LONDON, ONTARIO, SATURDAY, OCTOBER 8 1904

The Catholic Record.

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THE CATHOLIC SOCIETY.

We have more than once chronicled the demise of a Catholic society. On these occasions we are chary of sympathy to those interested. An organization may, of course, wilt and die and be entitled to a dole of commiseration. But as a rule its departure from the world of realities makes one feel joyful that it no longer cumbers the ground ; and this for various reasons. A society, for instance, which burdens itself with debt is more or less of a nuisance, besides being a drag on parochial progress. An edifice or a "commodious hall" contributes doubtless to the architectural beauty of the town, and may be a "show place" for our rural friends, but it is an eye-sore to those who have to pay for it. When the gentlemen who patronize it defray all expenses in connection therewith we have no comment to make, but when it is built and supported mainly by those who are not affiliated with it, it is about time to ask the members to put on their thinking caps. A big building adorned with a big mortgage is not business by any means. Also a building which contains pool and billiard rooms which are supposed to be an antidote to the poison of the streets, and a lecture hall as held by the Catholic church, are used chiefly for dancing purposes, does used chiefly for dancing purposes, does not cause us to be unduly boastful. A big building wherein young and old smoke and talk and spin dreams of our progress might pass away without causing any regret. And one may further remark that some of those who haunt this building take themselves too seriously. We believe in organization that gets somewhere and stimulates Catholics to know and to do. We be-

better purpose. Let us not forget that the parish and of all else. The church and the school -these are the things of primary importance. These have the first claim upon us. The beauty of God's house, and the care of the little ones, should enlist our energy and devotion. And be the most efficient members of an organization.

lieve, too, that a dollar invested in a

The men, however, who seem to think that the parish revolves around their particular society are merely getting ready for the funeral of that

THE CAUSE OF DECLINE.

The apathy of Catholics of influence is always called upon to pose as one of the influences which make for the decline of any one of our organizations. We have no desire to offer any excuse tures since the fall of Adam and Eve. for that anathy. While hoping that for that apathy. While hoping that these individuals may come to understand that to wrap oneself up in one's comforts, in one's family and take no share in saving souls is to be a poor and contemptible Catholic, we must put the blame for decay where it belongs-on our own

We ought to enquire, too, if we ourselves are, or have heen, factors in causing the indifference of our "influential Catholic" towards our societies. They may think that an effort in our behalf may be unappreciated, and they may have reasons for so thinking. We mind us in this connection that a gentleman accepted an invitation to lecture in aid of one of our organizations, but the auditors were few. The society was represented and by perhaps a score of its members, though it can make a goodly showing where there is an opportunity of enjoying the asininities of the euchre party.

AN IMPEDIMENT.

We grant, of course, that sympathy and support make the way smooth for a society. But the fact of these being withheld does not mean ruin. On the contrary, it should nerve the members to merit the good will of all classes, to compel support, and to give proof of their ability to walk unaided. One thing that makes this difficult is the presence of the spouter. We have too many of him. He breeds disunion and weariness and is a menace to routine work. And a society which suffers " oratory and sentiment " to interfere with business pays for it in prestige and confidence. With cheap talk eliminated valuable time would be saved, the sessions would be better attended, and the spouter would have a chance to rest and to think of something worth saying.

SERMON BY FATHER DRUMMOND.

Winnipeg Tribune Sept. 12 "And the Virgin's name was Mary," were the opening words of the sermon delivered at St. Mary's church last evening, by Rev. Father Drummond, S. J. It was the sermon of the feast of the Holy Name of Mary, the patronal feast for the parish. In the morning the feast was observed with the cele-bration of Solenn High Mass, with deacon and subdeacon and Rev. Father Guillette, O.M.I., former pastor of St. Mary's, preached to his old congrega-tion, his theme being "Humility," tion, his theme being "Humility," taken from the gospel of the day: "He that exalteth himself shall be humbled, and he that humbleth himself shall be exalted."

In his introductory passages Father Drummond referred to the inability of certain men to discover the hand of the Creator in the making of the natural universe; these had studied only super-ficially. "Drink deep or taste not the Pierian spring; a little knowledge is a dangerous thing." So is it with the spiritual world. Herein also there must be order and harmony. In order to discover this order and harmony men must approach the mysteries of the supernatural order with reverence and prayer. What wonder is it then that men spending six days of the seven in the search of wealth or pleasure, should be startled by some of the true revela-tions venerated by the Catholic faith. This is especially the case with regard to Mary.

DIVINE MATERNITY.

revelations concerning Mary are integral to the worship of Christ. When the to the worship of Christ. When the Father sent Christ into the world, He was to be a real man; truly God and truly man. Outside of the Catholic church this truth of the one person and the two natures in Christ is very faintly apprehended. Atmement, sanctiff cation through the gospels, etc., are spoken of, but the fundamental dogma of the real divinity of Christ is lack-ing. St. John said, "the world be-came flesh," showing that the lowest part of man, not his spiritual nature alone, was joined to the divinity by a building which is the camping ground real personal union. God has a mother, not of course of His Godhead, but a true mother, just as truly as our mothers can claim us. Christ's birth of the ambitionless might be put to its requirements must take precedence places Mary in a special sphere as the custodian of the true doctrine of the Incarnation. When the prophet says:
"Behold, a virgin shall conceive, and bear a son, and they shall call his name Emmanuel," that is, "Gcd with us," it is plain that the Virgin brings forth a God. In the fifth century Nestorius enlist our energy and devotion. And they who are mindful of this prove to be the most efficient members of an ingher "Mother of God." In the sixteenth century those who began by scofling at the Mother, soon went on to

deny the divinity of the Son.

If Mary had only this attribute of being the Mother of God, she would not be worthy of it. She must have virtues of her own. Purity, which is the best synonym of holiness, is her characteristic virtue, aloofness from the flesh, from worldly things, from everything that is not God. Free from mortal and venial sin, Mary, the Cath olic church holds, was conceived and born into this world, through the foreseen merits of her Son, free from original sin, that taint inherited in all crea-Our tainted nature's solitary boast.'

SUPERNATURAL REVELATIONS. The remainder of the discourse was devoted mainly to the intercessory power of Mary. Father Drummond showed that if "the prayer of the just Father Drummond man availeth much," the intercession of the Mother with her divine Son must be all-powerful. Intercessory prayer is exemplified in the first days of Christianity in the case of the Gentiles who wished to speak with Jesus. They first approached Philip, who spoke to

drew and the two disciples led the petitioners then to Jesus. So long as there was danger of idola-So long as there was danger of thousery devotion to the Blessed Virgin remained in the background, though always practised in the Church, as we see by the paintings in the catacombs. But, when all the traditions of idolatry had passed away, then Mary came more and more to the forefront of the Church's life. No century has witnessed grester manifestations of her intercessory power than the nineteenth. The revelation made at Lourdes, when Mary appeared to an ignorant peasant girl and said, "I am the Inmaculate girl and said, Conception," is especially remarkable. The cures wrought at that celebrated shrine are among the best attested miracles ever known. Father Drummond related one case that came within his personal knowledge. Bourque, son of Dr. Bourque of Monwished, some seventeen years ago, to enter the Society of Jesus, but superiors would not admit him because suffered from chronic which is an obstacle to the life of con tinued study a Jesuit must lead. He, therefore, went to Lourdes and asked Our Lady to obtain his cure. His prayer was granted, and he became a Jesuit, his cure remaining so complete that he has felt no more headache during sixteen years of study. Several of these years were spent at St. Boniface College, where he became well known to many members of the University of Manitoba. But he had other serious milments, first, synovitis of the which made walking extremely painful, and later on, such weakness of the eyes that he could not read and

WHAT THE NAME OF MARY IM- had to learn his theology by hearing others speak of it. However, owing to the brightness of his intellect, he succeeded in his studies and was ordained priest last year. On the 19th of March of this same year, being then in France, he went to Loudes and was ordained to hold good, must contain every her to the same year, being then in France, he went to Loudes and was ordained to hold good, must contain every the Agnostic Faith instead of being a layer of the processory personal tribute to the necessary personal t

Father Drommond concluded with an xhortation to Catholics to continue firm n their devotion to the Blessed Virgin, who stands in the Church as the ex-emplar of the highest purity among creatures. It would be well also that they should learn of the wonderful graces that have been obtained through

MUCH ABUSED SPAIN.

A remarkable testimony to the honesty of the Spanish is given by an Englishman, Sir Hiram Maxim, who is quoted by the Giasgow Observer

s saying that:
"His firm, which carried on business in Spain, never needs to lock the doors of its factories and workshops, and that thefts are entirely unknown. He also says that if they were to pursue this policy at one of their English factories the whole place would soon be carried away by thieves."

The Observer remarks upon this that:

"It would seem as if the Catholic religion in Spain makes the people hon-est." And it asks, "Why does not the dominant religion in this country (Great Britian) have a similar effect upon the population?" The "dominant religion" is not

built that way, that is, in the way of being able to produce any moral effect or impress on the character of the At least it hasn't done it in Great Britian .- New York Freeman's

THE CATHOLIC VIEW OF ATHEISM experimental

BY A JESUIT FATHER.

By the term "Atheist" is under stood one who lives without regard for God. We are compelled to use the word, promising, however, that nothing word, promising, nower, the head of the property in pleasant or disrespectful to any individual is intended. Atheism is of two kinds, practical and theoretical. The first implies that white God is admitted to exist, His law is so disadmitted to exist, His law is so disadmitted to exist, His law is so disadmitted to exist. regarded as to make life a practical denial of the admission. Theoretical Atheism may be divided into species, dogmatic and sceptical. The dogmatic Atheist asserts that without any doubt there is no God. This position has already been sufficiently dealt with.

The sceptical Atheist or Agnostic maintains that nothing definite can be known concerning the First Cause of all things. It is with this contention that we are just now at variance, and that we are just now at variance, and we shall endeavor to show that its consequences are so opposed to reason as to carry with them a condemnation

of the theory. "THE AGNOSTIC "FAITH."
"Postively, the principle may be expressed: In matters of the intellect follows." ow your reason as far as it will take you, without regard to any other consideration. And negatively: In matters of the intellect, do not pretend that conclusions are certain which are not demonstrated or demonstrable. That I take to be the Agnostic Faith, which if one is the most perfect specimen of all a man keep whole and undefiled, he mere creatures; the exemplar of our race, in the words of Wordsworth: verse in the face, whatever the contract of t teenth Century," Feb. 1889, p. 186, Professor Huxley.) With respect to the positive side of the question we may note with interest how far the Professor's reason appears to have taken him: "The one act of faith in the convert to science is the universality of order, and of the absolute validity, in all times and under all circumstances, of the law of causation . . faith is not blind, but reasonable, be cause it is invariably confirmed by experience, and constitutes the trustworthy foundation for all action. (Life and Letters of Charles Darwin,' by F. Darwin; II. in ch. V. written by Prof. Huxley, p. 200.) Further:—"Do they really believe that any event has

no cause, and could not have been pre-dicted by anyone who had a sufficient insight into the order of Nature? If they do, it is they who are the inheritors of antique superstition and ignorance, and whose minds have never be illuminated by a ray of scientific thought." (On the reception of the "Origin of Species," in the "Life of thought." Origin of Species," in the "Life of Darwin" II., p. 200, Prof. Huxley.) From this it would seem that Believer and Sceptic can both start from the same point, viz.: the absolute validity of the law of causation. Con sequently the universe must owe its existence to some First Cause, however If, then, the Agnostic doc trine be true, and this First Cause is unknown and unknowable, the conclusion is forced upon us that It produced this marvellous universe, including earth on which we find ourselves, endowed Man not only with life, but also with reason, set everything in motion, and having done so, retired within Itself, and ceased to care for Its handi-This idea is unworthy in the highest degree of such a supreme intelligence. Were such a course of action to occur in daily life, should a father ignore and neglect his children Agnostics themselves would doubtles admit that his conduct was unnatural

News. he went to Lourdes and was once more reverent tribute to the necessary perfectly cured of his knee and eye fection of the First Cune is in reality troubles. His double, or rather, his triple care his continued ever since. He is now at Sault au Recollet, near Markers! be well set forth by the same authority: ' If a man asks me what the politics the inhabitants of the moon are, and reply that I do not know; that neither I nor anyone else have any means of knowing; and that under these circumstances I decline to trouble myself about the subject at all, I do not think he has any right to call me a sceptic. Mary's intercession; though they are not dogmas of faith, they serve to revivify the devotion of the faithful.

On the contrary, in replying thus, I conceive that I am simply honest and truthful, and show a proper regard for truthful, and show a proper regard for the economy of time." (Lay Sermons. "On the Physical Basis of Life." p. 144. Professor Huxley.) Now, such a case is not on all fours with the one under consideration. Setting aside

Cause-which, if the law of causation

the fact that as far as we can see it would be no advantage to us to possess such information as is here re-ferred to, we may notice that while we have no means of ob of Almighty God, and these have been inted out at sufficient length. therefore, we do not call a man a While, Sceptic who declines to believe in the cerns himself with his doings if he exists; we hold that we are justisfied in applying the term to one who rejects the entirely reasonable belief in the exist ence or beneficence of Almighty God.
We may uext examine the grounds

on which the Professor rejects the evi dence in support of what is asserted concerning the First Cause. After citing the utterance of Hume that;— "If we take in hand any volume of di-vinity, or school metaphysics let us ask, Does it contain any abstract reasoning concerning quantities or number?' No. Does it contain any experimental reasoning concerning matter of fact and existence? No. Commit it then to the flames; for it can contain nothing but sophistry and illusion :" the Professor continues : Permit me to enforce this most wise advice. matters of which, however important it may be, we know nothing and can know nothing?" (The same p. 145.) Here we may well pause and ask our-selves:—Is it a fact that books of di-vinity contain no experimental reasoning concerning matter of fact and existence? Is it not rather a fact that the writers of such books have cease lessly occupied themselves with such questions? while it is entirely owing to the despised works on divinity in its largest sense that Man can give any account of himself which is not with so many contradictions and grat-uitous assertions as to make any satis-factory solution all but impossible. But this we will not urge as it belongs to a subject with which we have not yet dealt. At present we will only remark that underlying this course of reasoning there is an assumption is in no way justifiable. It is that we have no means of knowledge other than those afforded us by the resources of mathematics or physical science. And so, the recorded history of Mankind, the innate convictions of human nature, the lesson of right and wrong, the exis-tence of the human soul, and even, the becoming to place Himself and His works in a position where they can be expressed algebraically or brought within the ken of the Man of Science and his microscope or test tube.

He done so. Were he a being compre-hensible in his entirety by human nature the First Cause would cease to be Go Again, while Agnostics indignantly decline to have imputed to them the absolute denial of God's existence, though some of them contend that it is t least uncertain, others again go rther and admit that it is more probable than not. s more probable that there is a God, no is desirous of receiving the homage of His creatures, and consequently more obable that it is Man's duty to render it. And yet, because that probability cannot be turned into entific certainty they would have us emain quiescent. In other words, Man's reason leads knowledge God's existence and rights rather than to deny them, this son bids him conduct his life lough he did in fact deny them. More-yer, if while admitting the existence God in His aspect of the First othing concerning him, we are forced Him of inconsistency. For Man has a al, by its nature immortal, with hopes ion in this life, and yet it would appear that he has been left in hopeless ignorance as to whether God has laid down conditions, by the fulfilment o which these hopes and desires can be satisfied. Finally, even in regard to his life we attribute to the Architect which we should hesitate to accuse ou ellowmen. We see brute matter serving to support the vegetable kingdom which in its turn helps to sustain the animal world and Man, while Man's reason extracts sustenance, conver ence and comfort from both. as we can see only Man is without reason for existence; unless we are to conclude that existence itself is its own but they could do no more than ascribe it to the imperfection of human nature sufficient reason, in which event we Wherefore, if the Agnostic theory be correct, it presents to us the First lower Man to the condition of the me.

the justification of utility to anything external to himself.—London Catholic

THE CHILDREN OF DIVORCED PARENTS.

Mrs. Ellen M. Henrotin, writing in The World To Day, for October, on the

ivorce evil, says: The children of these complicated families are certainly very unhappy and they suffer socially. The family relationships do not assume their right proportions; they are overemphasized on whichever side the child inclines and slighted on the other. They thus become a question of personal predilection instead of one of family obligations. As an instance of the unhappiness entailed on the children the fol-

lowing true tales are given : A man, young, wealthy, clever and strong-willed, married a girl of equal wealth and will. They were good friends at first. Their home life was charming. Three sons and two daugh-ters were born to them. Both father and mother were devoted to the chiland mother were devoted to the children, but even this bond could not hold them together and they seriously disagreed. The wife, in spite of the remonstrances of her husband, left him and took the children. She finally obtained a divorce and went to Europe with the family, where she resided until her death. When the sons were of an age to go to the universities, they came to America and lived under their father's care, but neither father nor sons were happy, for they were strangers to each other.—Church Progress.

CERTAIN PROTESTANT MISSION-ARY METHODS.

NOIF SAM FINDS HIMSELF, LUKE THE CATHOLIC CHURCH, THE VICTIM OF "AN EXTRAORDINARY PENCHANT FOR MISREPRESENTATION."

From the San Francisco Monitor. Uncle Sam has found it necessary to orrect a statement circulated by the resident of the Presbyterian Board of Home Missions touching the condition of certain Indians in Arizona. The extraordinary penchant for misrepresent-ation evinced by the average American missionary has been often remarked. It is not difficult to understand why the brethern draw the "long bow" when treating of religious matters in alien Papist lands. That is a recognized part of their business, and appears to be regarded by them as a perfectly legit-imate method of raising the necessary 'sinews'' to prosecute their spiritual

The temptation 's great. Nothing appeals more strongly to the class which supports Mission Boards than dark pic-tures of the benighted and altogether hopeless state of ignorance and super-stition in which the masses in Catholic countries are sunk. Veracious evangels of a pure gospel in foreign parts are usually adepts in this line of portraiture. That is one of their most valuable as ets. Reflect. If the actual siturtion in Popish lands was depicted; if the really high standard of morals and manners prevailing among even the unlettered faithful, where the influence of lettered faithful, where the influence of the Catholic religion is a vital force, the superogatory character of the evan-gelistic office would be quite obvious to the most confirmed "mite" giver the most confirmed "mite" giver among their supporters. Rigid truth-fulness in this connection would prove fatal to the revenues of Foreign Boards

ity. But when the Presbyterian Home Board describes the Pima Indians of Arizona as dying of starvation, some other motive must be suspected. reason must be assigned for a statement which the Government hastens to proounce unqualifiedly false. According to Commissioner Jones, who personally investigated the matter upon order from Washington, the Pimas are amply supplied with food. That is a great deal more than can be said of some of the Indians in California about whom the Presbyterian Board doesn't seem to be bothering its head. It has been alleged, with how much truth we do not pretend to know, that the story of Pima starvation was circulated in the interest of a local irrigation job. Be that as it may, the fact remains that the Government promptly places the stamp of misrepresentation on the pub-lished report of the Presbyterian Home

Mission Board.

The point is that if these pious so deties are capable of circulating statements about conditions at home that are shown by Uncle Sam's officials to manufactured out of the whole cloth, as in this instance, how much dependence can be placed in their sensational outgivings touching facts and condi-tions elsewhere? Often as not the uthorities of maligned countries never the detractions, or if they do, deem the matter unworthy of notice compatriots of the missionaries are not sufficiently interested to pursue the subject. It is creditable to the spirit of the supporters of American mission-ary effort that their zeal is stimulated palpable fabrications, though it not particularly complimentary to their intellectuality. But the practice is ure to bring its own punishment. that bad faith is a poor prop for any

Newman's Trust in God.

In March, 1884, Newman wrote: For myself, now, at the end of a long life, I say from a full heart that God has never failed me, never disappointed me, has ever turned evil into good for those who live up to it me. When I was young I used to say cive the Sacraments.

beasts that perish-without, however, (and I trust it was not presumptuous to say it) that Our Lord ever answered my prayers. And what He has been to me, who have deserved His love so little, such will He be, I believe and know, to every one who does not repel Him and turn from His pleading.

WHICH OF THESE

The most important book to me was The most important book to me was that which eventually brought me into the Catholic Church, now more than seventeen years ago. I am not going to narrate the incidents which led me to that important step, interesting though they are to me. I think, perhaps, the first book which turned my mind in that direction was Cardinal mind in that direction was Cardinal Newman's "Apologia," a work which has doubtless had the same effect upon many other minds. I read this merely because, after I had taken up my resi-dence in Birmingham, I used to hear the Cardinal much spoken of, and wanted to know something about him and his views. But it was not the "Apologia" which brought me into the Church. Interested in the question, I read many other books, but without arriving at a conclusion. And here I will break off for a moment to express my wonder that at this stage of my life troversy." Why it was never placed in my hands has been an unceasing source of marvel to me from the day source of marvel to me from the day I first read it, some years after I had entered the Churca, down to the present moment. Well may the late Dr. Salmon (provost of Trinity College, Dublia) admit that our case is there presented in the most "taking" way. "Convincing" I should rather phrase it, the solid learning, the irresistible logic, the grave carnestness of that work the grave earnestness of that work seem, to me at least, to be unequaled by any other book on the same subject. The solemn adjuration of the closing pages must certainly give pause to any one who thinks upon such subjects, and many are the men and women who can, from the bottom of their hearts, re-echo its closing words: "You will no sooner have sacrified your own wavering judg-ment, and submitted to follow the guide, whom your Heavenly Father has provided for you, than you will feel a deep conviction that you are in the right and secure way; and very soon you will be enabled to join with the happy converts of ancient and modern times in this bymn of praise: "I give thee thanks, O God, my enlightener and deliverer, for thou hast opened the eyes of my soul to know thee. Alas too late have I known Thee, O ancient and eternal Truth! too late have I known Thee!"

But the book which was largely instrumental in making a Catholic of me was Littledale's "Plain Reasons Against Joining the Church of Rome," which some friend sent to me when I was en-barked upon this course of reading, though certainly, after I had finished it, the step which I had prevously regarded as at least possible, seemed now to be one which could never be taken. Whilst in this frame of mind I was wa'king down a street idl; o king into the shop windows, when, in those of a Catholic repository, I saw a book which purported to deal with that of which I was then thinking. I went in at once and bought it, and I suppose I need hardly say that it was need hardly say that it was "Definite Controversy," by the dear friend of my later days, Dr. Ryder. I carefully studied both these books together, and baffled by their discrepancies, determine of the tence of the human soul, and even, are even-valid law of consation itself, are all to be treated as of no account, because the First Cause has not deemed it cause the First Cause has not deemed it in all in climes. The law of self-preservation is invoked to avert such a calamttence that the treated as of no account, because the First Cause has not deemed it invoked to avert such a calamttence that the constitution is invoked to avert such a calamttence that the constitution is invoked to avert such a calamttence that the constitution is constituted by their discrepancies, determined to select some dozen or so of the constitution few hours spent in a good library stocked question and to enable me to make received into the Church. And now I should like to know which of these two books made a Catholic of me? For I should probably never have read "Catholic Controversy" if I had not first read Littledale. It is an interesting question to me, and I cannot solve Bertram C. Windle, F. S. A.

WHAT CAME FROM THE POPE'S BLESSING.

Barrister Curran, of the Irish bar, is Barrister Curran, of the first oar, is a devout Catholic and a distinguished member of the legal profession. Mr. Curran was recently in Rome, accom-panied by his family, and while in the Eternal City he had an audience with Pope Pius X. At the Mullingar Quarter Sessions the Sheriff presented Judge Curran with a pair of white gloves, which indicate that the district is free from crime. Mr. Curran in receiving

the gloves said:
"I wish now to mention a matter,
though I did not at first intend to make t public. Lately I and my family were in Rome, and we had the great ege of a private audience with the Holy Father. On that occasion I asked His Holiness for a blessing for the four counties in my district, a favor which His Holiness most graciously gave, with good wishes for peace and prosperity to them. I am happy to think that the satisfactory state of things I find to-day s the first result in this county of that

Mr. Curran has the courage to express his convictions of the power of the Pope's blessing. His Catholicity may not suit the Protestant element of his judicial district, but Judge Curran fears not the power of his religious and

Ours is a sacramental religion, and hose who live up to it must often re-