfect unity of design.

This earth has three motions. First, it revolves on its axis once every twenty four hours, at the rate of a thousand miles an hour. Secondly, it revolves around the sun once a year, at the rate of sixty-eight thousand four hundred miles an hour. Thirdly, as a part of the solar system, the earth travels with the sun and other planets around the great central sun of the universe at a rate of speed that is simply beyond calculation.

Will anyone tell me that all this was the result of chance? As well say that atoms of matter came together by chance and formed this watch! As well say that the letters of the alphabet were thrown together haphazard, and produced that wonderful book the Bible! To everyone of common sense, it is clear, that, as design in the watch points to an intelligent designer, so design in the universe points to an intelligent designer—God.—Chicago World.

Protestant Lady Will Build Catholic Chapel.

Mrs. O. H. P. Belmont has announced that she will build a Catholic chapel not far from her country home at Hempstead, L. I. Mrs. Belmont is not a Catholic and decided to build the chapel through the influence of an old servant. The woman was so anxious to have a church at Hempstead that she went to Rev. Father Farrell, in whose parish the place is located, and offered him her life savings to build a chapel there. The priest, after thanking her warmly, said he thought he would be able to raise the necessary money to build the edifice and advised her to keep her money in the bank, where she would have it if she needed it. She then went back to the Belmont house and told her story to Mrs. Belmont and so interested her that she later asked permission to build the chapel herself.

CATHOLIC NOTES.

The Very Rev. David Macdonald, D. D., rector of the Scots' college, Valladolid, lately celebrated the golden jubilee of his priesthood.

Lord Justice Mathew, of the Queen's Bench, London, who has just retired after an honorable career, is a nephew of the great Father Mathew, the Apostle of Temperance. One of his daughters is a nun and the other is the wife of John Dillon, M. P. Sir James Mathew occupied the bench for twenty five years.

A notable confirmation took place recently in Dublin, Ireland, at the pro-cathedral. Archbishop Walsh conferred the sacrament of confirmation on nearly a thousand children. The actual conferring lasted over two hours, and the ceremony was concluded by the administering of the temperance pledge.

Right Rev. John B. Delaney, Catholic Bishop of the diocese of Manchester, N. H., died in that city on June 11th.

It is stated in a leading coal journal that Father Hennepin, the Franciscan missionary, was the first to discover coal in America the site of this primitive mine being in the vicinity of what is now Ottawa, Ill. It was not until nearly a century and a half, however, that this discovery was made of practical use.

Rev. Father O'Leary of Quebec, who was one of the chaplains with the first Canadian contingent to South Africa during the war, has unearthed so many historically valuable documents, of Continental interest, that the United States government has called him to Washington, and desires to employ him in the same capacity.

The Very Rev. Lawrence Shapote, O. P., has been re-elected Prior Provincial of the English Dominicans for another term of three years.

The Stanislaus Julien prize of 1,500 francs, offered for the best work dealing with China and Japan, has been awarded by the French Academy of inscriptions and Belles-Lettres to Rev. Emile Ragnet of the Paris Society of Foreign Missions. Father Ragnet is doing mission work at Nagasaki, Japan.

All necessary arrangements have now been made for a visit to the Vatican by the King of Spain and his bride during their honeymoon. The visit will be made during the summer and the royal couple will be received with great honor. Arrangements are made that the King shall be a guest of the Spanish Embassy to the Vatican and that during his short stay in Rome he shall absolutely ignore the Italian officials.

The new history of the Society of Jesus, which is being compiled, originated entirely with Father Martin. A dozen brilliant Jesuits have been at work on it for many years. The Jesuit world has been divided into six parts and two Fathers have been delegated, for each.

There is comfort in the assurance that, whatever trouble may come, it might have been worse.

God did not spare Mary poverty, work, sorrow and shame. Yet she was the dearest creature to Him of all He ever made.

The shortness of even the longest life on this earth, when compared with eternity, is a thought which should frequently be in our minds.—Pittsburg Observer.

Keep the children off the street at night, is a safe rule for mothers to follow.

Only the ignorant are intolerant.

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