

The Catholic Record.

Published Weekly at 484 and 486 Richmond street, London, Ontario.

Price of subscription—\$2.50 per annum.

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Rates of Advertising—Ten cents per line each insertion, agents measurement. Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of London, Hamilton and Peterboro, and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Arrears must be paid in full before the paper can be stopped.

London, Saturday, March 31, 1894.

THE CHURCH vs. MODERN SCIENCE.

One of the greatest needs of Catholics of the present day is an exact and thorough knowledge of the teachings of their religion. The inability to give a reason for the faith within us gives color to the statement often made by Rationalists, that Catholicity is but the offspring of imagination harbored by the credulous who are awed by the weird and mysterious, and by the weak-minded who are captivated by the glitter and glamour of its ceremonial.

There are myriads of human beings who embrace this or that passing theory in the vain hope of finding the spiritual warmth and life for which their souls instinctively crave, and who, confronted and ever baffled by the problems of their origin and destiny, cry out in the words of the dying Goethe: "More light! more light!" Their minds are so overcharged by fictions and fancies that they are incapable of thinking, and the words of Beaconsfield may in all truth be applied to our day:

"We live in an age when young men prattle about protoplasm and when young ladies in gilded saloons unconsciously talk Atheism."

This fact so lamentably evident arises from the dearth of dogmatic teaching. What wonder then, if, unguided by unchangeable principles, they, like rudderless ships, drift inevitably on the shoals of infidelity! The conceits of a polished ungodliness dominate their actions. They refuse to submit themselves to a God-given authority, and yet with strange inconsistency they become devoted followers of any individual who has the faculty of robbing old and oft-refuted objections in pompous and ornate phraseology. How often, for example, do we not hear that the Catholic Church is opposed to science. This takes wonderfully well with the multitude who depend on others for their intellectual pabulum. It is so easy to make the assertion and to give it a certain force by picturing the persecution meted out to Galileo! False is the objection, but, like Macbeth's ghost, it will not down.

That the Catholic Church is opposed to science is amply refuted by the records of past ages. It is by no means a laborious task to show how the Church has placed a fostering and guiding hand upon the arts and sciences and how her children have carved their names on the honor-roll of scientific and artistic pre-eminence. To do this, however, would insult the intelligence of our readers. But it imports us greatly to understand thoroughly the attitude of the Church towards modern science. Never perhaps in the history of the world were men so untiring in the pursuit of knowledge and so eager to tear aside the veil that hides the form of the other world. Unrest and the fever of inquiry torment us, and it is scarcely to be wondered if our precipitancy does not render us guilty of inaccuracy and inexactness. What is called science is oftentimes nothing more than a scientific opinion. The proof of this—that theories of a preceding generation are denounced as unsatisfactory by the scientists of our times. The Church allows the greatest latitude of thought, and outside of atheistic and materialistic assumptions we may without fear of condemnation embrace any of the current scientific opinions. We may assume, for example, that the days of Genesis are ordinary solar days or indefinite epochs of time. True, discussions acrid and prolonged have taken place between theologians and scientists, but, be it remembered, it was always a battle between individuals. The Church has never adjudged the victory to any party. She, conscious that she possesses the unchangeable truth, knows full well that no discovery however momentous can ever invalidate her claim to divinity, and she knows also that truth cannot be opposed to truth. Faith and Science are children of the same God, walking heavenwards in the

path assigned to them. The same Creator who framed her and wrote out her title-deeds in the heart's-blood of His only begotten Son wrote too "the illuminated manuscript of the skies."

Nay, more, the Church has been the ever-watchful defender of the prerogatives of human reason, for every student of history must remember how she silenced those who would fain rob it of the power of ranging within its natural sphere.

The old charge that she restricts the liberty and restricts the energies of the scientist has long been relegated to the museum of controversial curiosities. In reference to this subject it is well to quote the remarks of the illustrious Dr. Brownson: "I never," he says, "in a single instance found a single article, dogma, proposition or definition of faith which embarrassed me as a logician or which I would, so far as my own reason was concerned, have changed, or modified or in any respect altered from what I found it, even if I had been free to do so. I have never found my reason struggling against the teachings of the Church or felt it restrained, or myself reduced to a state of mental slavery. I have, as a Catholic, felt and enjoyed a mental freedom which I never conceived possible while I was a non Catholic."

Catholics should pay no heed to any objections unless fairly and clearly demonstrated, and when perturbed by the onslaughts of infidels they should wait patiently for the answer of the Church, "the pillar and ground of truth," and always remember that the judgments of God are incomprehensible and His ways unsearchable.

PROTESTANTISM IN NEW ENGLAND.

For many years it has been well known to those who are at all acquainted with the state of religion in New England, that in this former stronghold of Puritanism, or Protestantism in its most intense form, Christianity is fast dying out, except among the Catholic portion of the population.

It has been known that where formerly, throughout Maine, New Hampshire and Vermont especially, there were large congregations, full of zeal for their bible and their religious opinions, the present generation spend their Sundays in amusements, while the churches are neglected and even left to fall into decay.

Throughout these States many churches are closed entirely, while those which still have services conducted in them are left with scarcely members enough to keep the old buildings in repair, and still less to erect new ones.

These facts have been denied by several of the Protestant religious papers, which have maintained that Protestantism is growing stronger in the localities indicated, and that there are more believers in Christ now than at any time heretofore. This was the contention of the New York *Independent*, a Congregationalist organ. The *Independent* is specially interested in taking this view of the matter, as Congregationalism, being the modern form of New England Puritanism, has been hitherto dominant in that whole region.

The last issue of the *Forum*, however, contains an article by the Rev. Wm. H. Hale, a Congregationalist minister of Middleboro, Mass., which declares most positively that throughout the towns of New England the clergy have been compelled to resort to "makeshifts" to secure the maintenance of religion and to stay the progress of total disintegration and the decay of piety in the dying out members of the Church. The greater part of the people have practically given up the Christian religion entirely, and there is so much indifference to it that it is impossible to make any religious impression on them. The Boston *Herald*, certainly a journal well informed on this subject, in an article commenting on Mr. Hales' jeremiad, says, "The form of Christianity which is historical with us has largely ceased in these localities to be a vital force, and all sorts of wild notions in religion have sprung up like a crop of weeds in a garden to smother what was once a source of refreshing spiritual life."

The churches, especially in the States named above, both in the towns and the rural districts, can scarcely sustain themselves. To the fact that the population is so divided among different sects this state of things is partly attributable, but still more to the fact that scepticism and total indifference to all religious belief are so widely spread.

The *Herald* declares that to save Christianity "we have need to have the old religious unity restored to the New England towns, to have the working clergy in harmony of spirit, if not in entire agreement in matters of faith." It adds:

"What they need to do is to teach something broader than the shibboleths of their respective denominations."

This remedy, stripped of its mere verbiage, means that Christianity is to be restored by eliminating from it all that is positive in doctrine, and reducing it to something resembling pure Deism. The *Herald* thus evidently overlooks the fact that Christianity has distinctive doctrines, and that it is a revelation of truths which Christ inculcated on His Apostles, commanding them to preach and teach the same to all nations.

That there is at the present day a very general tendency among Protestants to take a view similar to that of the Boston *Herald* is evident to all who have read in the most cursory manner the statements of the religious journals on the subject of the "Unity of Christendom."

Examples of the truth of this may be found in these journals week after week. Thus a recent editorial of one of our Canadian weeklies states that "the advocates of the unity of Christendom at times exaggerate the evils of division, or the existence of different denominations;" and while it admits that "there are disadvantages," it asks, "are there not also benefits?" evidently intending that this query should be answered in the affirmative.

It is acknowledged that as an effect of denominational divisions, "there is a waste of labor and money by overlapping and sectarian rivalry;" and this is regarded as the chief, if not the only, evil of denominationalism; but it is remarked that this rivalry is greatly declining; and the conclusion drawn is that "without unity in doctrine and worship, we would regard an outward corporate union of all denominations as a calamity rather than a blessing."

The true and only remedy for the evils complained of, the jealousies of sects, and the scepticism which is the natural consequence of the doctrinal controversies which exist between them, is entirely lost sight of: that is to say, a return to the unity of faith in the Catholic Church. The *Herald* and other journals, however, which interest themselves in endeavoring to find some mode of building up a new species of Christianity, are unwilling to enter into the one fold, the fabric which has withstood the storms and vicissitudes of nearly nineteen centuries. They are unwilling to acknowledge the error which Protestantism made in rending the seamless garb of Christ by endeavoring to substitute a Babel of churches to take the place of the one which He instituted. Is it not clear that those branches must decay and die which are cut off from the tree from which alone spiritual life and vigor are derived? This is exactly what is happening in New England.

THE A. P. A. FOILED.

It is evident that Apaism is not going to have the whole of the United States to itself, any more than all Canada.

We mentioned in our columns some months ago that in Chicago the anti-Catholic cry was raised by this organization for the purpose of securing the election of one of its members to the mayoralty of the city, with the result that a Catholic, Mr. Hopkins, was elected to the position, liberal Protestants vying with Catholics to show their indignation against the fanatical appeals which were made to the prejudice of Protestants.

It is to be regretted that in Chicago the Protestant clergy almost to a unit gave encouragement to the efforts of the bigots, and allowed the circulation of handbills in their churches in which fanatical appeals were made against Mr. Hopkins on the score of his religion. One minister, however, the rector of the principal Protestant Episcopal church, refused to be a party to the profanation of religion in the manner indicated; but the influence of this fact would have been small as against the united efforts of all the rest of the Protestant clergy of the city if there had not been a spirit of fair-play animating many of the lay Protestants, which induced them to support Mr. Hopkins precisely because they were determined not to allow a triumph to fanaticism.

The result has been, in this instance, that Mr. Swift himself, the defeated candidate, disavowed the A. P. A. after he learned the consequence of their support of him. The reputation, however, came too late.

In Rochester, a few days ago, the Apaisists met with a similar defeat, though in this instance the candidate against whom they declared their hostility was not a Catholic, but a liberal Protestant.

Mr. Aldridge, the Republican candidate for the mayoralty, was the gentleman against whom the Apaisists directed their artillery, because his wife is a Catholic. Circulars were sent round from hand to hand with strict injunctions of secrecy, for it is always by secret methods that these fanatics operate; yet, in spite of all their precautions, this attempt to introduce a religious issue into the contest became known, and was resented by Catholics and Protestants alike.

Personally Mr. Aldridge's opponent, Mr. Greenleaf, is popular; and, as the Democrats are powerful in Rochester, it was generally believed that his election was certain. He even published a letter in which he denied that he was the candidate of the fanatics; but the tone of the letter was such that he seemed to encourage Apaism while he was wishing Catholics to believe he was opposed thereto.

To the credit of the Rochester press it is to be said that with a single exception they condemned the Apaisists most vigorously for their course. Mr. Greenleaf was in a quandary, as the Apaisists stuck to him as parasites, in spite of his half-hearted disclaimer of them; and Mr. Aldridge, who is also a popular gentleman, was elected by the unprecedented majority of 2,752. It was thus demonstrated that Apaism was to the Democrats as much an incubus as was the old man of the sea on the shoulders of Sinbad the sailor.

In St. Louis, Missouri, it may also be expected that Apaism will be the political death of those who have identified themselves with it. So obnoxious have the tactics of the society become throughout that State that the Catholics have formed themselves into a league for the purpose of resisting it. While the advisability of doing this may be doubted, it is believed that the retaliatory measures which are to be taken will prove successful if the league make it well understood that their efforts will be directed solely against members of the anti-Catholic organization, and not against Protestants generally.

It is to be said of the Protestant clergy of Rochester that though many of them have given encouragement to Apaism there are some honorable exceptions. The Rev. Dr. H. H. Stebbins, pastor of the Central Presbyterian church, said in his sermon, delivered immediately after the election:

"I do not believe in denouncing any branch of the Church of Christ, and I hope that no one within hearing of my voice is in sympathy with the American Protective Association. It must be remembered that the Roman Catholic Church is a Christian Church, and that she has contributed very much to the literature and life of Christianity. There is room for the improvement of that Church as of every other. God bless every Bishop and priest of the Roman Catholic Church, and make the Church pure, true, and a power for righteousness on earth. I pray God to hasten the time when there shall be one Church of God, one Bible, one creed, holiness to God and the Gospel of Christ preached to every creature as its errand."

A FALSE WITNESS IN THE PULPIT.

The Rev. Madison Peters of Bloomingdale Reformed church, New York, continues Sunday after Sunday to utter falsehoods from his pulpit in order to encourage Apaism in the United States, and especially in New York. We can only express our wonder that the Associated Press pay so much attention to this calumniator as to send his utterances over the telegraph wires to all the press of the United States and Canada. He stated once more, on the 15th inst., that Protestants are discriminated against in favor of Catholics in all the departments of Government at Washington in regard to appointments, promotions and the dismissal of employees, notwithstanding the positive denial of his former assertions by Civil Service Commissioner Roosevelt, who is not a Catholic. He said also:

"The Mormons and the Romanists are the only religionists that have ever maintained bureaus at Washington for lobbying in the interest of their churches. I have reliable men at Washington and will have still more facts."

There is no such bureau at Washington as he describes. There is a bureau for the administration of Catholic Indian matters; but when it is borne in mind that the Catholic Indian schools contain nearly twice as many pupils as all the Protestant schools together, the necessity of a special

bureau for their management and for the purpose of maintaining them in an efficient condition will be readily understood.

Of the 336,812 Indians in the country about one-fourth are Catholics, and there are 91 Catholic schools with 5,225 pupils in attendance. The Catholic Indian Bureau has charge of these and of the 132 Indian churches, which have to be supplied with the outfits necessary for them, through contributions sent to the bureau. This is the only bureau maintained by Catholics at Washington. It is a bureau for educational and charitable work.

But the Rev. Mr. Peters' calumnies are not deserving of specific refutation, for it has already been seen that he is incapable of telling the truth. Besides, he admitted in his sermon of the 18th inst., that "hitherto I have only dealt with generalities. Look out for specifications soon." He has therefore no facts as yet whereupon to substantiate his assertions, nor will he have them until they are invented by his "reliable" agents at Washington. Query: Are these "reliable men" a bureau working in the interest of Rev. Madison Peters?

THE LOUISIANA LOTTERY CO.

We have on more than one occasion warned our readers against being entrapped by that huge fraud "the Louisiana Lottery Company," which, like a vampire, has sucked the life-blood of its thousands of victims throughout the United States and Canada during the last quarter of a century.

The almost incredible extent to which it preyed upon its dupes may be imagined when it is borne in mind that it offered to the Government of Louisiana an annual tribute of \$2,500,000 for a continuance of its charter for twenty-five years longer. This sum, of course, represents but a small percentage of its yearly profits, for no company would invest in such an enterprise unless its shareholders received a substantial remuneration for their trouble and risk. These profits were supplied by the dupes who month after month purchased tickets in the speculation, hoping to receive in return one of the large premiums offered to the lucky winners of the "capital prizes."

As an inducement to the unwary to invest their hard earnings in these fraudulent concerns, occasional stories are written and circulated broadcast, the hero or heroine of which grows rich by means of a successful draw in this or some other lottery, and such is the infatuation produced by this kind of gambling that many are led on to risk more and more every month on the remote chance that the next turn of the wheel will bring them the good luck which they have hitherto expected in vain. They devote themselves as earnestly to this mode of making money as the aged grandfather of little Nell in the "Old Curiosity Shop," with the same result, that they lose all they have risked.

Only about one-third of the full amount of moneys received is laid aside to be distributed in prizes. A certain proportion, about 25 per cent., goes to the agents who interest themselves in selling tickets, a certain sum covers the expenses inseparable from the management of the concern, the bribe to the Government for chartering the lottery is paid, and what is left is pocketed by the shareholders of the company.

It is thus seen that even if the drawing were conducted with perfect fairness, the expectation of a person who invests \$15 for the purchase of three tickets would be worth only one-third of this sum, or \$5, which might or might not return to the investor while he has been spending his money upon it for months, or perhaps years. Of course the large prizes would fall somewhere, but only a few of the investors get any return at all, and that an inconsiderable one, after trying the chances for a long period.

This, we say, would be the result if the drawings were conducted fairly; but there is evidence to the effect that they are not so conducted. Our information is that the large prizes are so arranged as to fall to the lot of the proprietors of the lottery, or the medium prizes are awarded by previous arrangement to persons who will advertise the concern and entice new dupes to invest in it, or persons are found who on payment of a sum sufficient to reward them for so doing, sign a certificate to the effect that they have won these prizes. We are thus justified in the statement that this lottery is a fraud of gigantic proportions. It may

be said that the only good feature about it is that out of its profits the amount paid into the treasury of Louisiana was expended for useful purposes, for schools, and the improvement of the levees on the Mississippi. But even for these purposes, there was no justice in scouring the whole continent of North America to obtain money for the benefit of Louisiana, by blackmailing other States and foreign countries, which could find plenty of use at home for their spare cash.

This lottery has been expelled from Louisiana. In spite of all the influences brought to elect a Legislature which would renew the charter honestly prevailed and it was refused. Now the company has ostensibly removed its head-quarters to Honduras to be beyond the reach of United States law. It cannot any more use the mails for the furtherance of its purposes, but it continues its business by ingenious methods of evasion, and through the express companies, still levying blackmail throughout the land. Its operations are much crippled by the laws which make them illegal, but they are still continued on a large scale. A Monte Carlo has been established in Honduras in connection with it, and it is intended also to run a line of palatial steamers between Port Tampa City, Florida, and Puerto Cortez, Honduras, to bring customers to the Monte Carlo and the lottery. At Fort Tampa City a large printing establishment has been erected under the name of the Graham Printing Company, which is the centre for the advertising of the lottery, the printing of its tickets, and the distribution of lottery literature over the States.

Public opinion is decidedly against the lottery, and it is probable that more stringent laws than ever will be passed by Congress to restrict its operations; but there is still a sufficiently extensive constituency of infatuated gamblers who are willing to be duped into the snare. To warn these against it, His Eminence Cardinal Gibbons has written a strong letter denouncing its iniquity, and offering to co-operate with any movement to impede its workings. He expresses his hope that laws may be passed prohibiting the transmission of lottery tickets or prizes even through the express companies of the United States. He adds:

"I am profoundly impressed with the bad results that have been produced, at least indirectly, by the Louisiana Lottery in the homes and families which could not at all afford to spare the money required to be risked in the hope—often vain than grounded—of obtaining a prize. I know that the passion for chances in its rewards has led to the commission of vice for the means of gratifying it; and I had hoped that the danger of such and worse or continued evil was removed. I sincerely trust that the good men who are now engaged in the attempt to thwart the last and recent move on the part of the lottery company will succeed and have the satisfaction of knowing the best judgment of the people is with them—a judgment which the people's representatives will crystallize in laws that will be executed."

MR. DALTON MCCARTHY'S NORTHWEST BILL.

Once more Mr. Dalton McCarthy has introduced into Parliament a Bill embodying his views as to the rights of the French-speaking Catholics of the North-West. The Bill which he moved in Parliament on Tuesday the 20th inst., as he explained its purpose, is intended to give to the North-West Territories the power to deal with the subject of education untrammelled and uncontrolled, and also to repeal the remainder of the clause in the Act known as the dual language clause which was left in the Act by the compromise which was arranged after the discussion in the house in 1891.

Previously to 1891 it was provided under the North-Western Territories Act that either English or French might be used in the debates of the Legislative Assembly and in proceedings before the courts, and that both languages should be used in the publication of the proceedings of the Assembly and of the laws.

The compromise of 1891 was adopted by the Government as a measure whereby the ill-feeling might be avoided which Mr. McCarthy's proposition then introduced was calculated to produce. By it provision was made that "after the next general election of the Legislature such assembly may by ordinance or otherwise regulate its proceedings and the manner of recording and publishing the same." It was thus left for the Legislature itself to decide whether its proceedings shall be conducted or published in one or both languages.

The text of Mr. McCarthy's bill has