

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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God's Acre.

Among the narrow streets I love to stray,
O silent city, where my dear ones sleep,
Nestling grassy roots and where the blossoms
peep.
Like smiling faces from the sacred clay
To bid me welcome, there 'tis sweet to pray
And hold communion with my friends, and
weep.
Not tears of pain but joy, since I may keep
Their cherished forms so near me till the day
Of our reunion. Say not they are dead,
For Jesus called them and His presence
blessed.
Is now their portion: we shall meet again
In that fair country where their faith has led
To light perpetual and endless rest.
My prayer of hope must be, *auf wiedersehen!*
—F. A. M., in Messenger of Sacred Heart.

CARDINAL GIBBONS ON "THE CHURCH AND THE SCIENCES."

His Eminence Cardinal Gibbons, the Chancellor of the Catholic University of America, contributes to the initial number of the *Catholic University Bulletin* its initial article, "The Church and the Sciences," as appended:—

The opening of an American Catholic University was significant in many respects. It was entirely in accord with the traditions of the Church which, after enduring barbarian Europe with Christianity and civilization, rounded out this double progress by establishing centres of learning. It was also the worthiest monument which the episcopate of this country could have raised to seal the first century of the Catholic hierarchy in these United States, and to crown the work of those noble pioneers whose laborious love had planted the faith in the New World and perfected our ecclesiastical organization. For they, like their missionary prototypes in Germany, France and England, had prayed for the hastening of the time when the Church would be free to do for science here what she had done at Oxford and Paris. Their hopes have at length been realized in an institution whose purpose it is to give the Catholics of America, clergy and laity alike, the fairest opportunity to bring forth and enjoy the fruits of higher education. And it seems to me but fitting that our people, in whose interest the University has been founded, should be acquainted more thoroughly with its aims, its methods and its achievements.

Its primary scope is to encourage research, to impart knowledge, and thereby to prepare our Catholic youth for the practical duties of life, and for the proper discharge of their obligations as Christians and as citizens in a country where intellectual worth is already so highly esteemed and bids fair to triumph, even in popular appreciation, over the vantage of merely material gain. But in attaining this object, the University teaches another and all-important lesson to the many who may never enter its precincts, nor feel for its work that deeper sympathy which it rightly claims from all who are blessed with Catholic belief. It is meant to be not only a source of knowledge for and through its students, but also the truest expression of the relations which subsist between the Catholic Church and science.

There can be no question of establishing such relations; they are implied in the very nature of things. They spring from the inviolable unity which binds together God's revelation and nature's teaching in the completeness of truth. Faith presupposes reason, and, far from checking the powers of the human mind, lays open to its view and assent eternal truths which, unaided, it could never have reached, or, reaching by painful effort, could not have so firmly possessed. As a consequence, theology, the science of faith, supposes philosophy in which reason puts forth its ultimate findings. Divinity studies are more fruitful when, as in the scholastic system, they are interwoven with sound philosophical principles. And by this happy blending of divine truth and human speculation, to use the words of St. Augustine, *fides subvertitur gignitur, nutritur, defenditur, roboratur.*

The speculative order, in fact, is in a large measure parallel with the practical order. Supernatural virtue implies natural morality. The savage, before he can be Christianized, must be humanized. The Church, perfect as she is in her organization, and fully provided with the means to accomplish her divinely appointed purpose, requires none the less the co-operation of civil authority, *ut tranquillam vitam agamus.* As the Church in laboring for the weal of man turns to higher profit the best elements of his nature, so, if for no other motive, must she cherish rational knowledge, because, in respect of her object, it is useful.

But, besides this point of utility, the Church values science for its own sake. Her mission on earth is to glorify God, not only at her altars and in her ritual solemnities, but also by so instructing mankind that the "invisible things of Him, from the creation of the world, may be clearly seen, being understood by the things that are made—His eternal power also, and divinity." (Rom. i, 20.) Now, if all creatures declare, according to the measure of perfection which they severally possess, the glory of their Creator, in a far higher way must man, God's masterpiece, show forth His wisdom and power. Bearing in his intelligence the image of his Maker, it is by the use of his intelligence that he

must glorify God. The more highly man's mind is developed, the better is our knowledge of the Supreme Mind whence all understanding proceeds. The more thoroughly the secrets of nature are mastered, the deeper must be our reverence for Him by whose unailing design all laws and all elements are moved to one "far-off divine event." Every advance, therefore, of real science being a new evidence of man's intelligence and affording a new insight into the marvels of creation, is a cause of rejoicing for the Church. For whether we study the heavens or unravel the mysteries of life about us, we are more deeply impressed at every step of our research with the idea of God's wisdom and bounty. This thought, which brings out to every serious mind the true relations between Catholicism and science, has found eloquent expression in the Pastoral letter of Cardinal Pecci, now happily reigning as Leo XIII., on the Church and Civilization. To the faithful of Perugia he says: "And will it be urged that the Church is systematically opposed, or cold and indifferent, to the studies and researches which yield such precious results, or that she stubbornly insists upon closing the book of nature in order that no one may read further therein? Whosoever gives credit to fancies so grotesque shows how little he knows of the flame of zeal that burns in the heart of Christ's Spouse."

What was said in 1877 to a single diocese has since been repeated, with the emphasis of Pontifical authority, to the whole Church. The measures adopted by Pope Leo for the restoration of Thomistic philosophy and the promotion of scientific pursuits, are due not to impulsive enthusiasm, but rather to a penetrating, far-sighted prudence. He realizes fully the actual needs of Catholicism. We can no longer content ourselves with a knowledge of what is being done in the various departments of science; we must contribute our share of the work. As Mgr. de Harlez, in his clear and forcible address to the Catholic Assembly at Malines, in 1891, so well declared, "it is not enough that we should be *au courant* in scientific matters, we must be masters of science." Otherwise, our Catholic youth, obliged to seek elsewhere their scientific information, will insensibly come to look upon their non-Catholic teachers as the sole representatives of progressive knowledge. Nor can we complain if, through a lack of proper exertion on our part, the honor which should belong to the Church is given to others. The world, protest as it may, still bows to authority, and the weight of authority in the domain of science belongs to those who acquire the right to speak by personal research.

The duty, then, of Catholics in this matter, as the same distinguished scholar concludes, is first, to take the lead in the scientific movement and aid in the promotion of science by original investigation; second, to keep a watchful eye upon systems and theories that spring up daily, and by prudent criticism sift hypothesis from certainty, and established fact from erroneous deduction. This is the most dignified and, in our day, the only effective form that Apologetics can assume. As Catholics, we know of a certainty that no real conflict can arise between the truths of religion and those which science has solidly demonstrated. But this conviction must be brought home to those who are outside the Church, and who judge her rather by what her members do than by what they write or say, in favor of science. Such critics, if they truly deserve the name, must recognize merit wherever they find it, and at least respect Catholicity, though they may not admit its supernatural claims. Once this respect is compelled by the work of Catholic scientists, Apologetics in the usual sense of the term will be needless.

In order that the honor of the Church may be completely vindicated, it is necessary above all to do away with the mistaken idea that Catholics are not free to pursue scientific research. After what has been said concerning the relations between the Church and science, it may appear superfluous to insist on the liberty which she allows her children. However, there is in many caudal minds a lurking suspicion that Catholics are kept in constant fear of running up against a barrier of some sort, of being checked, so to speak, by theological inhibitions. And if by this is meant that the Church is ever vigilant for the preservation and purity of faith, we not only admit that such is the case, but we insist moreover that this is the only course which an institution founded by Christ to spread His doctrine could consistently follow. On the other hand, we deny that in her solicitude for the faith once delivered to the saints, the Church interferes with the legitimate action of science. A conclusion which, though apparently based upon fact, runs counter to dogmatic truth, is not the verdict of science itself. It is the finding of certain scientists who go out of their proper sphere into that of speculation on matters beyond their reach. The Church does not ask science to furnish proof of her tenets, nor does she pretend to fix the principles and methods which science shall

follow. But in return she claims the right to use her authority concerning things which properly pertain to her mission as teacher.

No well informed person, of course, will mistake the views of theologians for formal definitions. For even on such subjects, Catholic thinkers enjoy a large freedom, the Church being slow to decide where the learned disagree. *A fortiori* we may say, she acts with great reserve in regard to scientific opinions. And experience proves that in so doing she is wise. When we consider the many hypotheses which, during a single century, are put forward as the ultimate conclusions of science, we have reason to be thankful that the Church does not forthwith pronounce in their favor. First of all, in many cases, learned men themselves are not in accord. Why should the Church sustain one view and condemn the others? Again, a glance at the history of science will show that what is received as irrefragable theory in one generation is shattered sometimes by a single discovery in the next. Why should the Church commit herself by approval or by censure, to any phrase of this fluctuation?

Merely human teachers can afford to accept an opinion, either definitely, because, so far as they know, their basis is sound—or provisionally, because it is the best that is offered, though they are prepared to reject it when new and conflicting data are furnished. As individuals, they bear but a light responsibility, fully aware that their errors will be corrected and their shortcomings supplied by future research. But the Church, which exists for all time, is in a different position. To give authoritative sanction to hypotheses which may be simply evanescent, would not only imply taking sides in scientific questions; it would also be detrimental to the essential authority which the Church must exercise in matters of faith.

Hence it is evident that the Church, far from neglecting scientific advance, sets a higher value upon it than do those who are swept to and fro by every new current of opinion. She makes more allowance for real progress than those who are now its loud est champions, but who, when their little span is done, will be quoted as historical memories of a scarcely enlightened past. Not that she for this reason, rebukes them or undervalues their efforts. She can afford to wait, but in the meantime it is her earnest desire that the truth should be made known as rapidly as possible. And it is her purpose, declared so often by the voice of Leo XIII., that Catholics should make the best use of their freedom to further the interests of science, and thereby to honor her and help her to glorify the Father of Lights. To all of us she says: "For this is your wisdom and understanding in the sight of nations." (Dent. iv., 6.)

J. CARD. GIBBONS.

THE REUNION OF THE CHURCHES.

In many ways the superiority of the Catholic Church over all other religious bodies has been evinced within recent times, and in none more signally than through the movement for the reunion of the Churches inaugurated by His Holiness Leo XIII. The Protestant denominations have long been discussing this subject of reunion. They have published an almost infinite number of pamphlets and articles dwelling on its importance; they have devoted to its discussion sermons without end; and they have canvassed the theme in conferences. But, numerous and constant as their efforts have been, it is safe to say that within the past few months, the movement has received a far greater impetus than has been imparted to it for many years. Both in the West and in the East the practical bearing of the question is now recognized. We are glad to find that on the part of some of the most thoughtful, most cultured, most earnest of the Anglican body in England there are signs of a disposition to respond in a fitting spirit to the advances of Leo XIII. A daily contemporary states that a deputation representing them is about to visit the Vatican and confer with the Pontiff as to the ways and means of ensuring the desired reunion. If it be true that such a deputation has been appointed to lay before the Pope the views and wishes of a section of the Anglican Church, it may be predicted with certainty that they will be welcomed and received with courtesy, and that any suggestions or proposals they may bring forward will be duly weighed and considered. Whether the announcement as to the deputation be correct or otherwise, we are assured on trust-worthy authority that a document embodying the opinions of certain representative Anglicans has been laid before the Holy See and that it is at present engaging serious attention on the part of the Holy Father.

The expectation that this mutual rapprochement of ecclesiastical authorities may, we believe, be entertained on substantial grounds. But of more immediate importance is the conference for the return of the Eastern schismatic Churches, which has been holding its sessions during the past fortnight at the Vatican, and in which Leo XIII. has by his presence

manifested such a direct and personal interest.

As the object and scope of this conference has been misunderstood in many quarters, it is well to explain that in convening it Leo XIII. did not hope that it would at once bring about the reunion of the Roman Church and the dissident Eastern Churches. His sole intention was to study the best methods of removing obstacles and preparing the way for reconciliation and unity. That such was his purpose was quite evident from the fact that the schismatic Patriarchs were not, and indeed could not, be summoned to the conference. The Eastern ecclesiastics who attended were the Patriarchs of the Syrian and Melchites and the representatives of the Maronite Patriarch—all in communion with the Holy See. Mgr. Azarian, Patriarch of Cilicia, who also acknowledges the jurisdiction of the Holy See, was unable to be present, but he sent a lengthy report, giving such special information as he possesses, and offering the suggestions he deemed most prudent. That the difficulties which beset the cause of reunion are political as well as religious may be gathered from the action of the Sultan, or rather of his advisers. Though they have again and again afforded strong proofs that they do not cherish any hostility towards the Catholic Church, but are inclined to favor it whenever opportunity offers, they prevented Mgr. Azarian from visiting Rome to take part in the conference. The secret is the dread of Western influence which prevails in the East. A French prelate, Cardinal Langenieux, has taken a very active part in the promotion of the reunion movement, and the Turkish diplomats took alarm lest he should be an instrument for the furtherance of French interests. Other national prejudices have also been apparent, and besides these the Holy See has had to reckon on the religious prepossessions of the Easterns. There is amongst them a deep rooted feeling that one of the aims of the Holy See is to Latinize the East and crush out the Greek liturgy. Leo XIII., carefully took account of all the hindrances with which he is face to face in the execution of his design, and from the first he perceived that its accomplishment cannot be speedily realized. The sentiment of reunion must be developed amongst the schismatics by the Eastern Catholics who are already in communion with Rome, and this was the principle which was based the resolutions adopted at the Vatican Conference. The following are the chief points in these resolutions: The jurisdiction of the Patriarchs over the Catholics of the respective rites is to be extended for the purpose of binding more closely to their pastors and through them to the Supreme Pontiff the Catholics of different nationalities scattered throughout the East. The authority of the Latin missionaries and Delegates Apostolic is to be confined to Catholics of that rite, so that prejudices as to the Latinizing of the Greek liturgy may be removed. To facilitate relations between the Patriarchs and the Holy See, there is to be for the future at Rome, besides the Procurator of the respective rites, a resident Eastern Bishop, who is to be a member of the Congregation of the Propaganda for Oriental Affairs. In each of the Patriarchates, schools and colleges, both ecclesiastical and secular, are to be multiplied, and the instruction given is to be imparted in accordance with traditional privileges and in the languages of the nationalities for which the establishments are founded. Special care will be taken to add to the power of the existing clergy by training native ecclesiastical students who will understand local customs and secure the confidence of those amongst whom they minister. The better to carry out these resolutions the Holy Father has promised to provide a special fund, apart from the ordinary assistance received by the Eastern missions through the Propaganda.

The conference will thus undoubtedly attain the object for which it was convened—that of preparing the way for reunion. If men's minds are once disposed to agreement, doctrinal differences such as those which separate the East and West may in due time and by means of friendly discussion be removed. Of this a notable example is supplied by the Council of Florence. On the great dogmatic question as to the procession of the Holy Ghost, the Greeks accepted the Latin terminology—that the Holy Ghost proceeds from the Father and the Son—when its real meaning was explained to them. The Latins, on the other hand, fully allowed the orthodoxy of the Greek terminology—that the Third Person proceeds from the Father through the Son, and this expression was approved by the Council. The other points of difference were likewise settled, and a decree of union drawn up and solemnly published. Incidents which followed once more to discord, but the circumstance that an agreement was come to by the council shows that doctrinal obstacles to reunion are by no means insurmountable. Whatever be the outcome of the Vatican Conference, the action of Leo XIII. during the closing years of his life and his Pontificate in bringing forward noble schemes with the view of extending the reign of peace on earth and good

will amongst men must excite admiration throughout the civilized world. As his Eminence Cardinal Gibbons observes in a vigorous article which he contributes to the *American Catholic Quarterly Review*, "The position which the learned Pontiff takes is no usurpation or false assumption. It is not an egotistical and complacent confidence in his own wisdom, or mere satisfaction with his possessions. His invitation springs from no self-conceit, and originates in no desire or purpose of extended dominion. Its spirit is not of pride or self-seeking, and its motive is only to lead inquiring minds to the light of truth, and anxious and troubled hearts to the possession of eternal peace; to 'the truth which shall make all true,' and to the 'peace which surpasseth all understanding.' It comes from his earnest desire, of manifested, to better man's condition, both temporal and spiritual, and is characterized by all the tenderness and love of a man and priest who loves his fellowmen and knows that he has the power and means of helping them." If his efforts should not have the desired effect during his lifetime, they will have both within and without the Church an influence that will be felt for many a decade of years to come.—Catholic Times, Liverpool, Eng.

FOR THE CATHOLIC RECORD. DR. BATAILLE.

The Devil in the 19th Century.

Devil worshippers and devotees of the various kinds of secret sciences use a large variety of mechanical and artistic devices besides their statues of devils, and the manufacture of which requires considerable skill and labor. Hence they have workshops, of which the principle one is at Gibraltar. The rock of Gibraltar is honeycombed with natural and artificial caves, most of which are connected by passages. The garrison of the fortress occupies many of these, and some of the lower ones are used as workshops for the manufacture of devil workshop supplies. Bataille went through these shops personally, and describes them so minutely that any one who should have the hardihood to enter them could do so by following his directions. There are forges and foundries for working the different metals, and wood-working shops, etc. The chimneys connect with the chimneys of the soldiers barracks above them. The workmen, mostly English, deported criminals, are going in and out at all hours of the day or night, and are never interfered with by the sentinels of the garrison. From these and other palpable facts Bataille rightly concludes that the military authorities must be aware of the existence of this devil's workshop, that they either wink at it or positively protect it. At the time of his visit Bataille found about two hundred workmen employed, and to his surprise he met there Dr. Crookson, the Presbyterian minister who took part in a Luciferian meeting at Singapore.

In connection with this shop is a chemical laboratory for the production of poisons, bacteria and other preparations for the nefarious use of secret societies. The manager of this laboratory, who calls himself athoin-bleth, speaks all known languages, is a wonder of knowledge, has never been known to eat or leave his cave, and although apparently thirty or thirty-five years of age is not known even by the oldest inmate to have grown any older. This strange person (be he man or devil) gave Bataille a tiny little vial which he said contained enough cholera germs to spread the fell disease over a whole city like Paris. But the doctor tied a piece of lead to it and dropped it from his ship to the bottom of the sea without experimenting with it. In these laboratories, as well as at the great Luciferian meeting, where they call up the devil, they frequently make serious and long continued efforts to find the secret of life. This is the one great problem on which Luciferians have set their hearts, as the Alchemists of yore labored and experimented to find the philosopher's stone. If they could but produce the homunculus, chemically, physically or mechanically (and they are working hard at it), they might overcome the Christian revelation and its Author at one blow they think. But so far all their efforts—many of them made in the presence of Dr. Bataille—were in vain, and in vain they shall be, like the attempts of their friends the Alchemists.

The doctor also gives the marks with which consignments of goods from the Gibraltar workshops to devil-worshippers are marked, and says that any one travelling on boats passing Gibraltar may have frequent occasion to recognize these goods on board the ships.

Note: The reader may be interested to know that *La Civiltà Cattolica*, one of the most solid and learned reviews of the world, has recently published a series of articles about Luciferianism based on Bataille's work, thereby professing its confidence in our author as a trustworthy witness. The revelations are strange, indeed, and seem almost incredible; but here too, it may be said: truth is stranger than fiction. And the numbers and character of eye-witnesses, which is almost daily increasing, as well as their consonant positive testimony, is

certainly such that none but those who will not see can disregard the revelations or consider them spurious.

HOW "BEN HUR" WAS WRITTEN.

While Engaged in the Work the Author Became a Believer.

General Lew Wallace, author of "Ben Hur, a Tale of the Christ," "The Princess of India" and other works, gives an interesting explanation of how he came to write the first-named story. He begins by telling how in early childhood he was interested and fascinated by the story of the visit of the Wise Men from the East, led by the wondrous star, to the Babe of Bethlehem. Continuing, he says: "In 1875, when I was getting over the restlessness caused by the war, I began to write out the story of the Wise Men. I thought it might prove interesting as a serial in a magazine. I was not influenced by religious sentiment in the least. I had no convictions of God or Christ. I neither believed nor disbelieved. Preachers had no influence upon me. I had a perfect indifference to what a French scientist called 'the to-morrow of death.' But the work was begun reverently and at times was prosecuted with awe, but this was purely natural. My characters became living persons to me, and they would arise, sit, look, talk and behave like living persons. I heard them when they spoke and knew them by their features. They would answer when I called and some would become familiar and call me and I would recognize their voices.

"At first I had no thought of the complete work, and wrote only the first part and laid it aside. In 1876 I heard a discussion of God, heaven, the hereafter and Christ, and as I was trudging along home I felt ashamed because I knew so little of these things, and decided to study the whole matter. I made up my mind to eschew theology and commentaries and to give my attention to the four gospels. How to interest myself and make this a pastime was the question, and I thought of the story which ended with the birth of Christ, and decided to complete it by going on to His death. The subject was dramatic and full of possibilities in the revelation of God in person. But there was a long gap between His boyhood and reappearance as a man with a mission.

"After weeks of reflection I decided to show the social, religious and political conditions of the intervening period. There was no lack of incident and person, and Rome furnished the politics. I had to conceive the religion, and so created the Hur family as types of the Jewish race. In the Christian incidents I set forth the power of a miracle. I had never been to the Holy Land, so I had not only to study its history and geography, but to study the customs and costumes of the various peoples. I sent for everything I could discover bearing upon the land and peoples and wrote with maps and authorities at hand constantly. The greatest difficulty I found was not the invention of incidents and the choice of characters. I knew the Christian world would not have a novel with Christ the hero, but I had to bring Him in, and I had to avoid all sermonizing. To do this I held the reappearance of the Saviour until the last hours, having Him always coming, but not appearing. Then I decided not to have Him an actor in any scene I invented. All His utterances were to be in the words of the gospels. In the five years given to the work only a small period was given to the writing, but the greater part to the study and research needed. I carried the subject with me on railway journeys, and wrote one chapter on a delayed trip to Indianapolis.

"I wrote most of the book at my home in Crawfordsville, Ind. I have done much under a great beech tree near the house. I wrote the last chapter of 'Ben Hur' at Santa Fe, in the old abode palace. I chose to name Ben Hur because it was Biblical, euphonious and simple. I became a believer in God and Christ long before I ended the work. I had not visited the Holy Land before I had written the work. But afterward, when United States Minister to Turkey, I paid an official visit to the Holy Land. I found I had made no mistakes, and also that many things I had merely imagined were real. It seemed to me that I had written in the book of things I had seen in some former period of existence."

General Wallace says he has frequently been asked what part of the book he thought the best. All he could say was that the part which gave him the greatest satisfaction was that which described the interview between Ben Hur and the two friends to whom he described his experiences in following the Christ. The writing of it convinced him of the divinity of Christ and the authenticity of the record of His life.

Even a genius needs common sense at times in order not to be mistaken for a fool.

Learning is only so far valuable as it serves to enlarge and enlighten the bounds of conscience.