

# The Catholic Record.

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

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### CAPITAL AND LABOR.

On the relation between employer and employed Professor Goldwin Smith writes as follows: "It must be in the employer's interest, as a rule, to concede as much as he can, to keep the same men, and if possible, to attach them to his service. Unhappily it is not with the man alone that the employer has to deal. He has to deal with the agitator between whom and himself there is no sort of tie and who is apt to be thinking of his own ascendancy and playing his own game."

But the man ought to be able to see through the devices of the professional "mouth artists" who advocate extreme measures for the redress of grievances. To be consistent they should resent oppression from any quarter. If they refuse to be bound by chains, forged by capital, they should also refuse to be manacled by the worn-out platitudes of the walking delegate. They should not be hurried into a strike at the behest of the talker, who often has little at stake, and is, in a dispute between labor and capital, dominated by the desire of victory for himself or the organization he represents.

### THE LINE OF LEAST RESISTANCE.

The Archbishop of Canterbury is diplomatic in his advice to his subjects regarding the Deceased Wife's Sister Act. Marriages under the Act should not be encouraged, but clergymen may, without incurring the charge of disloyalty or disrespect, perform such a marriage if they so decide. Which reminds us of the genial cynicism of the late Harold Frederick, who says that the "Church of England drives with an exceedingly loose rein: you can do anything you like in it, provided you go about it decorously;" or, it may remind some of our readers that the "glorified journalist," Macaulay, called the Established Church "the most absurd and indefensible of all institutions non-existing in the world."

With this and similar pronouncements in view we are not surprised at the proposition of Dr. Arnold, of Rugby, that "all seats should be united, by act of Parliament, with the Church of England on the principle of retaining all their distinctive errors and absurdities."

### A CITY OF CONFUSION.

The generalization of the Anglican Church, as a hundred sects battling within one church, finds some justification in the advertisements which appear in The Church Times. In one issue, Sept. 27, there are appeals by Anglican clergymen for clerical help of all grades, sound, not extreme, good, etc. We read: "A Catholic assistant priest, neither moderate nor married, is wanted." Another seeks the services of an "earnest, manly, definite Churohman." Again: "Assistant priest wanted. Daily Mass. Catholic indispensable. Curate wanted—sound Churohman. Bachelor."

This doctrinal mobility is not a credit to the authorities. But they, we must remember, are members of "a political institution, established, created and protected by law, absolutely dependent on Parliament."

### OVERHEATED IMAGINATION.

An individual, who is somewhat of an autocrat, has sent us a communication condemning our "meddling in politics," and incidentally our criticism of H. Hamilton Fyfe. We beg to remind our mentor that we are not awed by his threat to "stop the paper," and that his sphere of influence is as narrow as is his dollar-obscured mind. Time was when gentry of this type extended platitudes, which to their families and dependents were gems of wisdom; but just now we place character above money and we give little heed to Catholics who, either snobs or praters, are so far as the State and Church are concerned dead ones.

So dear indignant subscriber please do not overhear your imagination. If you persist in using the dollar as a mirror you may take yourself too seriously; but if you choose to emulate the Canadians who are doing something besides money-grubbing you may have little time to pose as an arrogant and ignorant critic.

Our comments on the Fyfe person were printed so as to be fit to print. He came to us, and wandering from place to place, found an abundance of

cess-pools. He consorted with those who regaled him with stories of political corruption; he fattened on filth and calumny, and spread it upon the columns of the Nineteenth Century. The qualities of the men who are upbuilding Canada were not visible to the writer; their services, as sound as their integrity, were not touched upon. H. Hamilton Fyfe can be dismissed with Carlyle's characterization of Swinburne and his disciples, "as persons immersed in a cess-pool, eagerly endeavoring to add to its foulness by their personal contributions." But why a purveyor of dirt is allowed within the precincts of the Nineteenth Century passes our comprehension.

### THE HOPEFUL BRIGADE.

The young and the inebriate, according to Aquinas, have it in common that they abound in hope: that is, so far as hope is classed among the emotions or passions enumerated by Aristotle. So they who are sure of the triumph of Modernism are blind to the origin of the Church, to its resources as well as to the teaching of the experience of the centuries. Ere this, Gnostic and Montanist, Arian and Nestorian, and other negations of misbelief had filled the world with their clamor, but cut off from the living Body of Christ—the Church—they decayed and died. We fancy that the Arian of the fourth century had his dreams of victory. He wrote much: he declaimed against Rome, and, emboldened by the support of the world, dashed himself against the Rock only to be shattered into pieces. Pride swept him into the vortex of rebellion and ruin. He wanted license in doctrinal matters, as if the Church which we are commanded to hear could dispense him from belief in truth. He set himself up as an unfold of divine mysteries, thinking the while, that the applause of traitorous hearts was a proof of the correctness of his position. To-day he is remembered only on account of the Church. And the busy editors tell us that the Church, in dealing with Modernism, is face to face with the most critical moment of her life. How and why this is, is not stated by scribes whose scholarship is beyond reproach. So the editors of Le Lamennais' time spoke when he withstood the Vicar of Christ. But outside of the shadow of the everlasting Church his influence waned, and his days were ill-disturbed. Books and letters and appeals to science will not sap Catholic vitality. "The Church," says Cardinal Newman, "is ready for any service which occurs; she will take the world as it comes: nothing but force can repress her. She is the same as she was three centuries ago, ere the present religions of the country existed: you know her to be the same: it is the charge brought against her that she does not change: time and place affect her not, because she has her source where their is neither place nor time, because she comes from the throne of the illimitable, eternal God."

### BATTLING AGAINST NOTHING.

The Spectator, (London), in the course of an article on "An Open Letter to Pius X.," says that "its writers, with intense earnestness, and not without bitterness, reproach the Pope for hindering every man who is trying to destroy the antagonism between the Roman Church and science, the Roman Church and the masses." The letter, we are informed, is by a group of priests. It seems to us that these priests, if any exist at all, play the game according to the rules of misrepresentation. Their letter is to those who are soaked through and through with prejudice.

The Pope hinders nothing that can redound to the good of man. Not a vain assertion this, but one that is substantiated by his services to science; by his patronage and support of those whose names are in letters of gold on the annals of research, invention and discovery. But he does hinder the men who attempt to deface the Truth committed to him and he will continue to hinder them, despite the murmurings of those who view her through the glasses of pride, or mayhap, of disappointed ambition. And who are these people who are bent on destroying what does not exist—the antagonism between the Church and science? They knew, once upon a time, that both natural and supernatural truth came from God, and that between them there can be no real antagonism. The Church is not opposed to science as a spiritual organization. She is not concerned with science whatsoever; but she is opposed

to speculations and theories which conflict with the deposit of faith, as well as to speculators and theorists who presume to do our thinking and to feed us on drivel that is worthy of a low grade hater of Rome. The writers of open letters are wedded to the idea of their importance, and they pause not to think that the many who are not troubled with a rush of theories (adapted from the German) to the head have no desire to follow them. Now it seems to us, that when a man like Pasteur—a man who proved that original thoughts are compatible with a devout Catholic life—these other gentlemen who are scientists on paper should not disturb the atmosphere. When a man like Brownson declares that Catholic dogma gave him a mental freedom, which without her aid he had not possessed, we must bear with what grace we may the pipings of men who are in every respect inferior to the American philosopher. Were these writers to pray before they wrote we might not have letters proclaiming that the faith which stimulated the great thinkers like Albert of Cologne and Aquinas, inspired Dante, and was for great artists an ever-living well-spring of beauty, must be restated to fit their theories. But, as St. Augustine said of those who proclaimed the Church's downfall, "I see them," he said, "sink into the grave while she marches on."

### THE REVIVAL AND QUEBEC.

Some time ago a Methodist preacher announced that Quebec was in need of conversion. Before setting the hearth or fire he wrote a series of articles to prove that the Church was an enemy to progress, etc. Mr. R. Sellars is of the opinion that the Church in Quebec is advancing too rapidly. After laboring us in the old way of the preacher's enthusiasm died down, and he informed us that nothing but "revival meetings" would save Quebec. This opinion, we venture to say, is shared by the normal-minded non-Catholic. For revivals have lost their power, and the fervor which distinguished the first Methodists would be looked at askance by the average congregation of to-day. Impassioned declamation which work people into a highly emotional state may be good for something which we cannot recall at this writing. But, says a well known New York preacher, "Whenever you meet with a region of country that has been burned over and over again with the fires of revivalism, there an almost utter and very general indifference to religion eventual supervenes." If then, revivals are not honored among many Protestants why should they be resorted to save Quebec which has no intention of substituting religious sensationalism for historic Christianity.

### OUR GREAT NEED.

CATHOLIC LAY LEADERS, WITH TRAINED INTELLECTS, THE HOPE OF THE CHURCH, SAYS JESUIT EDUCATOR.

"One of the great needs of the day is educated Catholic laymen," said Rev. Francis Cassilly, S. J., at the recent dedication of the new St. Viator's College at Bourbonnais, Ill. "We need them in the press and on the rostrum; we need them in the drawing room and in the market, in the social club and in the organizations of labor. We need leaders of Catholic thought, promoters of Catholic movement, we need Catholic statesmen, speakers and writers. And where shall we get them, if not from our Catholic colleges? This is the age of the people, and we to the people if they have blind leaders and selfish distorters. This is the age of democracy, and never had the individual so fair a field of contest. But we must train up our youths for the conflict. We must teach them the use of modern weapons, philosophy, literature, history and science and then send them out to do battle for the right. The time has passed when our Catholic men can hold aloof from their fellows; we must be up and doing. Let them go into the fight with no misgivings for the future, for the truth must win."

"Can we hope for Catholic leaders from our secular colleges? Have any come from them? A few, born outside the fold, have worked their way through secular colleges into the brightness of the light. But not many there are who, born in the true fold and educated in secular institutions, have learned there to love the Faith and cherish its ideals, and then gone forth to do battle for Catholic truth. And for one who has withstood this ordeal successfully, probably ten have suffered more or less severely."

As pictures, photographs, statues, souvenirs, bring departed relatives near, even after the lapse of years, so the statues, images, relics of the saints recall them and their virtues to our presence after the passing of ages.

### HAECKEL'S IGNORANCE EXPOSED.

Ernst Haeckel is the Bob Ingersoll of Germany. The coarseness and brutality of his attacks on religion, the revolting vulgarity of his references to the Sacred Person of our Lord, the shallowness of his unbelief and the persistence of his vicious propaganda recall the American atheist, whom, however, he leaves far behind in unscrupulousness of method and disregard for truth. A profound philosophical system, however irreligious it may be, does not directly affect the faith or the morals of the masses. It is the cheap atheism, the superficial sophisms of men like Ingersoll and Haeckel that catch the imagination and stir the pulses of the crowd. The latter's "Riddle of the Universe" has attained a circulation of more than two hundred thousand in Germany alone and has moreover been translated into most European languages. It advocates what is commonly called "Monism," or the theory of the existence of one eternal substance, namely, matter, as opposed to Christian belief in dualism or in two substances having essentially distinct properties, namely, spirit and matter. The great minds of Germany, theological and scientific, have been alarmed and disgusted by the spread of Haeckel's atheistic views. Professor Reinke, one of the leading German biologists, proclaimed in the Prussian Diet, of the upper house of which he is a member, that Haeckel's propaganda is demoralizing the lower classes. He says its influence is only intelligible on the principle that the world loves to be humbugged. Scientific men of world-wide fame, like Paulsen and Adiker, have declared that Haeckel's system is utterly devoid of scientific justification. Professor O. D. Chownson, the famous professor of physics in the University of St. Petersburg, has published a work entitled "Haeckel and the Twelfth Commandment," which is the German apologist, Dr. Denner, as quoted in the October issue of Current Literature, considers "an absolutely crushing proof of the unscientific character of Haeckel's researches in natural philosophy." Chownson's twelfth commandment is: "Thou shalt not write about a thing which thou dost not understand." "He examines," says the writer in Current Literature, "Haeckel's work in all its details from the standpoint of a physicist and comes to the conclusion: 'The result of our investigation is simply amazing. Everything that Haeckel lays down in connection with questions of physics is totally and absolutely false, is based on ignorance of the most elementary questions that is worthy of a child's belief.' He adds: 'And it is this statement true only of Haeckel's researches in the department of physics? Certainly not! We are fully justified in declaring that in other branches of natural sciences he shows exactly the same characteristics.'"

"The children of this world are wiser than the children of light," and the apostles of the Evil One are more zealous than the heralds of the truth. No hall in the city was large enough to accommodate the crowds that flocked to hear Haeckel's lectures in Berlin. He has organized a society called the "Monistenbund" for the purpose of popularizing his views in books and pamphlets. "He even contemplates in writing," says Frederick Harrison and the Positivists by establishing churches in which the phenomena of worship will be kept up in order that the human soul may feed its hunger for religion on unsubstantial shadows. In a recent interview with an American journalist he said: "I can see the church of the future. We will use some of the old customs. Christmas will be the feast of St. John the summer solstice. Easter will be the resurrection of Nature from its long winter sleep, Michaelmas the close of the summer. Sunday, the day of rest, will remain as such, but instead of cultivating on that day some mystic faith, will be a day for the spreading of knowledge. The churches will not be filled with the pictures of the saints and with crucifixes; they will be ornamented with artistic representations from the inexhaustible storehouses of Nature. And in place of the high altar there will be a 'Uraltar,' which will show the movements of the celestial bodies and at the same time the omnipotence of the eternal substance law."

It is somewhat surprising that in a country like Germany, where an in suit to the Kaiser is a crime severely punished under the name of *lese majeste*, Haeckel is permitted to offer gross outrages to the religious feelings of a majority of the citizens by publishing the most diabolical fables about the genealogy of Our Blessed Lord. They have been carefully appressed in the English editions. But we cannot calmly silently condemn the German authorities for tolerating profane ribaldry, which has been freely practiced in the United States in a still grosser form by the Philippine editor of The Philistine.

—New World.

A Convert.

Protestant Episcopal circles in Reading, Pa., were surprised early this week by the announcement of the resignation by Rev. W. Emory Henkell of his charge as rector of St. Barnabas' church. Coupled with this came the information that Mr. Henkell was about to enter the true fold, and, being unmarried and in the prime of life—about forty-five years old, would study for the priesthood.

Arrangements have been completed for the convert's formal reception into the Catholic Church, and it is expected that the ceremony will take place in St. Peter's church, Reading, Pa. Rev. Thomas S. McCarty, the rector, officiating.

### AS TO SPIRITISM.

Readers of the lay newspapers will have noted that Spiritualism or Spiritism has had within recent times, a considerable recrudescence of its own. London has afforded us the spectacle of a Church of England Bishop confounding the claim of the most noted professional spiritist in Europe. Heretofore recently in New York, Doctor Godfrey Raupert, a convert to the Church and a contributor to many Catholic publications abroad, has delivered a lecture on Spiritism, to an audience composed of Catholic priests, scientists and students, in the course of which he gave some of his experiences as an investigator of transliminal phenomena.

At the close of his lecture Doctor Raupert delivered himself of the following advice to Catholics, namely, to keep away from the study of the spirit world because it involved a great injury to the medium—that is to say the cerebral system.

He quoted scientists and statisticians as having said that 10,000 persons were in insane asylums as the result of efforts to get in touch with the spirit world. He knew of a medium that took written messages who was called upon so constantly that he was wrecked by the effort to meet the demands of the message-senders.

While it is not proposed to go into the history of Spiritism, nor to give any account of the highly remarkable and authentic phenomena which have occurred within recent years both in Europe and America, we think it as well to specify what the attitude of the Church is in regard to Spiritism, fully agreeing with Doctor Raupert that there is nothing so injurious to us as an over-enthusiastic enquiry into matters the exiguous results from which can lead to nothing that in any way advances the cause of science or faith, when exerted in a haphazard, untrained and unscientific way.

The casual investigator has never added anything to the particular department of human science in which he has happened to take a temporary or a perfunctory interest, and it is safe to say that in the case of the occasional seeker after truth which lives in purely psychic spheres much more harm, either in loss of faith or reason, is likely to be the result for the individual, than good to mankind.

Father Hugh Pope, a Dominican, tells us in the Ecclesiastical Review (Philadelphia), what constitutes the Catholic view on the subject of modern Spiritism.

To the Catholic theologian, he tells us, the answer is very easy, and an ample adequate cause for all these phenomena may with confidence be assigned. There is a spirit-world as the Scriptures teach us and as the Church has defined. This spirit world is divided into two hosts which are marshalled respectively under the banners of good and of evil—the angels of God who stand firm in the conflict, Satan and his hosts who rebelled.

These latter are mighty intelligences, even though fallen; they are the instruments of God Who works His will and carries out the government of the universe through His good angels, and His all-wise Providence, permitting the powers of evil to strive for the mastery with Him over the souls of men.

"For God created man incorruptible and to the image of His own likeness He made him. But by the envy of the devil, death came into the world; and they follow him that are of his side."

"\* \* \* And that these angels appear to men and walk and talk with them, not merely in the imagination of those who have heard of them, but also as objective realities, is proved by St. Thomas in an argument which may be applied again and again to show the insufficiency of the explanation of spiritistic apparitions by mere thought transference."

"There are some," says St. Thomas, "who declare that the angels never assume bodies and that all we read in the Bible about apparitions of angels took place in prophetic vision, that is, were merely in the imagination of the beholder. But this view is opposed to the evident sense of the Scriptures. For what is seen by an imaginary apparition is only in the imagination of him who sees it and hence is not seen by everybody indifferently."

But the Bible tells us sometimes of angels as appearing as to be seen by all alike. Thus the angels who appeared to Abraham were seen by him and by his whole household; the angel who appeared to Tobias was seen by all.

In order to explain these apparitions St. Thomas suggests that probably these bodies were formed of air which, when condensed, is capable of being moulded into shape and also of receiving color, as is clear from the case of the clouds.

We may argue then, continues Father Pope, that illusion will explain many so-called apparitions; that thought transference and telepathy will explain certain others and that fraud undoubtedly plays an important part in many cases.

Nevertheless none of these causes is adequate to explain persistent phenomena visible to many at once. If we once grant the existence of a body of evil spirits, so well known to St. Peter (I Peter, 5:8), and if we recollect the craving of the human mind for contact with the world beyond the veil, a craving which insists on being satisfied whether by true or false religion, it is easy to go a step further and allow the possibility, nay, the probability that when man unduly craves such knowledge, the evil spirit will be

only too willing to help him. For he has marvellous power over the elements and the forces of nature and why should he not use them for the seduction of foolish men, as he did of old in Pharaoh's court? . . . He may use these forces of nature at whose existence we have only recently begun to guess, and of which wireless telegraphy has afforded us such an astounding revelation; he may use telepathy and thought transference; he may know the secrets of brain waves; the undulations of the ether and the sensitiveness of the brain-cells to various impressions may be no mystery to him.

Treating of the question of Spiritism, Father Roure, S. J., in *Etudes* (Paris), has the following pertinent remarks to make: "The revival of the spiritistic correspondents usually with unsettled periods in which society seeks some diversion from the monotony of its miseries or troubles."

It is certain that Spiritism becomes all the more acceptable as faith grows colder. Protestant or non-Catholic countries are invariably more affected than Catholic. As for the Church, while she is far from encouraging the use of magnetism by all sorts of persons, she by no means forbids it absolutely. According to the Church, the very possibility of setting the activities of evil spirits in motion is the worst of the whole matter and is always to be condemned.

Those who without investigation dismiss the phenomena which are admittedly as marvellous as they are as yet inexplicable, are as much to be censured as those who rashly and accept the view that the growth of man's mental powers is gradually showing itself in the knowledge he is obtaining over the unknown in nature.

Let the good Catholic always remember that Our Saviour Himself suffered the devil to tempt Him. And St. Paul says: "Put ye on the armor of God that you may be able to stand against the devices of the devil, for our wrestling is not against flesh and blood but against the principalities and powers, against the rulers of the world of darkness, against the spirits of wickedness in high places." Yet how does he work his marvels, this spirit of darkness? It is not for us to seek out his methods, but rather to be always ready to oppose him with Faith.

### CATHOLIC NOTES.

St. Peter Claver's Church, Dallas, Texas, was recently the scene of an unusual ceremony, when nine colored converts were received into the Church.

For tuition alone, without including cost or maintenance of buildings, the parochial schools save to the city of Cleveland the sum of \$600,000 every year.

The death is announced in Belgium in his 81st year of Mgr. Lamy, the celebrated Scriptural and Oriental scholar of the Louvain University. He was a contributor to the *Dublin Review*, and a member of the Society of Biblical Archaeology, London. He was engaged at the time of his death on the proofs of the *Homilies of St. Cyril of Alexandria*.

The late Archbishop Flood, O. P., of Port of Spain, Trinidad, died practically penniless, "as those who know him might easily have surmised," says the *Catholic News*, of that place. His personal assets amounted to something like \$100, which proved less than sufficient to cover his liabilities. His personal belongings go without exception to his successor.

Reliable statistics show that the total Catholic population in the Philippine Islands is 6,862,413. Ministering to the needs of this vast body are 1,078 secular and regular priests, an average of one priest for 6,365 Catholics. In the United States, with a Catholic population conservatively estimated at 13,000,000 in round numbers, there are 15,093 priests, one priest for 867 Catholics.

### WHY NOT TO-MORROW.

With reference to the decree on "Frequent and daily Communion" the Holy Father has, it seems, manifested some regret at finding that this most important pronouncement, which throws open a means of salvation for souls in our day, should be so little known.

"Let each and every one of us," says a great Catholic organ, *La Croix*, of Paris, "protest against the conspiracy of silence that seems to exist in reference to this decree, which man's Bishops have declared the most important yet delivered in relation to our day."

We cannot, of course, say how far the Holy Father's regrets may apply to Canada, but we can vouch for the literal truth of the following anecdote which may serve as a straw to show how the wind is blowing with us.

In a certain parish of a diocese within this province during the episcopal visitation this summer, after the young candidates had for the first time received Holy Communion, followed by a most touching and fervent exhortation on the part of the Ordinary, the parish priest proceeded to appoint the day and date for the second Communion of the children, instructing them "to return on that day week." But here the venerable Prelate himself intervened with the exclamation: "Why not to-morrow?" And so the matter was settled.

One-half of the native Hawaiians in the Sandwich Islands are members of the Church. There are twenty five priests and twelve Catholic schools with 2,106 school children attending them.