

The Catholic Record.

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

VOLUME XXI.

LONDON, ONTARIO, SATURDAY, MAY 20, 1899.

NO. 1,074.

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London, Saturday, May 20, 1899.

"AMERICANISM."

"There is rumour of another American Cardinal. What is the matter with Michael Corrigan? He's all right?"—Catholic Columbian.

A little too flippant, esteemed brother of the Columbian. We are perhaps old-fashioned and unaccustomed to your new ways, but we like to see our prelates given their full title. Call him "Archbishop" next time you refer to him: It sounds better and is more edifying.

HIGH SCHOOL "EDUCATION."

The Editor of the Casket has declared war, and a war for Humanity, against over-pressure in High School education. We wish him every success. He is fighting against a plain and evident evil—against a galley slavery to which hundreds of boys and girls are subjected by educational autocrats. Any system with a multiplicity of textbooks may cram a boy and girl with an assortment of undigested scraps of learning, but it "cannot bring the mind into form or give it the control of the faculties or develop firmness of grasp."

"CULTURE."

No one watching the trend of the world can help admitting that its aim seems to be to do away with all sound philosophy. Experimentalism has given us many facts; and forthwith we are encouraged to cackle over our superiority to past ages and to assume that we have reached the uttermost bounds of culture. But we should bear in mind that philosophy seeking behind phenomena and fact their ultimate cause and principles can alone give us true knowledge, and that, furthermore, such a philosophy is not to be found in the piebald eclectic systems so much in vogue.

DRUNKENNESS ON THE INCREASE.

The Anglican Bishop Tuguel, writing from West Africa, complains that enormous quantities of gin, rum, etc., continue to pour into British West Africa through Lagos, etc., and that drunkenness is on the increase amongst the natives and Europeans.

Labouchere, commenting on the letter, says that it is rather difficult to see how a savage will eschew liquor on moral grounds when he sees the civilized persons who come to trade with him guzzling liquor from morning to night and dying of the effects.

CATHOLICITY STEADILY GROWING.

The Governor of the State of New Hampshire draws a rather sombre picture of the decline of religion, especially in the rural communities of his State: "There are towns where no church bell sends its solemn call from January to January; there are villages where children grow to manhood unchristened; there are communities where marriages are solemnized only by justices of the peace."

Catholicity, however, grows steadily, and it is the only barrier to the rushing waves of indifference. Reading the statement of the governor we bethought ourselves of the words: "If anyone abide not in Me, he shall be cast forth as a branch, and shall wither, and they shall gather him up and cast him into the fire, and he burneth."

THE SUNDAY NEWSPAPER.

One of our contemporaries at least bemoans that the English do not favor the Sunday newspaper, and cites it as a sign of their inferiority to Americans. Rather novel proof of superiority that enormous mass of twaddle, scandal and sporting news that is sent into the houses of the metropolis for the passing of the Sunday! We are of the opinion that the Sunday newspaper is one of the things that contributes to the desecration of the Sunday, and we hope that we shall never see one published in Canada.

But why cannot our cousins be consistent? They were unanimous in denouncing "yellow literature" during the war for Humanity; and now the amorality is forgotten and the big blanket sheets of New York are proudly exhibited as indisputable proofs of

their progress and civilization. In one of the recent editions of a Sunday newspaper there was a blasphemous article by Ingersoll, that was an insult to every Christian in the country. Thus to see any paper that opens up its columns to the ridicule of doctrines that are held as sacred by millions of Americans, receiving the commendation of a respectable journal, passes our comprehension.

THE CHURCH AND DIVORCE.

It is a source of legitimate pride to every Catholic to know that a decree annulling Christian consummated marriage has never come forth from the Vatican. Divorce, which affords the widest margin to lust and legalizes adultery, has been denounced by her as the invention of hell.

She has done and is still doing sentinel duty over the integrity of the marriage bond. In stress and storm, heedless of threats and undaunted by persecution, she has never ceased to proclaim the God-given rights of the wife and mother. And going back, and beholding in the annals of time the records of her many conflicts, we cannot but be thrilled by her indomitable courage, and be thankful that she exists to day with the same old abhorrence to divorce and immorality.

"If," says Hurter, "Christianity was not reduced to a vain formula like the religion of the Hindus, or relegated to one corner of the globe like a common sect, or sunk altogether in the mire of Oriental voluptuousness, it was entirely owing to the vigilance and constant efforts of the Popes."

And to-day, when divorce is common in circles which are held up for admiration, when it evokes no word of protest from those even who know that it is drying up the stream of national vitality, sensible men look around for a remedy. Where? Human laws and man-made creeds cannot bridle human lust. But history repeats itself. We remember that storm of the long ago; we see the little boat tossed hither and thither by the hissing water, and the blanched faces of the apostles; and we hear the cry for help and the words that stilled the wind and the sea. Society to day, outside the Catholic Church, is tossing on the waves of corruption. The shadow of the divorce-court lies athwart every threshold. Your honesty and natural virtue are no tonic for lechery. It is only the Catholic Church, with its sources of purity with its authority to teach and to guide, that can help the world. She alone speaks with the voice of Him who calmed the storm.

THE SENSATIONAL PREACHER.

Dr. Parker, minister of the City Temple, of London, holds the world's record for sensational preaching. He has eclipsed all previous performances in this line, even those of Madison Peters of New York. Some reverend gentlemen work up a sensation with the aid of an "ex-priest" or an "ex nun" who tell strange and weird stories of "Romish" iniquities; but the doctor depends only on his magnetic personality and knowledge of the strength and beauty of the English language. He does not like to see the Prince of Wales on a race track. That exalted personage will be very sorry to learn that his very unseemly conduct has pained the clergyman, and he may possibly amend his ways and receive in due time a certificate of character from the City Temple. He does not like the Sultan—and said so in the language of a street Arab. And this from a gentleman who plays the role of a teacher of Christianity!

Still when we remember that the Bible has ceased to be an object of attention that four hundred Methodist ministers proclaimed publicly at New York City that the Bible has no right to be looked upon as a divine revelation—that prominent divines seek inspiration for Sunday discourses in novels, we do not wonder that something spicy needs to be dished up for the fastidious appetites of the crowds that seek amusement. And the Doctor can supply it. He is the greatest vaudeville artist on the religious stage, a "lightening change man" who can down the Sultan one Sunday and let loose the floods of his variegated eloquence against Rome on the following one. And it all goes under the caption of up-to-date Christianity.

We are inclined to think that the

sensational preacher is not high in honor with some of our separated brethren, who believe that dignity of utterance, and discussion of questions not stained with the dirt of the world, are eminently befitting the pulpit; but they are old-fashioned and few in comparison with the many who want poetry, politics and rhetorical fireworks. The minister must yield to their wishes. He may have an ideal—but bread and butter must be found, and, besides, prophets willing to be stoned by a perverse generation are rare curiosities. He must be ever on the alert for new schemes of attraction and so become in time a mere ecclesiastical mountebank, who, if in politics, would be given the mission of election heeler in some obscure backwoods district.

Our remarks are intended for the sensationalist, and not for those who write essays on morality in general and philosophical disquisitions.

NOTES BY THE WAY.

Our separated brethren are very scrupulous in some respects. Some time ago they protested indignantly, and justly, against certain dramas which were not calculated to give either edification or instruction. Their efforts were praiseworthy, and we were delighted to give them our support and encouragement. But whilst they believe in banning some things which are a menace to our growing civilization, they are lamentably compassionate towards others which are just as dangerous.

Why do they not constrain their pulpits and newspapers to be fair and just in their presentation of Catholic doctrine? A cause that is worthy of any man's allegiance should stand on its merits.

Sometime ago we noticed in one of their leading organs an address on the Reformation, spoken by a gentleman with some letters after his name. It was the same old address that was so popular in former times when people did their thinking by proxy and paid for it.

We might say a good deal more about it, but it would be a waste of energy and adjectives. Now the good people who were eloquent in their denunciation of the debauching of their youth by salacious dramas had never a word to offer against that travesty of truth. Perhaps its age and debilitated appearance made them unduly merciful; and perhaps they did not know better. Ignorance, however, is not a justifiable excuse, especially from those who boast of their freedom in matters ecclesiastical and plume themselves on their superior enlightenment.

But why not read a book on Catholic doctrine before pronouncing sentence? Why not in all fairness give a Catholic a chance to put his case, instead of being led by the nose by some preachers who, like the Bourbons, learn nothing and forget nothing.

"OUR BOYS."

We have often noticed that the individuals who are clamoring for union amongst Catholics do very little to effect it. Take a case in point. They look askance at existing organizations and societies, because, forsooth, there are no names of the wealthy and fashionable on the membership roll.

But they do give advice and criticism, and little else. Every little while when they have a philanthropic fit they sit themselves down to draw up some ingenious scheme for the uplifting of the Catholic. They hold meetings—a very innocent and harmless pastime—and elaborate a constitution and by-laws which are forgotten in the hot weather. When they do start on their onward and upward way they hope they will publish a bulletin, imparting much and valuable information for the benefit of their less favored co-religionists. In a free country we can do anything not prohibited by the law and Board of Health.

But we should like to ask the gentlemen who are consumed with zeal and have such a due appreciation of our shortcomings, why they do not assist the societies which already exist.

Why don't they help the boys' societies? Have they ever thought of the numbers of our boys who are lost to the Church because in the hour of peril and temptation there was no voice to whis-

per counsel and no hand to guide? That bitter cry of Frederick Lucas is applicable to some extent to us: "How are we calling down the blessing of God on this country to convert it, when we allow the wholesale perversion of our boys?" Why don't they mingle with the young men who have not had the advantages of a liberal education, and who have at an early age been flung into the fierce struggle for existence.

You will hear betimes that they are "rough." Being "rough" on the outside is, according to the social code, a heinous offence. Many of our young men have not the Chesterfieldian air cultivated with more or less success by the well-groomed gentlemen with immaculate shirt fronts, but their asperity of manner, etc., would melt and disappear under the rays of superior refinement. They have generally something better than society varnish to recommend them: they have good strong bodies, and have deep-planted in their undeveloped souls a love for the very little things of life. It may be that one of them swerves from the path of rectitude, and all the wisecracks say: "I told you so!" They do it publicly, because they have not the worldly wisdom to cover up their tracks. They have no ambition. We admit that they have not the resolve and steadfastness that ensure permanent success. But are we going to uproot their indifference and negligence by windy harangues? We don't think so. What we want is the presence of educated Catholics in our societies and organizations. Let them step over the caste line, and manifest by their interest and encouragement their willingness to promote anything that makes for our interest and advancement.

TALK WITH A PARSON.

Parson—"You deny men the right of searching and interpreting the Scriptures, forgetful that God commanded the Bereans, who daily studied the Sacred Scriptures. (Acts xvii, 11); and that Paul praised Timothy, who knew the Scriptures from his youth. (I. Tim. iii, 15)"

In the first place God did not command the Bereans to daily study the Scriptures, and we cannot imagine what you were dreaming of when you made so groundless a statement. St. Luke, in the seventeenth chapter of his Acts of the Apostles, tells how St. Paul preached to the Thessalonian Jews in their synagogue and reasoned with them out of the Scriptures—that is, out of the Old Testament, the only Scriptures the Jews of Thessalonica had. He referred them to the prophecies, with which they were well acquainted, to prove "that Christ must needs have suffered, and risen again from the dead, and that this Jesus whom I preach to you is the Christ." (Verse 3.) Some believed, while others did not, though the same Scriptures were quoted to them by St. Paul. These who did not believe, "moved with envy, took unto them certain lewd fellows of the baser sort and gathered a company, and set all the city into an uproar" (verse 5) against St. Paul and Silas. In other words, they incited a mob against them, and they escaped from the town in the night and went to Berea.

When St. Paul came to Berea he went into the synagogue and preached to the Jews there as he had preached to those of Thessalonica, quoting the Old Testament prophecies concerning the Messiah, the Christ, and announcing to them that those prophecies were fulfilled, and that "this Jesus whom I preach to you is the Christ." (Verse 3.) The Berean Jews, unlike their unorthodox brethren of Thessalonica, listened with attention to the preaching of St. Paul and "received the word with all readiness of mind, and searched the Scriptures daily whether those things were so." (Verse 11) They first received the word from St. Paul, and in the light of that word read the prophecies, and found that in the life and works of Jesus, as told to them by the Apostle, the prophecies were fulfilled. They therefore believed St. Paul when he said: "This Jesus whom I preach to you is the Christ." (Verse 3.) It is not surprising, then, that St. Luke, who tells the story, should call the Berean Jews more noble than those of Thessalonica, who, instead of receiving the word "with all readiness of mind" mobbed the Apostle.

The difference between the Jews of Thessalonica and those of Berea was not that the former did not know and believe the prophecies, for all Jews knew and believed them, and were looking forward to their fulfillment in the expected Messiah. The difference was that the former rejected the preaching of St. Paul and mobbed him, while the latter received him, and "received the word with readiness of mind." The Thessalonians, knowing and believing the prophecies regarding the Christ, denied that they were fulfilled in Jesus, as St. Paul affirmed when he said:

"This Jesus whom I preach is the Christ."

They refused to believe the Apostle's account of the life and works of Jesus. They believed the Christ was to come, and were looking forward to that foretold event, but they refused to believe that He whom St. Paul preached was the Christ. The Bereans, on the other hand, knowing and believing the prophecies as the Thessalonians did, went further and believed St. Paul's preaching, that in Jesus whom he announced the prophecies were fulfilled. And so, believing, they very naturally read the prophecies to find their belief, all ready formed, corroborated. Mark the order of statement in verse 11. It is not said that they searched the Scriptures and then received the word from St. Paul with readiness of mind; but that they received the word with readiness of mind and then searched the Scriptures.

The contrast between the conduct of the Thessalonian and the Berean Jews affords a lesson to our own times. The Thessalonians followed the private judgment theory of interpretation of the Scriptures; they protested against the teaching of St. Paul and failed to see in Christ the fulfilment of the prophecies. They set their private interpretation against the authoritative interpretation of the Apostle. They were the Protestants of their day.

The Bereans followed a different method. They accepted St. Paul's authoritative interpretation and received the word from him in all readiness of mind. They saw in the light of the Apostle's interpretation that the prophecies were fulfilled in Jesus whom Paul preached to them. Had they, like the Thessalonian protestants, preferred their own interpretation to that of the Apostle, they would, like them, have rejected Christ and mobbed His missionary. But they followed the Catholic principle and preferred authority and the Scriptures to private judgment and the Scriptures. It was because of this that St. Luke said: "These (Berean Jews) were more noble than those of Thessalonica."

The conduct of the noble Bereans recalls to mind another event described in Acts viii, 26 to 38. A man of Ethiopia, of great authority under Candace, Queen of the Ethiopians, who had charge over all her treasures, came to Jerusalem to adore. On his return he was sitting in his chariot and reading Isaias the Prophet. And the Spirit said to Philip: "Go near and join thyself to that chariot." And Philip did so, and heard the queen's secretary of the treasury reading the prophet Isaias. He said to him: "Thinkest thou that thou understandest what thou readest?"

And the secretary answered: "How can I unless some one show me?" He invited Philip to take a seat with him in the chariot, and after reading a passage from Isaias said: "I beseech thee, of whom doth the prophet speak this? Of himself or some other?" And Philip, beginning at that passage, preached to him Jesus. After hearing Philip's explanation he said: "I believe that Jesus Christ is the Son of God." This secretary could make nothing of the text. He knew that his private judgment was not a safe interpreter of Isaias. Like the noble, Catholic Bereans he understood and believed when the Scriptures were explained to him by a teacher having authority. That is the way the Catholic does to-day.

Thessalonian Pharisee, been in the Ethiopian treasurer's place, and been asked by Philip: "Thinkest thou that thou understandest what thou readest?" you would have answered: "Of course I do; it is very simple." And then you would have set to work and given Philip the full benefit of your private judgment, just as you are giving it to Father Nugent. You would have told Philip all about it, from A to Z. And Philip would have discovered in a very short time that there was no use for him to try to teach you anything, and that the Spirit who sent him sent him to the wrong chariot. His opinion of the phenomenon would be interesting. Doubtless, it would be almost as high as Father Nugent's. If Philip had ever compared notes with Paul, and told him his discouraging experience with the man in the chariot, that Apostle would have smiled and said encouragingly: "Don't mind that, Philip; I myself met some people of that kind when I was preaching up at Thessalonica; they mobbed me, and I had to get out of town in the night. Those envious Pharisees, who have the Scriptures at their fingers' ends, quoted them even against the Lord Himself; and, my beloved Philip, you must not think they will treat you any better. They think they understand the Scriptures better than you and I, who have been sent to teach them. Beware of their leaven."—N. Y. Freeman's Journal.

THE WEAPONS OF THE ANTI-CATHOLIC BIGOT.—As far as our experience goes any weapon is good enough for the anti-Catholic bigot to fling at the Church. When he has nothing else at hand he flings dirt, but it never reaches her, and would not soil her purity if it did; it falls back on the head of the bigot, and he fancies that she is soiled because he is himself inexpressibly filthy.—American Herald.

THE COMEDY OF CHRISTIAN SCIENCE.

Mr. W. H. Mallock, whose logic is always as keen as Saladin's sword, writes in The National Review, an article on "The Comedy of Christian Science." He has of course an easy task in dissecting the "self-contradictory nonsense" contained in Science and Health, the text book of the Christian Scientists. His main purpose is to show up the contradictions in the arrant nonsense spawned out of the confused imagination of Mrs. Eddy, its author, and offered by her to the world as a new gospel. To quote Mr. Mallock:

"Is it possible that any educated human being can believe in a woman who, having said, as we have just seen, in one page of her book, that 'the blood, heart, lungs, brain, have nothing to do with life,' exclaims with exultation, as she does five pages farther on, that Christian Science 'changes the secretions, expels humors, relaxes rigid muscles, and even what is called the lost substance of the lungs has been restored by it?'—who in one place denounces the absurdity of thinking that the human spirit can be subject to 'the operations of a nerve,' exclaiming: 'Think of it! The intellectual, the moral, the spiritual—yes, Mind—subjected to non-intelligence'—and in another place declares that 'whisky victimizes the race,' and turns 'men and women into loathsome sets'? Is it possible that even Mrs. Eddy's disciples can regard the reasoning of their revered mother as anything better than the frantic logic of Bedlam?"

"Let us turn to another point. We have already seen how she explains the operation of poison. Arsenic and strychnin kill, she says, not because there is, really any deadly property in themselves, but because the belief that there is on the part of the majority of mankind, has put this property into them. And yet it is one of Mrs. Eddy's main contentions that, though the poisons which men believe in will, because of men's belief in them, kill, the medicines which men believe in are absolutely powerless to cure."

"The truth is that their priestess throughout her book is using terms which she has never defined about subjects which she has never understood, and is thus able to insist alternately on opposite lines of thought because she has grasped the meaning of neither; and it will be found that while imagining herself a philosophical disbeliever in matter she has really all the crude and credulous materialism of a child."

After pointing out Mrs. Eddy's gross absurdities about the human body, Mr. Mallock thus dissects the silly aberrations and contradictions in her treatment of the material universe: "When she applies her own logic to practical life, the only kind of matter which she really thinks of as illusory is the body of man, the contents of the druggists' shops, and also, it appears, of the bakers'. Everything else for her is as real as for a child or a savage. Thus the 'earth's diurnal rotation' is, she informs us, 'one of the everlasting facts'; and more remarkable still, while corn is merely an illusion of Mortal Mind, 'the sweetness of the clover' and 'the breath of the new-mown hay,' which doctors 'profanely' say produce hay fever, are in reality 'nothing less than the actual smile of God.' Let me present her followers with one more jewel from her casket of divine truth. The unreality of the material senses, she is contending, is proved by our everyday experience. Here, she tells us, is an overwhelming example of the fact. When the so-called material eye looks out on a wet day it sees no sign or hint of anything but an eternal downpour. 'But the barometer—that little prophet of storm and sunshine—denying the testimony of the senses, points to fine weather in the midst of moist clouds and drizzling rain.'"

Yet strange to say this mess of lunacy is indulged in by apparently intelligent people. It would not be credible were it not seen that men and women not insane accept, believe in and act under the delusion of Mrs. Eddy's ravings. Nothing could more clearly demonstrate the necessity of an infallible religious authority to guide men and women in the ways of the spiritual life and to preserve them from the dangers of an unplotted course than the spread of Christian Science amongst Protestants.—Church Progress.

LUKEWARM CATHOLICS.

We recently heard a sermon in which the preacher portrayed the lukewarm Catholic as a man who has not even the natural qualities of manliness and courage. He keeps his belief to himself; his Protestant friends never find out that he is a Catholic from anything he may say or do; he drops in, of a Sunday, to be bodily present at a Low Mass, and very often is just in time for the Gospel. He makes a sort of jerky motion for a genuflection, is very careful to place his handkerchief on the kneeling bench, scarcely ever has a prayer book, is always the first to sit down when the proper time comes; in a word, is a mere listless being during Mass. Such Catholics are generally frauds, no matter how you take them.—American Herald.