

The Catholic Record.

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

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London, Saturday, Jan. 18, 1902.

THE GOSPEL HERALD.

The Gospel Herald of Orillia, Ont., wants to know if we are lost or saved. Without venturing to gratify such a commendable curiosity, we must say that the editor of the Herald is decidedly lost—that is, to all sense of truth and decency. There are worse things, we beg to remind him, than music and card playing, and one of them is slander. We may be pardoned for entertaining a doubt as to the doom reserved for those who daily with music and cards, but we can have none as to the punishment mapped out for the calumniator. More might we say, but we think it is misery enough for anyone to be alluded to as an editor who gives a place in his Gospel Herald to the moss-lacked, deplorably out of date charge that Catholics pay to have their sins forgiven. This, as A. Ward would say, is altogether a 2. match. May we suggest to the esteemed editor to take to heart the advice of Josh Billings, "Yung man, set down and keep still—you will have plenty of chances yet to make a phool of yurself before yu die."

FRENCH EVANGELIZATION.

While the Presbyterians over the border are endeavoring to attune the Westminster Confession to the latest melodies of science and evolution, their brethren here are, as we see by their publications, deriving much pleasure from the success of their work amongst French Canadians. The editor of the Westminster makes some delightfully innocuous remarks on the subject. His allusions to the open Bible are, it is true, not very original, but they serve to show that Presbyterian editors are as yet not wholly weaned from the phraseology in use amongst third-rate preachers. But he is full of love, and wants no spirit of proselytism in the movement—for which we tender him our word of gratitude. If the Methodists, however, take a hand in what we may expect to have the sound kitchen and some of the pleasant devices resorted to by these people in other lands. But it is consoling to know that one newspaper man is against methods that have been used in Canada to the disgust of every sensible citizen and that consequently the next time any professional purveyor of ribaldry makes his appearance, he will tilt him hip and thigh.

ANENT FRENCH EVANGELIZATION.

The Westminster publishes articles from ministers engaged in the work. Some of them are, to our mind, humorous, and in a certain sense instructive: for they prove that the ordinary preacher learns no new tricks and continues to label some figment of his imagination as Catholic doctrine. He sees some scenes of Catholic life and worship, and because he cannot understand them, or because they are at variance with his opinions, he goes into several linguistic fits. We respectfully submit that if our good friends purchase a five cent catechism and read it prayerfully they will learn more about us and Christianity in five minutes than one of their seminaries can teach them in five hundred years. But this by the way.

A BROADER AND BETTER KIND OF CLERGYMAN.

It is rather unkind for one writer to say that by embracing Protestantism the French-Canadian will become a broader and better citizen. We did have a suspicion that he was as good as the best. He has certainly contributed his quota to the up-building of the country, and the most glowing and inspiring pages of our history are the ones which record the achievements of French valor and sanctity. But now comes the calporteur with an "open Bible" that he cannot vouch for— with a Confession fluttering in the breeze of hostile opinion, and whose principle articles have no hold on the advanced Presbyterian, to essay the task of transmuting French-Canadian method into something broader and better; just how he is going to do it we are not informed. A trade secret we suppose.

We have, we confess, met French-Canadians who have parted from "Romanism" as completely as our friends would desire, but we cannot say they are any broader or better for it. Some are in the desert

land of infidelity, whilst others who have lost both faith and reason remind us of what Dean Swift is reported to have said: Whenever the Pope cleans up his garden, he always throws his ill-smelling weeds over our wall.

LIKES SHADE TREES.

The same preacher tells us that Protestantism and ignorance do not go together. He is an adept in the art of handing bouquets to himself. He may possibly be surprised to know that, according to Hallam, the Reformation appealed to the ignorant, and that the present day writers who crusade against Christianity regard the sects as inconsequential factors in retarding their progress.

Farther on, our worthy friend, to prove, we suppose, that "Protestantism and ignorance do not go together," disburdens himself of the following incoherent remarks:

"It is an easy matter to single out a French Protestant home in the country. It is more comfortable, The house is better built. It is surrounded with shade-trees. The inmates of it have a refinement," etc.

The writer must be an agricultural expert, beauty doctor and evangelist combined. Comfortable homes—think of it!—and shade trees and refinement! What holy people they must be! But what worries us is to know what he would say of French Protestants who have stone mansions and a few blocks of stock. They would be entitled to a halo and a refinement too exquisite to be qualified by any adjectives we have at our disposal. We hope the writer has also a good house and some shade trees. Dignity he has, we are sure. May we suggest to him when he goes afield again to keep an observing eye on the silverware, etc., owned by French Protestants. Statistics are valuable.

THIS ONE IS OFFENDED.

Another of the writers is rather put out because French-Canadians are taught that Luther, etc., were men of low morals. This preacher is a humorist, and very charitable towards the Reformer who designated Calvinists as Turks and Mamelukes. Not wishing to say anything harsh about dead men, we content ourselves with what a boy concluded a delineation of Henry VIII's character: Poor chap, he wrote, I suppose he had some good points, but they are not given in my history. And if Dr. Littledale called the Reformers "utterly unredemmed villains," and Hallam, a Protestant historian, characterized Luther as a man not only of indecent but gross filthiness, why should he blame the poor French-Canadians for less forcible language.

The last gentleman who does copy in the topic is a hypocondriac and cryptic in utterance. He is, he tells us, so situated as to see "the wave of religious indifference, infidelity, anarchism and immorality which will soon sweep over Quebec." Very black outlook indeed! We hope the wave will not damage the shade trees. We envy him his eagle eye, and hope that his outbreak is due to pioussness and not biliousness.

THE PREACHER AND THE FILIPINO.

A special correspondent to the Catholic Mirror wishes to remove the impression that the United States authorities are showering benefits upon the Philippines. He states that the Filipinos are obliged to pay out of their own pockets for teachers whom they do not want, and that the whole system of education now being introduced into the islands is an atrocious sham at variance with the genius of the people, and calculated to do infinite harm.

Judging from this the "new found peoples" of Uncle Sam must be experiencing all the delights of benevolent assimilation. They have the saloon and other things—a discredited school system and a lot of "got there school masts" so far as matrimony is concerned. They may possibly be given a library in the near future, and then we fail to see why they should not pose as a highly civilized nation. They have, it is true, a few libraries of their own—very decent ones, we are told—but not to be compared, of course, to those which dot the plains of the United States. You can look up the adjectives for yourself in the daily prints. They have had also ministerial tourists to lampoon and to slander them, and they have still in their midst preachers of every shade of opinion. Some of these superintend the schools for a trifle and others are hard at work perverting the Filipinos. Many thousands have up to date been housed

in Protestant tents, that is, if we rely on missionary statistics. And the chief weapon, report has it, against "Romanism" is the bible—that has been shown of its dignity and been kicked, and by none more industriously than the same preachers who are supposed to guard and expound it, along the highway of rationalism. But the natives, many of whom are better educated and more in touch with genuine civilization, than wandering evangelists, will not give much heed to the propaganda of the issue. Some of the mentally and morally unbalanced and those who hanker after the offerings of superism may be counted among the perverses, at the great majority will continue to have their Bible interpreted by the Church that speaks with the voice of Him Who is the author of the Bible.

CONTINENTAL MASONRY.

Writing in the Fortnightly Review Mr. Richard Davey gives a few facts about the individuals who have been instrumental in expelling the religions from France. The men behind the Law of Associations are masons of the continental type, that is, a band of miscreants who have all Voltaire's diabolical hatred for Christianity. They not only war against the religions, but they also insist that everyone employed by the Government must be as pagan as themselves. Here is a case in point, as quoted by the London Catholic Times:

At Limoges the Mayor, a very advanced Freethinker, has lately taken upon himself to institute a house to house visitation among the schoolmasters and mistresses employed in the State schools. His object being the discovery of prayer books, Bibles, rosaries or other articles of devotion. Three young ladies were guilty of the heinous offense of possessing them, and were suspended until orders were received from headquarters allowing them to resume their duties. Literally hundreds of postmen and other small officials have been dismissed for sending their children to the free schools, or Catholic schools and for occasionally attending Divine service themselves.

"Much that follows in Mr. Davey's article is of a character so blasphemous that we do not soil our pages with it; but intelligent Catholics who wish to understand the foul machinations of Masonry may with advantage peruse it for themselves. And these are the men who have initiated the law of associations, under which the religious have been expelled from their homes! . . . Whatever be the real cause of the French Church's troubles, they are sad, serious even. Distant observers may regret, be alarmed; but only the legitimate authorities on the spot must decide what course is best to adopt to stay the progress of the evil. The Bishops' dilemma is the Masons' opportunity, and with few so blasphemously atheistical and anti-Christian as Mr. Davey shows them to be, the Bishops and priests of France may claim the consideration and the prayerful sympathy and support of their co-religionists in freer or less Catholic lands."

BLESSINGS OF PERSECUTION.

By the prayers of the Catholic world the new century was consecrated to Christ. Such was the intention of the Apostleship of Prayer a year ago. Upon that purpose rested the blessing of the great father of Christendom, Leo XIII. All will readily recall the special marks of devotion indulged in at that time. Likewise are all mindful of the great rejoicing with which it was ushered in.

To-day at the close of its first year, the League of the Sacred Heart is "The Blessings of Persecution." What a contrast of purposes! Sufficiently strong, indeed, to cause one of the most serious thoughts. To awaken considerations that must be most fruitful if followed to the conclusions which they bring both temporarily and spiritually.

Adversity is the only crucible in which the capacity of man can be tested. To him who is truly great tribulations only temper his character. What is life to him who knows only its sunshine? Reckon the power of him who has passed through the fires of affliction. His strength has been tested; his infirmities made more powerful and his ability to conquer more certain. And are these not rewards worthy the contest?

But how much greater the results in the spiritual order? If there be one thing more than another on earth which has peopled Heaven, it is that persecution which has brought the crown of martyrdom to fearless Christians. A martyrdom which put off humanity for the joys of a certain immortality. We say a certain immortality because it has been promised specifically. "Blessed are they that suffer persecution for justice's sake: for their is the Kingdom of Heaven." The blood of the martyrs has been the seed of Church which grows best, strongest and surest under the warmth of persecution. This is her history. Why, therefore, should we not pray for those who have thus made her the one, only unconquerable power among the nations through all the ages? To her alone persecution has brought unmeasured blessings.—Church Progress.

CHRISTIAN SCIENCE.

(Continued.)

McCracken—"If common sense is based upon the evidence of the five physical senses, it must be very deceptive." Comment—"The phrase 'common sense' is very frequently used, but mostly always in a vague sense. It has, however, a very definite meaning with philosophical writers. It is worth while here to give the non-scientific reader a clear idea of its meaning.

The common sense of the individual man is the united report of two or more of the five senses. The report of one sense—the eye for instance—is called a proper sense, because the report is proper or peculiar to that sense or organ. No other sense can make the report that the eye can make; and the hearing what the eye cannot, and hearing what the touch cannot, etc. Thus each sense has a power and function proper to itself, and hence the report of each sense is called a proper sense, and the reports of two or more of the senses concerning the same or common object is called a common sense. And a common sense judgment is a judgment based on the report of two or more senses. External objects may come under only one sense or under two or more of the senses. For instance, light can be reported by the eye only, and sound by the ear. The pencil we are writing with comes under the action of four senses—sight, touch, taste and smell. We see it, feel it, and can taste and smell it. The sight reports it as about four inches long, of a brownish color, of cylindrical form blunt at one end and sharpened at the other. The touch confirms the report of the eye as to length, smoothness and the weight of the pencil. And a judgment based on this common report is, namely, that it is hard. Taste suggests a woody substance and smell reports a hemlock odor. These reports of four senses are united in our consciousness and the sum of them is the common report of the four senses concerning the same object, which is the common object of their several acts. And a judgment based on this common report is a judgment of common sense. This judgment in the present case, is that the object we are writing with is a pencil. This judgment does not deceive us; for we are just as certain that it is a pencil as we are that we are now saying that it is a pencil. Having now a definite idea of common sense, we may proceed.

Comment—"If common sense is based on the evidence of the five senses, it must be very deceptive. For instance, natural scientists tell us that the material eye is arranged like a photographic camera, with a dark chamber and a sensitive plate, called the retina. They tell us that this retina receives all its images upside down. How does it happen, then, that we see things right side up, in contradistinction to the evidence of the material eye?"

Comment—"Here you are very inconsistent with your Christian Science doctrines. You admit the existence of the scientists, and on their authority you admit the existence of the material eye and the camera and the retina, etc., and yet your doctrine denies the existence of all these material things. This proves that you cannot talk sensibly or intelligently on any subject without throwing your doctrines to the winds. Your common sense is too strong for your idealist theory."

The photographic camera proves nothing against the authority of the sense of sight. Whatever may be the position of an object as it passes through the mechanism of the eye, it is certain that the eye, in accomplishing its function, presents the object to the mind right side up with care, and the mind sees the object in its proper position. The eye reports correctly to the mind. The retina is the expansion or broadening of the optic nerve, and that nerve, on receiving the image of an external object, turns it right side up and before it delivers it for the inspection of the mind. Is this not a proof of the reliability of the evidence of the sense of sight, instead of being, as you claim, a proof of its unreliability? Do you question, then, how do we see things right side up, in contradistinction to the evidence of the material eye?" We answer, because the eye presents them to the mind in that attitude. The evidence of the material eye is not the image as it appears on the retina, or optic nerve, but the image as presented by that nerve to the mind; and it is the mind that sees or knows nothing; it is the mind that, on the report of the senses, does the seeing, hearing, feeling and knowing.

But we are not done with your contradictions. You quote the natural scientists as authority, yet all that these scientists know depends solely on the evidence of the senses. Now, if, as you quote as authority the scientists whose knowledge rests entirely on the evidence of the senses? Do you not see that, to prove the unreliability of the senses, you appeal to those very senses whose reliability you deny? It is like calling a man a liar and then, in the absence of all other evidence, appealing to him to confirm your charges. If we believe you we cannot believe him, and if we believe him we cannot believe you. It is the same with the senses. You say they are deceivers; if we believe you we cannot believe them, and it is vain to appeal to them; and if we believe them we cannot believe you or your idealism.

Comment—"The only reliable evidence in spiritual matters is faith, interpreted as spiritual understanding." Comment—"But faith must be reasonable; and, to be reasonable, it must have a solid foundation to rest on, otherwise it is credulity. It is our con-

tention that Christian Science has not that solid foundation that is necessary to justify a reasonable act of faith in its teachings; and, lacking that foundation, faith, or mental adherence to its teachings, is credulity. What you mean by 'interpreted as spiritual understanding' we do not know, and consequently we have no comments to make on it.

Comment—"The use of the term 'a clash of incompatible ideas in the divine mind' is, of course, inadmissible and self-contradictory."

Comment—"A clash in the divine mind is, of course, contradictory and absurd. But such a clash is the inevitable result of Christian Science teaching. If there be nothing but the divine mind and the ideas in it, then Czolgosz was a divine idea, and his act of assassination was the act of a divine idea. And New York State is a divine idea and its act of executing Czolgosz was the act of a divine idea. Now, these two act clash, and, as there is no elsewhere than the divine mind where to clash, they clash there. This conclusion is necessary from Christian Science doctrine. And, as it is false and absurd, the doctrine from which it results must be false and absurd.—N. Y. Freeman's Journal."

LEO AND THE AGE.

Seasons of the Holy Mother's Efforts to Make Civilization Tender, Noble and Better.

Within the last few weeks a new book has appeared in France and has succeeded in attracting considerable attention. It is from the pen of Pere Cereaut and deals dispassionately with the aims of Leo XIII.

As a specimen of the way in which the teaching of Leo XIII. are brought before the popular mind by Father Cereaut it may be well to quote from the chapter on "The Family." It is the family that prepares civil society, and the answer to the question, "What is the influence of the family on the prosperity of nations?" is supplied by a passage from the Pope's letter on Christian families, dated July 14, 1892.

"The Pontiff writes: 'No one ignores that private and public prosperity depends principally on the constitution of the family. The more, in fact, virtue will have cast deep roots in the bosom of the family; the greater will have been the solicitude of parents to inculcate in the children, by teaching and by example, the precepts of religion, the greater will be the fruits for the common good.' That is why it is supremely important that domestic society may not only be constituted in a holy way, but also that it may be ruled by holy laws, and that the spirit of religion and the principles of Christian life may there be developed with care and constancy."

Regarding the mode in which the Church has safeguarded the sanctity of marriage, much is said in the encyclical entitled "Arcanum Divine Sapiencie." The Pontiff wrote that it must be recognized that the Catholic Church has always taken care to safeguard the sanctity and perpetuity of marriage and has deserved well of the common interest of all nations. Great gratitude is certainly owing to her having protested publicly against civil laws which, in a hundred ways, have aimed at doing away with marriage. According to the noted efforts of the Popes in safeguarding marriage Leo XIII. says: "Every time that the Supreme Pontiff has resisted princess the most powerful who demanded in a threatening fashion from the Church the ratification of the divorce, which they had accomplished, it must be recognized every time, not only for the safety of religion, but also for the civilization of humanity."

"Hence it is that all the ages will admire the decrees of Pope Nicholas I. against Lothaire, the testimony of an invincible soul; those of Pope Urban II. and Pascal II. against Philip I., King of France; those of Popes Celestine II. and Innocent III. against Philip II., King of France; those of Clement VII. and Paul III. against Henry VIII. (of England), and, finally those of Pius VII., a Pontiff of very great sanctity and courage, against Napoleon I., proudly puffed up by his fortune and the grandeur of his Empire."

The whole cycle of human duties and the means that tend toward civilization are embraced in the teachings of the Pontiffs. What Leo XIII. has specially achieved is to present these teachings to the world in the forms and phrases best adapted to the needs and understanding of the present day.

The late Matthew Arnold, speaking of that immense Catholic work, the collection of the Abbe Migne, in the British Museum, described it as containing everything: religion, philosophy, history, biography, arts, sciences, hagiography, gossip. "The work," he wrote, "embraces the whole range of human interests; like one of the great Middle-Age Cathedrals, it is in itself a study for a life. Like the net in Scripture, it drags everything to land, bad and good, lay and ecclesiastical, sacred and profane, so that it is but matter of human concern. While contemplating as the power whose product it is—a power, for history, at any rate, eminently the Church's!"

In a minor and different degree similar things may be said of this collection of Leo XIII.'s lessons to the world of his day. Nothing really grand and serious which occupies the better thoughts of men-to-day comes amiss to him. Now he pleads for the abolition of slavery; again, he opens the treasures of the Vatican Library and the secrets of the Vatican Archives to the students of the world interested in high historical studies. While he pleads for justice to

the laborers, he also becomes the arbitrator between two contending nations, and his mediation obviates war. While upholding the rights of the Holy See, he does not neglect the encouragement of the arts or the adornment of churches in Rome and elsewhere. He is as many-sided as the Church. And it is only when one sees in concrete form some portion of the work he has accomplished during the last twenty-three years that one feels what a marvellous pontificate he has been and how keenly he has felt and provided for the aspirations and the necessities of his time.

THE PRIEST'S PLACE.

Timely Considerations for Every Layman.

Voltaire divided the human race into three classes—men, women and priests. There is a grain of truth behind the scoff of the infidel. Priests are a class apart. They are in the world, but if they are to realize what is best in their sublime vocation, they cannot be of the world. If they have the devotedness, the long suffering and the tenderness of the woman, they cannot fall behind the most virile in heroic manliness. They must descend to the worst valleys with the weak, they must climb to the most rugged heights with the strong.

They must make themselves all things to all men. They must stand by the diseased couch and smile at the grim monster that thirsts for life from the blood. They turn aside from the natural no matter who beckons them afield. They must seek "the things that are above." They must preserve their human sympathies and their human sensibilities, while divesting themselves, as far as may be, from all that is purely human. They live and walk the earth, but their thoughts must be in Heaven. They must be at home everywhere and alone always. They must be everyone's brother, everyone's father, yet can they claim kinship with none—for the true priest has neither genealogy nor family tree.

No man can call him away from duty or claim a prior right to his services or to his time. He is ordained for the people and for all the people. He is not ordained for his family. They can claim no share in the glory which attends his deeds of sacerdotal heroism. He refers all credit to the Master Whom he serves and from Whom he receives, not only his supernatural vocation, but the encouragement and strength to prosecute its high requirements. He is not without human cravings, but he understands that they must, in nearly every instance, be hallowed and reduced to absolute control.

He is the servant of the servants of God. He is above all considerations of hire and salary. He, however, receives no return for his devotedness, which is sweet to him, and which may be legitimately enjoyed at least to a degree.

The faithful recognize the sacrifice which he makes, and fall not to reverence him, both for his generosity and for the divine character with which he is invested. They realize that he is ever at their command.

No hour of night is sacred to his repose. No message is inopportune. No avocation forbids his immediate attendance at the sick bed. No gain or profit can divert his feet from the way which leads to the dying couch. He is the friend when all the world is found empty and fleeting. The man of faith will not quit this life without his absolution. His own sacerdotal heart will not suffer him to withhold his benediction. Dying sinners fear his approach, but they kiss his hand as it is lowered after absolution. They bless him as he recedes from their repentant couch. They count the hours till his reappearance, and weep with joy that he does not shadden them in the supreme moment. Nevertheless, happy, thrice happy, they who delay not the day of his visitation till death is near.

If the priest is entrusted with power from on high it is not for himself, but for the people. Those who refuse to draw water from this well of life have eaten from the insane root which leads to the unfortunate recumbent a living spiritual suicide. The priest is set apart from the people, but he is set apart for the people. If he do not realize his beneficent mission let them know that God has placed among them a fountain of living water from which they must drink or forfeit what is sweetest and most salutary in this world.

If the swerving infidel sets the priest in a category by himself, it is primarily because God Himself has wrought the separation—a separation which only His wisdom, His mercy and His power could devise and operate. The life of the priest is a life of miracles—and all miracles are from God. The age of overt miracles is indeed past. But the secret wonders wrought by the absolving and consecrating power of the priest are unknown to the unbelieving world. They are little known to the faithful and to himself. They are realized nowhere outside of Heaven and hell. The angels look on in wonder and thanksgiving. The devils look on in impotent rage.—Catholic Transcript.

Carrying our Cross.

We very often meet with persons who, with much noise and clamor, hold their cross up that all the world may see and admire, or at least, may not refuse them due compassion. Such vigorous, passionate expression of pain is surely not pleasing to God. By such conduct we will not only deprive ourselves of the greater part of the merit of our cross, but in the same degree that we show ourselves unwilling, we lessen both our physical and moral strength, and will break down through weakness when we should remain erect.