

THE FUTURE OF CATHOLICITY.

In the current number of the "Nineteenth Century," W. H. Mallock, has an able, but very peculiar contribution. Coming from a non-Catholic, and one of Mr. Mallock's acknowledged ability, its conclusions are decidedly significant. It might be here remarked that, within the past few months, the "True Witness" has published several editorials that harmonize in many points with this writer's arguments—especially on the lack of any central, or infallible authority in Protestantism. The title of this contribution is "The Intellectual Future of Catholicism." It is divided into four sections, and each of these would require several columns in order to fully analyze it. With the fourth, and last section, have we the most to do; yet, we cannot avoid taking a few extracts from the other sections.

After quoting the admissions of "three distinguished theologians, who may be taken as representing the whole drift of opinion among Protestants or the Reformed Churches," the writer comes to one great conclusion. He says: "That conclusion is this, that the Bible, taken by itself, is no guide to true Christianity, and affords no proof that such and such doctrines are true." Without loading our page with the lengthy—and certainly logical—argument which brought the writer to this conclusion, we will pass to his third section. The title of this chapter is a synopsis of its contents. It is entitled: "Emergence of the Necessity for some Living Infallible Authority. Rome alone can make any successful claim to this. Absurdity of all Protestant Theories."

De it remarked that Mr. Mallock does not study this question from the religious or doctrinal standpoint but rather from the "intellectual" side of the subject.

Having laid down as a doctrine that Scripture is insufficient unless guaranteed and interpreted by some authority external to itself, he states that this authority—be it what it may—has two sets of questions to answer. "Firstly, since the Bible is a mixture of truth and error, it has to separate for us the inspired passages from the erroneous; and, secondly, since the inspired passages imply more than they say, since the Christian Creeds are deduced from, and rather contained in, them, and since equally earnest men have deduced from them very different conclusions, this authority must separate for us what is orthodox in dogma, from what is heretical, just as it separates for us in the Bible the divine elements from the human." Nothing could be clearer or more exact than the foregoing, and naturally does it suggest this question: "Of what does this authority consist and how are we to identify its utterances?"

"One Church," he says, "that of Rome, gives a clear and definite answer. The authority in question is the Church of Rome itself, which, from time to time, under very special conditions, and as the occasion happens to demand, infallibly enunciates the truth through its elaborately organized Councils. We will come to Rome presently, but we must first consider the position of Protestantism, of those churches and parties which, whatever their other differences, are, with regard to this question of authority, united in being opposed to Rome."

Incidentally it might be here remarked that some time ago a writer in the "News-Tribune," of Detroit, took the "True Witness" to task for classing as Protestants, all Christians outside the pale of Catholicity. The reply given did not bring forth any attempted answer; yet Mr. Mallock has stated the same truth in a much more concise manner in the last quoted sentence.

Before following him into the pathway that leads to the consideration of Rome's authority, it might be well to select a few extracts from the pages upon Protestant authority. He says in one place—"The question, then, for the Protestant apologists of to-day is: By what means does this authority speak now? And to this question, it is daily growing more apparent, Protestantism can give no reasonable answer. After quoting the opinions of Canon Gore, Professor Harnock, and the Dean of Canterbury—the representatives of the three leading schools of Protestant thought—he says: "This scientific criticism, which the Deans considers as so undestructive, has destroyed, at all events, our belief in three things—the miraculous birth of Christ, His Resurrection, and His Ascension. What shall we say, then, of any Protestant doctrine of agreement . . . when the very men who are most eager to put this authority forward, are found to be contradic-

ting each other with regard to the very rudiments of the faith which this authority imposes on them, and cannot agree that it imposes on them even a belief in the resurrection of their Lord?" The writer then proceeds to indicate the "intellectual bankruptcy of Protestantism" and to contrast it with "precisely the opposite" in Catholicity. In so doing we find the following important question asked: "Who can conceive of four Catholic theologians, all claiming to speak in the name of the Church of Rome, but holding opposite views, and expressing them with equal vehemence, as to the nature of the priesthood, and of the sacraments, the authority of General Councils, and even as to the question whether Christ arose from the dead? The idea is absurd. There are many doctrinal questions as to which even Rome has as yet defined nothing; but the doctrines which she has defined she has defined clearly and forever; and she will forever stand by these definitions, or will fall by them."

This is decidedly a most remarkable statement of the case, especially coming from outside the Catholic Church. But if Mr. Mallock has been strong in his reasoning out this important question of authority, he has been still more exceptional when he wrote: "We shall discover in a yet more striking way the unique capacity of Rome for defending the Christian faith and, without being false to any one of its present principles, turning modern science into its practical witness and support."

For this week we will be contented with various passages—pointed out, if you will, but still constituting the leading links in Mr. Mallock's chain of reasoning—but in another issue we hope to make these the basis of an argument, from a Catholic standpoint, that, strange to say, will prove all, and more still, that this writer establishes. Turning now to his chapter on Rome, we find him illustrating the adaptability of the Church to all circumstances. In this connection he says of Protestantism: "It is almost structureless; it is made up of heterogeneous, yet similar parts; it has no single brain by which the whole structure is guided, and new sects are born from it by the simple process of fission. The Church of Rome, on the contrary, by a process of continuous growth has developed, through the differentiation of parts, an increasingly conscious unity, and a single organ of thought and historic memory, constantly able to explain and to restate doctrine, and to attest, as though from personal experience, the facts of its earliest history." We would especially draw attention to the following, in which Mr. Mallock has struck the key note of the Church's continuity, with an eloquence such as Lacordaire displayed. He writes: "Is doubt thrown on the Resurrection and Ascension of Christ? The Church of Rome replies, 'I was at the door of the Sepulchre myself. My eyes saw the Lord come forth. My eyes saw the cloud receive Him. Is doubt thrown on Christ's miraculous birth? The Church of Rome replies, 'I can attest the fact, even if no other witness can, for the angel had said, 'Hail! in my ear as well as Mary's.'"

"That," says he, "the strength of the Roman position does not end here; and he proceeds to show that Protestantism plumes itself greatly on the fact that many of the Church's teachings were taught by pagans—Plato, Aristotle, and others. He then argues that were it the case of Protestantism this fact might cast discredit upon its system: "but the moment the Church is presented to us as a fully developed organism, with a single directing brain inspired by the Spirit of God, all this selection of doctrines, from non-Christian sources, is exhibited merely as the selection by some individual living creature of the food that suits it, and the conversion of it into the substance of its own body."

On this point we will have, in the next issue, some criticism to press. In the strict theological sense Mr. Mallock errs; but his intention is decidedly good. Before closing this simple collection of extracts—all of which we have gathered for a purpose—let us see how the article from which we quote, terminates. "If one who is not a Catholic may venture to give an opinion, it appears to me that, the credibility of any religion being granted, the intellectual prospects of Christianity were never more reassuring than they are as now represented by the prospects of the Church of Rome, under the pressure of historical criticism and the philosophy of organic evolution."

This bank has about 2,000 depositors, out of 15,000 negroes resident in the city of Birmingham. It has a few white depositors. In investing its funds it gives a preference to patrons of its own race, questions of security being equally satisfactory but it has a considerable number of white men among its customers. Mr. Pettiford, the President has resided in Birmingham for twenty years. He was for ten years pastor of the Sixteenth Street Baptist Church here. B. H. Hudson, the cashier, is a graduate of one of the Southern institutions of learning for the colored race.

I sat in the office of this bank one forenoon for about an hour to watch the customers who came in. The business was like that of any institution of the kind, except that every caller was colored. One man made a deposit whom I knew as an ex-Tuskegee student, who since leaving school has opened a grocery store in Birmingham and established a business which would be a credit to any city of the size. A large number of the patrons of the bank are women and children. One boy came in while I was there and added a quarter to his account.

I quote one paragraph from a recent public address of the President of this bank: "Let us remind ourselves of the fact that for us to constitute so large a proportion of the people and not to retain a part of the profits of our own consumption is detrimental to the whole country. Think of the great profits on the sides to us of groceries, lumber, hardware, furniture, medicines, and dry goods, as well as the great cost of handling these goods, and you will get some idea of all that we are losing by not having banks among us. The expression is very prevalent among us that we cannot unite. In the language of some, the negroes will not stand together. It may be said of them that they have not much to make them stick. If we were connected in moneyed interests, as stockholders scattered over the state, and the Legislature were purposing to raise taxes on our business stockholders all over the state would watch the Legislature with the same interest. They would be united through their business."

There has also been organized at Birmingham this year the only negroes coal-mining company in the country. This is the Birmingham Gate Coal-Mining Company, with offices at No. 127 South Twentieth Street, a coal-yard on First Avenue, and a mine at Tacon, twelve miles distant. The stock is all owned by colored men, and the officers of the company are colored. The President is T. W. Walker, the general manager is Mr. Pettiford, who is the president of the bank described above, and the Secretary is Mr. F. P. McAlpine.

The mine is known as the "Helena," and it produces an unusually fine quality of grate coal, which has a good local reputation in the city. The mine is the property of a large corporation which owns and operates much mineral land. The mine and about 2,000 acres of land have been leased to this company. There are about one hundred and fifty stockholders. No one man owns more than ten shares of stock. The mining boss of the company, named Roebuck is the moving spirit in the enterprise. This man, a negro giant in physique, has been a practical coal-miner for twenty years, and nearly all this time has been trying to get a colored man's mine started. He is a stockholder, as are very nearly all of the men who work in or about the mine. There were about forty men at work at the mine when I was there, but the plant was not in full operation, as the first coal was got out only in September.

CATHOLIC YOUNG MEN'S SOCIETIES

We frequently quote the Catholic Universe, of Cleveland, because in its columns we meet with articles of superior quality containing striking passages, or fresh ideas as the case may be. On the subject of "Catholic Young Men's Societies," that organ, in a late issue, drew a very fine distinction between "a Catholic society" and "a society of Catholics." It says—"They emphasize the social feature and slight the religious feature. Monthly communion is eliminated for quarterly or semi-annual communion. This, of course, complies with the letter though not with the spirit of the law. Some of our 'higher-toned' societies have no general communion days to let their light shine before others." As far as any demonstration is concerned, they "hide their light under a bushel." We all know very well that the grace which comes from the sacraments is necessary for true and vigorous Catholic life.

"Amusement is the chief object of most of the members in young men's societies. Innocent amusement is commendable and necessary. But if all the time of the young men be devoted to bowling and boxing, to billiards, cards and gymnastics, such an association is of little religious or moral benefit to its members. Often such a society may be a detriment by turning the minds and habits in a wrong direction. Everything contributes to make us what we are and unperceptibly to mold the character.

"I see the right and I approve it, too, condemn the wrong, and yet the wrong pursue."—Ovid.

"We know very well that our young men want to be considered men. Well, let us so consider them and let them imitate St. Paul, who says: 'When I was a child I did as a child, but when I became a man I put away the things of a child.' Our Catholic young men ought to be manly, honest and brave, improving the time and their opportunities, and make each other better by their association. They should have moral courage enough to condemn unprincipled and un-Catholic conduct in the unworthy members of their society. Not all members are worthy of a

place on the roll of honor. Those who have no honor ought to be sent out to seek it."

We coincide with the statement of our contemporary to the effect that: "Spiritual and mental strength should be developed in our young men's societies. The library and the debating room and the lecture hall should claim the most attention. Amusements should be merely for short recreation."

We are not sufficiently acquainted with the workings of Catholic societies in the United States, to express any opinion concerning them, but we know perfectly well that in this country, it would be a blessing were there to be more spiritual, moral, and mental cultivation, than physical training and general amusements. The object of a Catholic Young Men's Society should be above all a religious one; such as mental training, literary perfecting—through reading-rooms, libraries, lectures, and other means of education—and finally recreative amusements of a healthy, useful and interesting class. We would even go further and insist on prepared debates, regular conversations, on public questions—political, municipal, national, and religious. It is necessary that the coming generation should appreciate the position of our people in Canada to-day—and they can never learn anything of this class at a billiard table. The difficulty we now experience in regard to the Mayoralty is an illustration of how far behind we allow ourselves to fall. And to the Catholic societies we appeal to sink all petty differences, in the twice holy cause of God and country.

Take care of the stomach and the health will take care of itself. If people only realized the soundness of that statement the majority might live to a good old age like Moses, "the eye undimmed, the natural force unabated." It is in the stomach that the blood is made. It is from the stomach that nourishment is dispersed to nerve and muscle. If the stomach is "weak" it can't do its whole work for each part of the body. If it is diseased the disease will retard the nourishment, which is distributed, and so spread disease throughout the body. It was the realization of the importance of the stomach as the very centre of health and the common source of disease, which led Dr. Pierce to produce his "Golden Medical Discovery." This cases which originate in the stomach must be cured through the stomach. The soundness of this theory is proved every day by cures of diseased organs, heart, liver, lungs, blood, by the use of the "Discovery," which is solely and singly a medicine for the blood and organs of digestion and nutrition. It is a temperate and nutritious food, a perfect whiskey or other intoxicant.

Germany has just completed elaborate experiments with sugar as a

food for troops. The object was to test the advantages of sugar diet in cases where great exertions were to be made within a brief period. According to reports of experiments in various army corps a favorable result has been secured. Prof. Pfuhl, head of the physiological laboratory of the army department, states it has been proved that a sugar diet increases the muscular power in a comparatively short time, considerably shorter than does the white of an egg. Prof. Pfuhl, in a series of experiments on himself, found that after long walks three or four lumps of sugar removed all feelings of lassitude and to a certain extent restored the elasticity of the muscles.

A PREACHER'S VOICE

Raised in praise of Dr. Sproule.

When one is entering the threescore and ten mile stone in life's journey it is natural to expect that the body will begin to break down. This is especially true in the case of any who like myself have borne the burden and heat of the day, as well as the severest rigors of our northern winters in my labors as a Methodist Minister. Realizing that only the highest still would sternly combat the ravages of nature in the most arduous and feverish, in such a case as mine, I feel it my duty to tell everybody of Dr. Sproule's great ability.



Not only that but I can conscientiously advise everybody to rely absolutely on the Doctor's statement. I have found him to be a most reliable man in the truest sense of the word, honor and praiseworthy a man of Christian duty, and one who will do his work as well as would any other member of the Ministry who had the same good will.

Dr. Sproule has proved himself a great physician, but he is not only a truly good man. I will be glad to tell anybody about the Doctor's great skill and kindness, or will at any time stand by him to the end.

May God bless Dr. Sproule in the daily prayer of his grateful friend, REV. WM. HUGHES, Houston, Ont.

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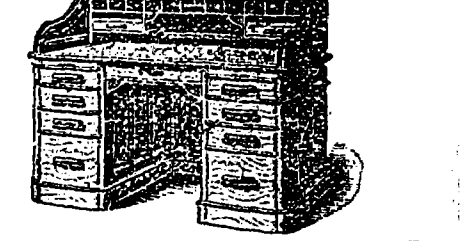
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In a recent article in the "Atlantic Monthly," Booker T. Washington refers to a negro bank in Birmingham, Ala., in these words:

A short time ago I read letters from nearly every prominent white man in Birmingham, Ala., asking that Rev. W. R. Pettiford, a negro, be appointed to a certain important federal office. What is the explanation for this? For nine years Mr. Pettiford has been the President of the negro bank in Birmingham. During those nine years the white citizens have had the opportunity of seeing that Mr. Pettiford can manage successfully a private business, and that he has proved himself a conservative thoughtful citizen.

The bank to which Mr. Washington refers, says a correspondent of the New York Post, is the Alabama Penny Saving and Loan Company of this city, an institution founded, officered and managed wholly by negroes, and doing business of \$75,000 annually. There is only one other

bank of the kind in the South, and that is at Richmond, Va.

The Birmingham bank was opened for business October 15th, 1890, in a rented room on Eighteenth street. The name given it then was "The Alabama Penny Savings Bank." This name was changed when the bank was incorporated in 1895. The bank now owns its own building a substantial three-story brick structure on Twentieth Street, in the centre business part of the city. The two upper floors are rented; the ground floor is fitted with a neat counting-room, vaults, and all the usual accessories of a modern bank. The bank also owns about forty lots in the city, many of them improved, from which it derives a considerable monthly rental. The capital stock is \$25,000. Its deposits are nearly \$50,000 with a steadily increasing business. It pays 4 per cent. on time deposits, and makes its loans principally on real estate securities.

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