

The Catholic Record.

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

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RELIGIOUS INSTRUCTION IN THE PHILIPPINES.

Bishop McQuaid says that the proposition of the American Government to deny religious instruction in the schools of the Philippine Islands, where there are from 7,000,000 to 8,000,000 natives, most of them Catholics, while they are paying \$20,000 a year to the Sultan of the Zulu Islands to maintain his many wives and allow him to have full liberty in teaching the Koran in his schools, is a national hypocrisy and libel upon American civilization.

But some of the preachers do not view it in that light. Anything, provided it is not in the interests of Catholicism, will meet with their approval. There are some amazing things in this world, but one of the most amazing and bewildering to the ordinary mortal is the white-chokered gentlemen who ignore the demands of the most elementary justice. And yet they dilate on the pernicious influence of sensational journalism to creedless congregations! They are on every platform and in every scheme for reform, and all the while they are spending every energy against truth, and contributing to the cesspools of calumny and slander.

Respectable non-Catholics, we are told, pay no heed to them. We hope not. But now and then we notice these respectable people giving, it appears to us, close attention to the vilifier. Our optic nerve, of course, may be out of order; and perhaps some respectable non-Catholics are not disinclined to have a preacher give vent to statements which they fear would say and are afraid to do so.

FEDERATION OF CATHOLIC SOCIETIES.

The Cincinnati Convention held for the purpose of effecting a Federation of Catholic societies in the United States has met with gratifying success. Archbishop Elder, Bishops Horstmann, McFaul, Mesmer, Maes, and a large number of clerical and lay delegates were in attendance.

In the opening address Bishop McFaul declared that Catholics were timorous in stating their rights and explaining their position. He commented on the fact of the injustice of taxing Catholics for a system which they cannot patronize, and of the growing knowledge on the part of the public of the pernicious influence of schools without morality or religion, and urged the organization to arouse a spirit of enthusiasm in favor of Christian education.

Great harmony and enthusiasm prevailed at the meeting. In some quarters, however, there are murmurs of dissent. Everyone is entitled to expression of honest opinion. The editors who are disposed for the time being to withhold their support have, doubtless, every good reason to justify their conduct.

For ourselves, we believe the Federation has a bright future. Pledged to exclude politics in any shape or form from its programme, and safeguarded from injudiciousness by the conservatism of its guides and leaders, it will doubtless secure itself immunity from reasonable censure. But we are not so sanguine as to anticipate that this object will be realized within a brief space of time. It will be a long grind before it breaks the tape, let us say a winner. To cement the bonds of fraternal union among the Catholic laity and Catholic societies, to protect Catholic interests, works of religion, piety, education and charity is a contract that will tax to the uttermost the enthusiasm and perseverance of the Federation. Still, we can hope for the best. Laymen who are religious can do much. And by this we mean laymen who take care of their own souls. Momentary enthusiasm is of little value. Work alone that is the result of character tells. Some years ago Pope Leo XIII., as quoted by Bishop Hedley, in addressing a society of young men, used these words:

"Let each and every one take this as a maxim and a rule that it is not enough to be a Christian in heart, but a man is bound to show his Christian conversion freely, simply and openly."

These three words are worth remembering—freely, simply and openly. Freely—not hearing any malice; simply—not seeking occasions of aggression, and openly—without any wish to hide his Christianity.

A new universe is created every time a child is born.—Richter.

CHRISTIAN SCIENCE.

(Continued.)

McCracken: "The common sense of mankind has made many curious mistakes in the past, and it would be fatal to base our knowledge of spirit and of spiritual facts upon such shifting beliefs."

Comment: Here you speak very dogmatically and positively, but you err either through not recalling what philosophical writers mean by the phrase, "Common sense of mankind," or through lack of reflection. The common sense of mankind is that sense which always and everywhere produces the conviction on which all men, individually and collectively, have ever acted during their sojourn in this world; the conviction that the material world about us is a real world, and not a mere delusive idea in our minds. This common sense, consent, or judgment of mankind is the strongest possible evidence of the truth it affirms, because it is the voice of nature. There is a sense in which the "vox populi, vox dei" is profoundly true. The voice of the race affirming the reality of this material world is the voice of God speaking through human nature. He makes that nature utter truth as He makes the nature of the flowers of the field, the stars in the firmament, the mountains and seas utter beauty, sublimity and design. Nature does not lie and the *vox populi*—the voice of the race—is the voice of nature.

So strong is this voice that even the Christian Scientists and other idealists, ancient or modern, cannot disregard it; for while they deny its authority they never cease to obey it. Contrary to the common sense—the voice—of mankind, they deny the existence of the material world, and yet no one of them has ever acted as if he believed his denial; and should one of them ever act as if he really believed his denial of the material universe he would most certainly be consigned to a lunatic asylum, where those who, for a time, have lost harmonious connection with the common sense of mankind and the normal relation with things as they are.

The Christian Scientists avoid this fate only by sacrificing their consistency on the altar of common sense. They deny the existence of matter and then continue to act as if the existence of matter was one of the most profound convictions of their soul. They deny the existence of their own bodies, and of water, bread and meat, but they never cease to feed the latter to the former, just as common sense people do. Barmecide feasts would not satisfy their appetites. They deny the existence of paper and printer's ink, yet they publish books. They deny the existence of money, yet charge \$3.00 for Mrs. Edie's book, "Science and Health." They deny the existence of stone, brick and mortar, yet build their churches of these materials, and build them on ground whose existence they deny. They deny the existence of the street cars, yet ride on them, paying a nickel to the conductor, whose corporeal existence, as well as the nickel, they also deny.

In thus disregarding their own principles they yield to the authority of their own senses and to the master teacher—the common sense of mankind—which tells them that the material universe is real.

But let us return from this digression. You say the common sense of mankind has made many curious mistakes. Will you point out some of these mistakes? McCracken: "At one time the common sense of mankind believed and declared that the sun revolved around the earth, and even at the present time the common sense of many races make them believe this."

Comment: The common sense of "many races" is not the common sense of mankind; so we may dismiss the latter part of your statement as irrelevant. The common sense of mankind is that practical and habitual judgment which affirms the same thing of the same thing, always, everywhere and to all. Any judgment, opinion or theory that does not do this is not an utterance of the common sense of mankind. It will be observed that this common sense affirms that few things are fundamental and essential to the life and well-being of the race on earth, because they are of immediate application to all the affairs of man from the cradle to the grave.

Now this common sense has never passed a judgment on the question whether the sun goes around the earth or the earth around the sun. The judgments that have been passed on that subject are the judgments of a class, a class so small, in comparison with the whole mass of mankind, as to be insignificant. This small class is composed of scientists. They are scattered all over the world and go under various names. They are medicine men among the Indians, magicians and astrologers among some Eastern peoples, and philosophers among others. In every age but few things are of greater or less number of them, and fragmentary record of their sayings and doings. But they have been so busy quarrelling among themselves and changing and readjusting their judgments that, not agreeing among themselves, they have had little time to make an impression on the mass of mankind as it sweeps by into the beyond. Their opinions, judgments and speculations, conflicting and changing as they are, and always have been, have the disadvantage of not having been held always, everywhere and by all; and are consequently not the expression of the common sense of mankind. The errors then in regard to the relations between the sun and earth are the errors of the scientific few, which have been mistakably and superficially considered as the errors of the race. It is

a mistake, and a very common one, to suppose that the scientists with their stammering and conflicting utterances are the vocal organs of the race. They may be the voice of the changeable scientific sense, but not of the unchanging common sense. Fortunately, their errors and speculations have never sufficiently occupied the attention of the race to elicit its judgment either of approval or disapproval. The great mass of mankind to-day neither believe nor disbelieve the Copernican system. They simply know nothing about it. The same is to be said of the Pythagorean system and the Ptolemaic. All these systems are known to but a comparatively few of the whole race. It is a serious error, then, to attribute to the whole race—to the common sense of mankind—the errors of astronomical theorists, when that common sense has made no utterance concerning them.

Then the common sense of mankind did not affirm that the sun went around the earth? It neither affirmed nor denied it, for it does not concern itself with speculations or theories. Its affirmations are direct, positive and unchanging—not based on disursive reasoning or reflection, but on rational instinct and natural impulse. And the subjects of its judgments are not speculative, academic, or the remote conclusions of science; they are of immediate, constant, and practical interest to the present existence and well-being of the race.

Whether the sun goes around the earth or the earth around the sun is a problem too remote from the immediate interests and needs of the great mass of humanity to cause it to pause in its course to reflect or theorize as to the *modus operandi* of the phenomena that serve its interests and supply its wants.

As long as the human race has, as it affirms it has, solid material earth to live on and a great light overhead at regular intervals to enlighten and warm the earth into a generous giver of material food for its material bodies it concerns itself very little whether that intermittent illumination is caused by the light passing it or by its passing the light. In either case the purpose of the light is equally well served and the speculative question of which passes the other has not occupied the attention of the whole race sufficiently to elicit an expression of the common sense of mankind on the subject. And such an expression has never been given.

It was the scientists, curious and inquisitive, who have attempted to peer into the mysteries of nature. In doing so they have been constantly inventing and elaborating theories and as constantly, during the ages, changing or repudiating them. It was these scientists and theorists, known as astronomers, who once believed that the sun went around the earth; and it is their changing theories and contradictions that you mistake for the utterances of the common sense of mankind. They once taught that the world was flat, and some of them taught that it rested on the back of an elephant, and that elephant on another, *ad infinitum*; then they taught that it moved around the sun. This is the point they have arrived at up to the present, after many changes. What system will be in scientific vogue a century or two hence heaven only knows. And all this time the common sense of mankind has been silent, leaving the field of speculation to the busy minds of the curious and the inquisitive.

We conclude, then, that the common sense of mankind has not erred, and that it is one of the best authorities, in its own field, that the individual man can rest his convictions on; it is next to divine positive revelation and the divinely commissioned teacher of it. And this common sense condemns the idealism of the Christian Scientists, as they in practice condemn themselves. —N. Y. Freeman's Journal.

THE TOTAL COLLAPSE OF CALVINISM.

Why the Jews Eschew Pork.

There was considerable discussion in the mills one day over the question, "Why don't the Jews eat pork?" Theories of every sort were advanced, but none seemed to satisfy the questioners. So it was suggested that the question should be asked of Father Sutton. "He'll be sure to tell us all about it," some one remarked, and so in the question box it appeared.

Father Sutton replied in substance as follows: "Because God, as we read in Leviticus xi, 7, forbade the eating of it as unclean. God forbade the eating of certain meats for various reasons: one was to exercise the people in obedience and temperance; another, to give them a horror of the vices of which these animals were symbols and thus train them to a spiritual cleanness. There was also another reason for prohibiting pork. Much eating of pork fomented the lower passions of man. It tends to make people 'piggyish,' and especially does it heighten the passion of lust."

Many other interesting questions were answered, and the replies were listened to with the greatest respect and attention. Despite the storm of snow and the cold weather, the attendance was very good, especially on the closing night. Two hundred non-Catholics received copies of Father Sutton's work, "Cleaning the Way," and all expressed themselves as greatly pleased, both non-Catholics and those of our faith, with the lectures.

Father Sutton went from Enfield to Hanover, where an interesting feature will be the anticipated attendance of the Dartmouth College students. L.

STIRRED UP A YANKEE TOWN.

Father Sutton's Successful Mission at Enfield, New Hampshire.

Enfield, N. H., December 20.

If you look on the map of New Hampshire the dot made by Enfield does not occupy much space, but this does not indicate that Enfield is a backwoods town. It prides itself on its push and activity, and is the proud possessor of two large cotton mills and a public hall that would do credit to some of our more pretentious cities. Father Coakley secured this hall for the lectures of Father Sutton. The seating capacity is about 800.

The best people, that is, those who pass as having some education and culture, were in evidence on the first night, and they continued to attend until the close of the mission. The non-Catholics were very friendly, and after the lectures on the first night many of them came forward to have a chat with the lecturer.

Enfield has only been a mission, attended from Lebanon, until a year ago, when Father Coakley was sent here to build a church and organize the parish. He is doing noble work. The church is in process of erection, and when finished will be the finest religious building in the town. Heretofore the Catholics have had Mass in a little hall or a private house. They have had many struggles to maintain their faith, and it is interesting to listen to some of the tales they relate, how they would gather together and start in groups to walk to Lebanon, eight miles away, to hear Mass. "We feared," they said, "the Yankees would kill us." But they have lived through it, and now they are respected for their loyalty to their faith.

These lectures have done much good to our separated brethren. On all sides we hear comments and great surprise manifested, the results being so different from what they had expected. One old resident was heard to say: "Great man, that Father Sutton! He talks for over an hour without any notes. Our minister's got to have his notes every time."

THE QUESTION BOX.

The non-Catholics became deeply interested as the lectures continued, and all sorts of questions poured in. A minister was present every night, and in the beginning he was very friendly, but after three nights things were getting too hot for him, and he had to let off some of his fire in the shape of some new "red-hot questions."

The big guns, he thought, against "Powers of Rome!" I quote a few of them, the answers being in substance as here given:

Q. "Does the 'end justify the means'? Is not this the motto of the Society of Jesus?"

A. No, the end does not justify the means, and such a principle has never been held by Jesuits or by any other Catholics. The Catholic Church teaches that we must not do evil that good may come of it. The Pope can do no moral wrong. No; but that the Pope, as head of the Church, will be assisted by God to teach only what God has taught. The Pope may sin, and this will affect his own moral life. His private sins have nothing to do with the validity of his public acts or as a teacher of the Church. Infallibility does not mean impeccability.

There were other queries of a like nature from the same source. If the "leaders in Israel" are so ignorant of Catholic teaching, what must be the state of mind of the "blind leading the blind."

THE PRESIDENT'S KEEPSAKE.

"President Roosevelt," writes the Chicago Chronicle, "carries a unique amulet. It is a small silver statue of St. Joseph, which came from the shrine of St. Roch in New Orleans, which has been famous for two hundred years for its miraculous statues. This little amulet was presented to President Roosevelt by C. W. Townsley, a New Orleans and Western Railroad man, just prior to the Spanish-American war. The President carried it all through his campaign in Cuba. These little statues of St. Joseph were very common among the Rough Riders, and a short time before his death at Las Guasimas Major "Bucky" O'Neil, to whom it had belonged up to that time, accidentally lost it. The President has carried his ever since, and it has been with him during his perilous hunting expeditions. St. Joseph, among devout Catholics, is especially interested for good luck and safety in the hours of need and peril. The shrine of St. Roch in New Orleans has been visited by many famous men and the statues have been sent to every part of the country."

THE STORY OF A STATUE.

An interesting fact in connection with the statue of the Blessed Virgin at the Church of St. John the Evangelist is that two of the principal contributors to its erection were converts and former pastmasters of the Grand Masonic Lodge of Pennsylvania, namely, Francis Cooper and Joseph R. Chandler.

During a storm at sea, when the vessel on which he was a passenger was threatened with destruction, Mr. Cooper made a vow to see that such a statue should be erected if the storm abated. Mass was offered on ship-

A NEW BIBLE AND SECT.

When people reject the divine authority established by Christ to teach them all truth, namely, the Catholic Church, they are apt to be led astray by the wildest nonsense in the shape of religion.

Take, for instance, Mormonism, Davidism, Christian Science, and the Holy Ghost and Us sects. You could not get an instructed Catholic to join any one of them, yet they have millions of members who once belonged to the so-called evangelical Protestant denominations. Having no certainty in their faith, having no dread of heresy, enjoying the alleged right of private judgment, these people go off without restraint to those vagaries of religion.

Now come another sect as an applicant for belief and members. Dr. St. Clair, of Syracuse, N. Y., says that he possesses a new Bible, which he calls Oahspe, and of which he gives this account:

"The new Bible was written through the instrumentality of Dr. J. B. Newbrough, a dentist of New York. Finally he was directed by an angel to get a typewriter, which he did, and applied himself industriously to learn to use it, but with indifferent success. One morning two years later as he was sitting at the typewriter the light struck on the backs of his hands and they began to work the machine and kept it up for fifteen minutes. The doctor was told not to read what he had written and he obeyed reverently. One morning he looked out of the window and beheld the line of light extending heavenward. Above his head were three pairs of hands fully materialized and behind him was an angel with her hands on his shoulders. The result was the 'Oahspe,' which the dentist was ordered to spread throughout the world. Dr. St. Clair was also told by dream revelation to take his place and spread the gospel."

Would you believe that sane Christian people would believe any such Baron Munchausen rot as that? Well they do, for the dispatch that tells the New York Press all this adds: "Already he has won many followers."

There are no Catholics among his followers, thank God, for the faith once delivered to the saints is ours and we seek no novelties in religion. The doctrines of Jesus Christ are enough for us. On them we rest our hope of everlasting salvation.—Catholic Columbian.

THE CONSOLER.

When Christ came to the house of death, says Katherine E. Conway, He did not tell Martha and Mary that there were a hundred other sisters in Judea mourning the loss of an only brother. He dwelt not even on the peace and safety of the disembodied spirits in Abraham's bosom, nor said: "Your brother is happier now than ever your love could make him." But mindful how they missed the visible presence, the strong arm, the genial smile, He said: "Your brother shall rise again." They would see him in the form they knew, unmarred by pain or age, and the hands would hold and the eyes would shine with the brotherly tenderness of the olden days.

And then, for He knew the deepest needs of loving hearts, while the sisters bewailed their brother, He bewailed His friend, and the on-lookers seeing His tears, said: "Behold, how He loved him!" And if Christ had never vouchsafed His crowning miracle to the faith of Martha and Mary, they had still been comforted by the memory of His presence with them in their grief, and His tears for their beloved.

Just because grief is common just because it reveals to the bereaved one her kinship with her fellows of high and low degree, let us give our sympathy without stint of qualification in the day of need; in the day of the awful desolation when even the dead body has been taken away, and as far as this world is concerned—

board at the same time by a Portuguese priest, and almost immediately the sea became calm. Miss Annie Cooper, daughter of Francis Cooper, drew the design, from which a plaster model was made. This was sent to Rome, where the marble statue was made.

On the occasion of the jubilee of the Sodality the list of donors will be again placed at the base, together with the velvet and gold-bound Pascal decree of the dogma of the Immaculate Conception, both of which documents were preserved at the time of the fire. The gifts of old gold and jewels given on the night of Sunday, December 8, will be used to make a crown for the statue, and, if possible, a memorial chalice to be used at the Blessed Virgin's altar, in memory of Rev. Hubert P. McPhillomy, the late rector.

OCCASIONS OF SIN.

Principles for Consideration During This Time of Good Resolutions.

The following passages from the Advent pastoral of the Bishop of Newport, England, are peculiarly timely for the season of good resolutions—the approach of a New Year.

"There are those," says the Bishop, "who will not profess the creed of the libertine, but will refuse to renounce the frequentation of places, the company of persons and the reading of books, which are plainly and experimentally dangerous occasions of sin. These occasions occur under pretext, sometimes of necessity, sometimes of amusement and sometimes of friendship. The following principles may here be laid down: If a thing is a grievous sin, we commit a grievous sin by exposing ourselves to the strong temptation of committing it. There are practically no exceptions to this rule, for the large majority of persons. Next, a thing that it is a grievous sin to do, it is a grievous sin to desire, and even to dwell upon in thought. And, finally, no excuses of friendship, relationship, or company-keeping with a view to marriage, can make a thing not to be a sin which would be a sin under other circumstances.

"It is wrong to read books and newspapers which tend to excite the passions. No doubt it is very difficult, under our modern conditions, to choose what to read, and to avoid all that is objectionable. But sin is sin in spite of such difficulty. Therefore the effort has to be made, and the self-restraint and self-denial to be practised. Parents have a most serious duty not to allow books and newspapers indiscriminately in the house. Tradespeople are bound not to sell what is really bad. Young men and young women must be determined to avoid what is corrupting, and must absolutely give up what they find by experience has led them into sins of thought and desire. Again: there are, in every town, amusements that are productive of evil.

"The fact is—and it cannot be stated too plainly—that the world does not recognize as wrong many actions, imaginations, desires and situations which the Catholic Church teaches to be grievously sinful. Hence it is quite possible that in the ordinary forms of amusement—such as theatricals, variety entertainments, dances, and some kinds of games—there may be grievous harm. The same may be said of company-keeping with or without a view to marriage. It is well known how strict an older generation was on these matters—and with good reason. It is certain that no pretense of custom of altered times, of modern ideas, can make a thing lawful which is wrong in itself."

A Nun's Witty Reply.

A good story is recalled by Mrs. Barry O'Brien in his "Life of Lord Russell of Killowen." Speaking of the famous case of Surin v. Starr, he described how Mrs. Kennedy, the mistress of novices, was cross-examined by Coleridge:

Coleridge's case was that the breaches of discipline were a trial, contemptible. He pressed Mrs. Kennedy on the point, asked what had Miss Saurin done. Mrs. Kennedy said, as an example, that she had eaten strawberries. "Eaten strawberries," exclaimed Coleridge, "what harm was there in that?" "It was forbidden, sir," said Mrs. Kennedy—a very proper answer. "But, Mrs. Kennedy," retorted Coleridge, "what trouble was likely to come from eating strawberries?" "Well, sir," replied Mrs. Kennedy, "you might ask what trouble was likely to come from eating an apple, yet we know that trouble did come from it." The answer floored Coleridge. He threw himself back on his seat and laughed. The whole court laughed.

When Distracted in Prayer.

We are more or less troubled with distractions in our prayers and devotions. Some have quite a long string of prayers with which they become so familiar that they frequently seem very much like the boy who, on being reproved for whistling in school, said he did not whistle, "it whistled itself." So they do not pray, it prays itself, while their minds are busily employed in something entirely foreign to the serious matter in which they are engaged. May we modestly suggest to such persons to try the effect of saying their prayers backwards, or rather, in reverse order—that is, commence at the last prayer and go back to the beginning in regular succession. This will require close attention at least for recalling each prayer, and this will be a great help to the end in view.—Catholic Columbian.