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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Feast of the Assumption. " A NIGHT-PRAYER." Dark ! Dark ! Dark ! The sun is set : the day is dead, Thy Feast has fled : My eyes are wet with tears unshed : I bow my head : Where the star-fringed shadows softly sway I bend my knee. And, like a homesick child, I pray, Mary, to thee.

Dark ! Dark ! Dark ! Dark ! Dark ! Dark ! And, all the day-since white-robed priest In farthest East, In dawn's first ray-began the Feast, I-I the least-Thy least, and last and lowest child, I called on thee ! Virgin ! did'st hear ? my words were wild ; Did'st think of me ?

Dark ! Dark ! Dark ! Alas ! and no! The angels bright, With wings as white As a dream of snow in love and light, Flashed on thy sight ; They shone like stars around thee! Queen I knelt afar— A shadow only dims the scene Where shines a star !

Dark ! Dark ! Dark ! Dark (Dark) Dark ; And all day long, beyond the sky, Sweet, pure and high, The angels' song swept sounding by Triumphantly ; And when such music filled thy ear, Rose round thy throne, How could I hope that thou would st hear My far, faint moan?

Dark ! Dark ! Dark ! And all day long, where altars stand, Or poor or grand, A countiess throng from every land, With litted hand, Winged hymns to thee from sorrow's vale In glad acclaim, How could'st thou hear my lone lips wail Thy sweet, pure name ? Dark ! Dark ! Dark ! Dark ! Dark ! Dark ! Alas ! and no ! Thon did'st not hear Nor bend thy ear, To prayer of woe as mine so drear ; For hearts more dear Hid me from hearing and from sight Hid me from hearing the feast day ; Wilt hear me, Mother, if in its night, I kneel and pray ?

Dark ! Dark ! Dark ! The sun is set, the day is dead ; Thy Feast hath flad ; My eyes are wet with the tears I shed ; I bow my head ; Angels and altars huiled thee Queen All day ; ah ! be To-night what thon hast ever been— A Mother to me !

Dark ! Dark ! Dark ! Dark ! Dark ! Dark ! Thy queenly crown in angels' sight Is fair and bright ; Ah ! lay it down ; for, oh ! to night Its jewelled light Shines not as the tender love light shines, O Mary ! mild, In the mother's eyes, whose pure heart ping In the mother's eyes, whose pure heart pines For poor, lost child !

Dark ! Dark ! Dark ! Sceptre in hand, thou dost hold sway Fore'er and aye In angel land ; but, fair Queen ! pray Lay it away. Let thy sceptre wave in the realms above Where angels are ; But, Mother ! fold in thine arms of love Thy child afar !

Dark ! Dark ! Dark ! Mary ! I cail ! Wilt hear the prayer My poor lips dare ? Yea ! be to all a Queen most fair, Crown, sceptre, bear ! Bat look on ma with a mother's eyes From heaven's bliss : And waft to me from the starry skies A Mother's kies ! Dark ! Dark ! Dark !

A Mother's kuss ! Dark ! Dark ! Dark ! The sun is set—the day is dead ; Her Feast has ided ; Can she forget the sweet blood shed, The last words said That evening—' Woman ! behold thy Son !'' Oh ! priceless right, Of all His children ! The last, least one Is heard to night. —FATHER RYAN. .

ion ; but we are surprised at the citizens, who, by their unwavering adhostility of certain so called Christians. herence to the cause of Christian edu-Why should they oppose Christian cation, and by their generosity in susschools? They believe, as Catholics taining it, show the difference between do, in the inspiration of the Bible, in true Christianity and its counterfeit. the divine origin of the Ten Command ments, in the divinity of Christ, in the their country and wish to preserve the necessity of Christian faith and morality for the salvation of mankind, as souls of their children, they bear the well as for the temporal happiness of the individual and of the family. dition of Catholics in this respect in They know also that national prosperity and stability depend on respect for dental majority of a republic may be the laws, for the rights of persons and as unjust and as despotic as a Czar or property and for the sanctity of oaths. If there be a general contempt of the laws of the land anarchy must follow. If there be no respect for individual rights, the worst forms of socialism and communism will ensue ; if there be a general disregard for the sanctity of an oath, universal distrust and perjury will entail the destruction of commerce and trade and the impossibility of obtaining justice in the courts of law. But without God and religion how can there be any obligation or sanction to law, to right, or to an oath? God is the sole source of this obligation, and religion its greatest sanction. How can any Christian, therefore, believe this as every Christian must-and not favor the inculcation of Christian principles? How can any Christian patriots insist, as so many pretended patriots do, in putting God into the Constitution of the State while putting Him out of the school? Or how can any Christian hold the extraordinary opinion preached even by Christian clergy-

men, that religious teaching is neces sary in the college and university, but but useless to the poor - necessary for the classes, but unnecessary for the masses !

" These Christians know that what ever tends to check or diminish crime is a safeguard of the family and the State. They know that no one who believes the doctrines and practices the precepts of Christianity can be a criminal; that crime among Christians is an anomaly, an abuse of free will-the sad result of human passions rebelling against the law, and that the teaching and the influence of the Church are opposed to every species of crime Why, then, deprive the growing generation of the restraining and elevat ing influence of religion at the mos susceptible period of their lives?

CASES IN POINT. " A few years ago the director general of the prisons of France said 'that the progress of crime was in direct proportion with that of irreligious education.' Ravachol, who a few months ago made Paris tremble with dynamite outrages, when asked by the judge who tried him if he believed in God, answered : 'If I believed in Him do you think I would do what I have Vaillant, who lately threw the bomb into the halls of the Legislative Assembly of France, refused the services of religion before his execution. Henry, who killed the inmates of the Cafe Terminus, declared that he repudiated the principle of authority as an old remnant of faith in a Supreme Being,' and added, 'I recognize only one tribunal — my conscience.' Cas-erio, the murderer of Carnot, and Lega, the would-be murderer of Crispi, became anarchists and assassins after throwing away their Christian faith. In these and in all other cases the crimes of Infidels are the logical consequence of their Infidelity, while the crimes committed by Christians are contrary to their convictions. "The position, therefore, of any Christian who opposes the Christian school is inexplicable. To oppose it on the ground of patriotism betrays ignorance of Christian teaching and of The greatest patriots, the history. best soldiers and sailors that ever lived were trained in Christian schools. In them they learned the sacred character In them they were taught of duty. that if false to their country they were to join in the Infidel chorus. Says Mgr. Satolli, the false to God. illustrious and learned delegate of our Holy Father, Leo XIII. : 'Religion indeed is precisely the best and surest basis of every civic virtue. Therefore our youth learn precisely in the Chrisschools that conversatio bona. tian ociety. those virtues which are the ornaments of every good citizen. The reproach that our Catholic schools are detrimental to the development of a truly national spirit, or at least do not pro mote it, is simply incomprehensible and can only be ascribed to complete ame with the Christian. or prejudice against the gnorance salutary influence which religion ex-Greeks. ercises in every sphere of social life. Such a reproach would be doubly unintelligible when coming from a Catholic.

faith and morals and thus save the the United States proves that the accias unjust and as despotic as a Czar or a Sultan.

"Whatever others may say, you know that your teachers are noble Christians and exemplary citizens. They make the greatest of sacrifices without the hope of honor or emolument. Bound by sacred vows which shut them off from all the ambitions and pleasures of the world, they spend their lives in the arduous labor of the Christian school-room. "When they die no marble or gran

ite monuments mark their lowly graves. But the angels are preparing for them thrones, and they shall live forever with God and His saints. 'The just shall be in everlasting remem-brance.' Psalm iii., v. 7. The memory of these devoted teachers shall be cherished by you also, young gentle-men, and the older you grow the more you will realize the debt of gratitude you owe to them.

" All honor, therefore, to these noble Brothers of the Christian Schouls! They have taught you to be true Christian men-that is, to be pure, honest, truthful-men of principle and of courage. They have equipped you to be leaders and champions in the old Church, that never yields to human respect, to human prejudices or passions, but is always ready to go back to the catacombs, if necessary, rather than compromise a dogma or trim a precept o the doctrine of Christ. Stand bravely by her in the battle of truth against Soldiers of truth, stand by your error. flag and guns, and the final victory will be yours, for the 'truth of the Lord remaineth forever.' Psalm cxvi,.

PROF. HUXLEY.

v. 2.

Editor of the Freeman's Journal:

Dear Sir : In your issue of the 6th inst. you make some remarks on the late Prof. Huxley, which are in the main correct. But let us surely be grateful to him for having awakened in us a greater interest in natural science. Even as late as forty years science. ago the intolerant spirit, which endeavored to crush Galileo, was very rampant among us, and only for Hux ley's trenchant pen it might have suc ceeded in binding us to Darwin's great discoveries. If any of your readers doubt what we say, let them read an article by the Catholic scientist, St. George Mivart, entitled, "Modern Catholics and Scientific Freedom," which appeared a few years ago in the Contemporary Review.

In estimating the value of a man's life-work we must take it altogether and weigh and compare the good and the evil, the error and the truth of his teaching, and strike a balance sheet. Measuring Haxley by this rule we

opposed to it. If the interest said by our corres- a tremendous interest on his benefac-

ondent to have been created by Hux-ey in natural science, was created Wa tist in the true sense of the word. The fully acknowledged at least until object of science is truth, and the object within ten years of his death, but at

be a scientist and becomes a philosophi-cal speculator and a meddler in meta-physics, a domain beyond the natural sciences. Huxley assumes that there is no such thing as spirit and spon-taneity, assumes it without a shadow of science dependent on a successful Edward." demonstration of what he assumes.

demonstration of what he assumes. All nature must be so interpreted as to work to that end. The true scientist takes nature as he finds it, or rather "Worse thing even than this were takes nature as he finds it, or rather thinks it ought to be, to prove his pre

did everthing in their power to prevent its head, was loyal to the Pope.

we suppose, to the theory of evolution. We must remind him that Darwin was not the discoverer of that theory. If he refers to his theory of natural selec If ion, we must remind him that that theory has not been established, and his theory of the origin of life has been rejected, even by Huxley himself.-N. Y. Freeman's Journal.

THE ENGLISH CHURCH NEVER POPE.

A late number of our Protestant Episcopal contemporary the Living Church, has an abstract of an address by the Bishop of Glasgow on "The English Church before Henry VIII." CATHOLICUS. muste conclud that, so far as his influ-ence went, he has done more harm croachments of the Church of Rome." and one of their number came boldly than good to society. He supplied the world with some information in natural Bishop, but the truth of history compels us to assert, positively, that the his most strenuous efforts to rob man-Catholic Church in England never prokind of that which it never has and never can get on without-religiontested against the Pope's supremacy before the Reformation, and, what the supernatural. His popularity may seem more strange to those not among a certain class depends, not familiar with the real facts of the case, much on his discoveries in natura sciences as on his atheistic, material the Catholic Church in England did unscrupulous rulers who would subject not protest against the Pope's supremistic, philosophical speculations. It is acy even at the time of the Reformafor these that he is lauded, and it is not for the Christian to seek something All the documents recently pubtion. good or indifferent that he did, in order lished from the public archives go to Church.-Catholic Review. show that the so-called Reformation Julian the apostate, did some good things ; sa was forced upon the nation by the will of tyrannical princes and their sate-lites, against the wishes and constant did Tom Paine and Voltaire, but owing to the evils they did the Christian is not called upon to magnify the former protest of the Bishops and the mass of It was the lust and greed and minimize the latter, and thus hold the people. up bad examples for the admiration of of the beast Henry VIII. who cared for neither God, man nor the devil, and Banedict Arnold was a brave who was bent upon the gratification man, and did some good work, but the patriot finds brave and true men of his inordinate passion, cost what it might, that first caused the rejection of nough in the history of his country the Pope's supremacy and led to all for his admiration without emphasiz the untold evils of error, heresy and schism which followed that reckless, ing the bravery of a traitor. It is the He has dastardly and tyrannical act. There enough to praise and admire without had, indeed, been conflicts with the ourning incense to gift bearing Papacy in England before the Reform-Modern pantheism, under the form ation, but it was men of similar characof atheism and materialism, has en-They protested not against the deavored to appropriate science to its about. spiritual authority of the Pope, which cheese own especial use, and to make it the handmaid of infidel propagandism. To this end it has labored to place Christianity in a false light, as antagonistic to science. No one did more of this devil's work than Huxley, and ment of Bishops, for their own selfish Among the instances which the in their nocturnal orgies and that they all that he has done in the natural purposes. sciences should not blind us to the fact. Bishop of Glasgow cities in confirma-Here is his view of the purpose of the Conqueror, who refused to do believe just as absurd calumnies fealty for his kingdom when demanded against Catholics and the Catholic tion of his position is that of William "The progress of science means the extension of the province of what we call matter and causation, and the conof him by Gregory VII. This famous monarch is not a very favorable in Such p comitant gradual banishment from all troyer, is its idol. URPRISING HOSTILITY OF SO-CALLED CHRISTIANS. "We are not astonished, therefore, in appropriation. They represent the stance of science, and in this sense, in a prototype of Henry in a prototype of Henry in a prototype of Henry in the stance for the Bishop's purpose, though they are, in they is the index of the flag and an appropriation. They call spirit and spontaneity." "We are not astonished, therefore, in appropriation. They represent the province of science, and in this sense, in the was a cruel tyrant who, in the was a cruel tyrant who, in the sense is a sign of either in the sense."

at infidel hatred of Christian educa- convictions of ten millions of our best it is needless, to say that Christianity the commencement of his reign, be- torpar or imbecility. If one puts sense it is needless, to say that Christianity the content of the church, into such heads they ache. is, always has been, and always will be, stowed some favors upon the Church, into such heads they ache. but in the end he was careful to affect But as they are open to good impres

> pondent to have been created by Hux-ley in natural science, was created with a view of banishing from the regions of human thought, what we call spirit and spontanelity we, as Christians, owe no gratitude to him. The quotation we give above from Huxley proves that he was not a scien-duction of the and the authority of Rome had been Huxley proves that he word. The if ully acknowledged at least until of natural science, that is, physical the same time no king ever did so to help such people in need and distress. Science, is to discover the facts and much to reduce it below the secular A friendly act or a kind word is worth laws of the physical order. When he power, and to make it yield a revenue a bushel of arguments, which these

taneity, assumes it without a shadow any service for his ecclesiastical bene-of proof, and then makes the progress fice but what he paid in the time of

The Protestant historian Gardiner,

tries to find it as it is, and not as he said of him. The king and the head men loved much and over much covetconceived theory. Huxley was first of all an athelst, a materialist, and could they recked not how sinfully it was see nature from no other point of view. gotten if only it came to them." Did Every fact he discovered must tell we not say truly he was an prototype against theism or it was immaterial. of Henry VIII? Yet, in one remark-If he discovered that a jay bird had its able respect he differed from that mon-In the discovered that a jay ord had its able respect he differed from that mon-longest toe behind he must exploit the fact in a way to disprove the cosmogony of Moses. Such was the tendency of his mind. It was just such opinionated scientists is way to disprove the cosmogony peter's pence in his kingdom, which of more modern times. He differed is more that mon-the aid of Chamberlain and his follow-ers, although the latter can be counted on to support the Government on al-of more modern times. He differed is distributed in another im-contrary to general expectation, in the most any question.

as Huxley that gave Galileo all his portant particular. On his death-bed trouble. The professors of the old system saw that if the Copernican system what he had unlawfully seized from advocated by Galileo prevailed, their the Church. The Church of England occupation would be gone, and they in his day, with the great Lanfrance at

its acceptance, even endeavoring to compel an ecclesiastical decision. So was it in the time of his successor, his son William Rufus, who was even his son William Rufus, who was even There was nothing original in Hux- worse than his father, and who, but for ey's materialism or in his philosophy the heroic efforts of that other great of the origin of knowledge. The latter and holy Archbishop, Anselm, would he drew from Descartes, whom, not have anticipated the great Reformation ne drew from Descartes, whon, not have anneipated the great Kelormation understanding, he misrepresented. Ex. (?) of the beast Henry VIII. Unfor-tunately, Ansiem had to contend not only with the monster William but also with a lot of obsequious clergy who destroy the validity of all knowledge. When our correspondent speaks of Darwin's great discoveries, he refers, the Church.

When required by the king to promise on oath never to appeal to Peter, Anselm heroically answered : "You command that, as your security for the future, I promise never again on any account to make appeal in England to Saint Peter or his Viear. say that no such command should by any means come from you who are a Christian. To swear thus would be to PROTESTED AGAINST THE forswear Peter; and there can be no doubt that he who forswears Peter forswears Christ who set Peter as chief over his Church. When then, sire, I shall at your bidding deny Christ then will I not be slow to expi-ate at the judgment of your court the offense I have committed in asking which repeats the assertion, so often leave to go." And when, at the Coun-made by English and American Epis-cil of Rockingham, the obsequious copalians, that "The Church of Eng-Bishops showed a disposition to yield land had a previous history of many centuries before the Reformation, and during that previous history she had Now, it may not seem a gracious thing forward, knelt to the Archbishop and in us to flatly contradict a gentleman assured him of the loyalty of the laity who enjoys the distinction of being a of England to him and to the Church. which the tyranny of their king was striving to keep in bondage.

sions and to bad equally, Catholics may do them some service, not by reasonin to their persecutors. Let Catholics be friendly and neighborly and prompt people cannot understand. As they will read a good book quite as readily as a bad one, we should give them occassionally a Catholic work. This should be chosen not for its controver sial but for its devotional force. we should invite them to attend our service, which never fails to make an impression upon even the most preudiced and skeptical minds .- Catholic Times.

THE OUTLOOK FOR IRELAND.

The Parliamentary election returns are nearly all in, and show a Tory majority of 80, or, with the Unionist members, of 150. Lord Salisbury has a clear working majority, even without the aid of Chamberlain and his follow-

and in spite of sore dissension in the ranks, the Irish Nationalists have not lost numerically in the struggle. The Parnellities have won two or three seats, but the Tory Unionist alliance gains nothing substantial thereby ; for, apart from the heat and exaggeration of pre-election speeches, there is neither sense nor patriotism in accusing the followers of Mr. Redmond of being less devoted than their rivals to the cause of Home Rule. They have nothing to gain by offering their needless aid to the Tory majority and there is no just cause for impeach-

ing their loyalty to Ireland. Now is the time for Irishmen of every party to prove their devotion to the com mon cause of all. Let the miserable cry of "faction" be stilled forever. The Irish representatives in the House of Commons are a factor not to be ignored by Tory or Liberal, no matter how powerful either party may be for the ime.

We Irish-Americans are credited with being experts in the science of politics, whereas we are only apt pupils. But we have learned, if we have learned nothing else, how to look at public matters and public men dispassionately, and to subordinate per-sonal prejudice to public or party Moreover, we have, in com welfare. mon with all Americans, got over the habit of calling names-partly, but not wholly. There are still, in this country, partisans who would solve a grave and abstruse economic problem by calling their adversaries "gold-bugs," or "silver lunatics," but, for the most part, we fely upon batter arguments. On the other hand, we may justly

lay claim to a loftier standard of discussion than that which prevails in England, and not, we are glad to note,

A BRILLIANT ARGUMENT.

Rev. Dr. Brann's Admirable Address on the Christian School.

The following admirably pointed and brilliant address was delivered by Rev. Dr. Brann, rector of St. Agnes Church, New York, in the Brooklyn Academy of Music on June 25. The occasion was the annual commence ment of St. Francis' College. Dr Brann's words addressed to the gradu ates are worthy the attention of every intelligent person. The able speaker's argument places the friends of Christian education in an impregnable position-a position which the wily infidel will find it impossible to success fully assail. Rev. Dr. Brann said :

Young Gentlemen : You stand here the product of a system that is assailed by the enemies of bitterly Christianity throughout the world. You are the graduates of a Christian school. Upon that school infidelity, whether it be the result of education of of apostasy, in the press, from the ros trum, from the professor's chair, in the halls of legislation and even from the pulpit, wages unremitting and unjus-tifiable warfare. Fear and impotency, it is true, limit modern infidel hatred. But it goes as far as it can with im-It has the cunning and cow punity. It has the cunning and cow-ardice as well as the malice of Julian, the apostate (I.), who was afraid to put the Christians of his time to death, but nevertheless excluded them from all civil and military offices and forbade them to teach in the Public schools or to establish schools of their own. Denying the divinity of Christ, infidel with a hatred so superhumanly itv. malicious as to be a proof of the exist ence of a personal devil, still strives, as it has striven since the crucifixion, to destroy Christ and whatever tends to promote or propagate His doctrines. Infidelity never builds up. Its purpose is to ruin, and Apollyon, the destrover, is its idol.

SURPRISING HOSTILITY OF SO-CALLED

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A DESPICABLE LIE.

" Of all the lies born in hell and pro pagated by the devil, the most infamous in its purpose, the most cowardly the most shameless in in its origin, the face of history, is that lie which charges treason on the Christian school and lack of patriotism in its pupils !

"How despicable a lie it is, young gentlemen, you know ; for you know the patriotism of your Church and of your Christian teachers. They do not

science :

This is a fair sample of the opposition in England against the supremacy of the Pope. It is the opposition of wicked princes, of selfish, ambitious the Church and become spiritual as well as temporal rulers while the mass of the people remained faithful to the

DERELICTS

One of the greatest perils of the sea is an abandoned vessel floating at the mercy of the wind and the waves. a menace to navigation. It defies

the lookout of captain and pilot. No body knows where it will drift next. The derelict vessel is a type of a large class of minds which drift help-

lessly upon a sea of religious speculation. At least half the unbelievers in religion are of this character. They They are have no mind of their own. the victims of the last glib tongue or the last plausible book. A mounteter to the Bluff Hall that brought them bank like Ingersoll can make them believe that the moon is made of green

Church history records that the they really feared, but they sought to get possession of the temporalities of pagan philosophers made the Roman the Church and to have a hand in its government, especially the appoint-were wizards and enchanters, who, at that they ate roasted young children

> worshiped an ass' head for God. How many persons in this country

Such people are to be pitied more than blamed. They are, in fact,

Ireland. We do not pelt our candi dates with mud or rocks if their prin ciples do not happen to please us. In Ireland they do not employ any missiles more injurious than nicknames; but even those are illogical and offens which it is claimed has always existed ive, and have never yet converted anybody.

Ireland will have a full representation in the next Parliament, and it rests with her representatives to see that her rights shall not be ignored. A Parliamentary majority is a great power, but it is not omnipotent, so long as the world knows that a minority exists and represents a national idea

and aspiration. Irishmen, unite. Let the dead past be dead. The sentiment of the world is with the right, and right cannot fail if those who stand for it only stand together.-Boston Pilot.

Modernism.

"There has been," says the New York Sun, "in all Protestant Churches a tendency to make up in an increase in Christian works for a declining faith in their special dogmas or theology. For "Christian" read "philanthropic," or "benevolent," and the statement will be true. This is precisely what thinking men among Protestants who still believe in the supernatural life are protesting against—this turning of

religion into social clubs and schemes of purely natural benevolence. The W. B. Hale, an Episcopal minis-Rev. ter, has pointed out the alarming exwhich this is being done in tent to New England. Social intercourse and philanthropic work are, of course, good; but they are not Christianity. An unregenerate Pagan might readily join in much of the Church work of the sects nowadays without any change of status ; and many so-called Christians would consider it horribly " narrow minded " to assert that such a man could not at his death go straight to