

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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LONDON, ONTARIO, SATURDAY, AUGUST 29, 1903

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PROGRESSIVENESS.

The other day we happened upon a dissertation about the superiority of the Anglo-Saxon. It takes some assurance to dally at all with this subject, but some journalists are equal to the task. It seems to please them, this fashioning certificates of good conduct, and we presume the truly good people, all Anglo-Saxons, of Ontario put them on file for future reference. It is comforting indeed to know that Anglo-Saxon is a very energetic kind of person, always in the vanguard of progress; but, as our friends say, there are others. They have cornered a good many things, but the history of even our times ought to convince them that there is some ability yet, outside the Anglo-Saxon camp.

The writer to which we refer claims that climate has much to do with the development of character. The Latins who are acquainted with sleep-inducing weather are indolent and not of the stuff that endures and suffers, while the Anglo-Saxon, accustomed to battle with the wind and the cold, are the positive men. The weather theory can be made to explain anything. For instance, some of the barbarous doings of the United States soldiers in the Philippines have been assigned to climatic influence. The individuals concerned in this business of benevolent assimilation were gentle and humane before they turned their faces eastwards, but the warm weather changed them for the worse into howling savages. Last year an outbreak of murder and suicide in England was dismissed on similar grounds. We expressed some wonderment at the time, but we were reassured by the scientists who informed us that it was due to a series of depressing fogs. This theory is very simple, but it has manifestly its advantages.

If the Anglo-Saxon is, because of his peculiar brand of weather, brave, resourceful, etc., how comes it that the Latins have done things which have made them immortal. And not only have they put visions of beauty into marble and between covers, but they have in adventurous quests on land and sea given time and again evidences of dauntless bravery.

The enthusiastic panegyrists of the Anglo-Saxon should try to understand that true progress is not necessarily connected with sky-scrapers and railroads, and that civilization is more enriched by a commonplace command-keeping citizen than by a conscienceless wrecker of markets. At any rate they should keep this hypothesis cool until the weather gets cooler. Also if they cannot spare time to see things for themselves they should give over the reading of books written by the tourist who makes life merry for the stranger, and buy or borrow anything that may rid their minds of the mildewed stories which have been called in these many years. Manhood thrives in any climate. Degenerates can and do live in tropical as well as temperate zones. But the average mortal was not learned to stuff himself by blaming them on the weather.

THE BEST MEN.

We agree with a correspondent that some selections of this country offer no alluring prospects to Catholics. The day of the bigot is not over. He may not show his fangs so often as in times past, but he—and we have reason to know this—has lost none of his vindictiveness. We may wax as sentimental as we like on his bread-mindedness, but the Catholics who count upon it, deceive themselves. This, we know, is rank blasphemy to those who adopt the "don't wake the baby air," and who believe that harmony must be preserved even at the cost of becoming lick-spittles and cringing cowards.

But in most parts of the Dominion the best man, as a rule, forges ahead. The one who perfects himself in some special line of business is always needed. The man who believes that he is not on the planet to have a good time, but to work, to develop his powers, is found responsible positions. But the individual who squanders his leisure time in amusement is in the ever-increasing army of the incompetent. And it is mystifying to notice how blithely some of us make ready to enter that army. We seem, however, to imagine that some miracle will happen to debar our entrance into it, or that at any rate our pastors may contrive to push us forward. But we grow weary with waiting for the miracle, and clergymen cannot in justice either to themselves

or to the community recommend young men who shirk hard work, who make no effort at self-improvement, who never learn to trust themselves and who grasp not the truth that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground given him to till. It is no duty of the priest to espouse the cause of foolish ignorance. It is this very thing that saddens his heart. He knows that with men who know their religion, who are proud of it—proud of their citizenship and eager to contribute their quota to the upbuilding of the country—he would be able to do wondrous things for God's glory. But to see the members of his flock throwing their time away on trifles—the young lad of whom he had expected much becoming in time a dawdler with no idea above sport—to have his appeal for better things, for more ambition, yield but little fruit—all this is an ever present sorrow.

If we but avail ourselves of our opportunities, and if parents help thereby by caring more for the souls than for the bodies of their children, we can be in a position as to either disarm hostility or to make its expression unprofitable.

DEPLORABLE APATHY.

In an address at the Catholic Conference at Liverpool the Right Rev. Abbot Gasquet declared: The curse of the Church in France has been its apathy and indifference. Montalambert at the great Catholic conference held at Malines in 1863 warned the people against the curse of apathy, and criticizing the attitude of Catholics said that everywhere they were inferior to their adversaries in public life. He also said that English Catholics do not always take their part in the life of the country and make their influence felt. A similar statement, we think, may be made of many Catholics in this country. We trench on dangerous ground, but still in the accounts of the public meetings for various purposes we rarely notice the name of a Catholic among the speakers. This may be due to excessive modesty or to indolence or to selfishness, but whatsoever the cause it denotes a lack of public spirit. We believe that with men of the fold giving their time and attention to questions which concern the public weal, many prejudices regarding us would vanish. What boots it to claim that the Church has the solution of social problems, if we do not point out the grounds on which we base that claim. What profits it to talk of the beneficent work of the Church during the centuries if we do not aid her to continue it. And he can do this by giving the town in which he resides the benefit of Catholic principles. There may be gibes and taunts from his brethren, but his obligation to society remains. There may also be a disinclination on the part of the non-Catholic to hear him; but he should take heart in remembering the words of Cardinal Newman: "Oblige men to know you," he said, "persuade them, importune them, shame them into knowing you. Make it so clear what you are that they cannot affect not to see you, nor to justify you."

GIVE THE BOYS A CHANCE.

Now that vacation is nearly at an end, this paper renews its entreaty to fairly well-to-do parents to give their sons a college education, even if their daughters cannot then be sent to an academy. Give the boys the preference. They are the future breadwinners, they are the more exposed to temptation, they are out in the world to influence it—therefore they need education more than the girls do. The book called "Who's Who" gives a list of 7852 men who have arisen to distinction in this country. Of them, 31 had no schooling in boyhood, 808 had a common school training, 1245 went through high school, and 5768 were college graduates.

From these facts it appears: 1st. That an uneducated child has one chance in 150,000 of attaining distinction as a factor in the progress of the age.

2nd. That a common school education will increase his chances nearly four times.

3rd. That a high school training will increase the chances of the common school boy twenty-three times, giving him eighty-seven times the chance of the uneducated.

4th. That a college education increases the chance of the high school boy nine times, giving him two hundred and nineteen times the chance of the common school boy and more than 800 times the chance of the uneducated.

Too many Catholics young men fill subordinate positions, because they have not been educated for anything higher. Don't keep your sons down—give them a chance; send them to college.—Catholic Columbian.

NON-CATHOLIC MISSIONS.

Father Sutton gave some very successful and interesting missions to non-Catholics in the diocese of Harrisburg. Every year Father Sutton is made more welcome in the places where he has lectured, and finds many warm friends in the towns where he gives the second or third mission.

After the reserve of some of the New Hampshire towns, where Father Sutton gave missions last year, it was somewhat of a pleasing change to commence his course of lectures in the balmy South. And though bigotry is bigotry everywhere, and the nice people are the nice people everywhere, yet there is a certain stand-offishness in the atmosphere, as it were, of the New Hampshire inhabitants that is not to be found in the South.

The opening mission was held at Easton, Md. The population numbers about 3,500, and the town is about as pretty and thriving a place as may be found along the Eastern Shore of Maryland. About thirty-three per cent. of the adult congregation are converts, and with their children form about one-half the total membership. A non-Catholic mission was no novelty in this town, as the field had been well worked by the zealous labors of Bishop Curtis, Father Mickel and Dr. Temple, the present pastor, and as the church attendance would be slight. Such, however, was not the case, as the church was filled with an intelligent and appreciative audience each evening.

The mission had been very well advertised, special invitations having been sent to every non-Catholic in town. There was no excitement or crush or jam, but it is not worth the effort to talk to seventy-five or one hundred of a week on Catholic truths?

Some of the questions were silly or insulting, but were of the usual order. To all queries Father Sutton gave satisfactory replies, but he laid special stress upon the following, which perhaps has been a more widely misrepresented subject than any before the public to-day:

Q. "If the Catholic Church is the true Church, and the Catholic religion the only religion, why has it done so little to Christianize and elevate the Philippines?"

A. "Just because the Catholic Church is the true Church she has done so much for the Philippines. A little over three hundred years ago they were a wild, savage people without religion, and she has civilized and educated them. Now they are civilized and educated. To all queries Father Sutton gave satisfactory replies, but he laid special stress upon the following, which perhaps has been a more widely misrepresented subject than any before the public to-day:

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the box; among them a list of Stumbling-Blocks, which Father Sutton quickly disposed of:

"STUMBLING BLOCKS."
"Is the Roman Catholic Church identical in doctrine with the old Apostolical Church? Historical identity is fully and freely admitted, because she can trace an organized existence back to Apostolic times; but in doctrine has she not widely departed from Apostolic faith from time to time, since the year 600, by additions?"

"The additions are based upon the decisions of the Council of Trent, which closed its sessions December 1563. They were formally published by Pope Pius the IV., November, 1564. The Article of the Immaculate Conception of the Virgin Mary was added by Pius the IX., December, 1855. The Article of Papal Infallibility was added July, 1870."

(Signature given.)

ANSWER.—The "Stumbling-Blocks" arise from the confounding of the definition of the existing faith of the Church with the creation of new tenets not flowing from the legitimate principles and application of admitted definition for the words of creation. Many Protestants erroneously date the commencement of a doctrine from the time it was made binding by an explicit definition, although it had always existed in the Church. Such definitions are inseparable from the nature of man, and when there is a judicial power to settle and determine the full meaning of the law, etc., etc.

One old farmer, in talking it over, remarked that he had not read much about religion; that his reading consisted mainly of the papers, the almanac, once in a while the Bible, and an old volume of philosophy which he had found lying about. "But I'm a great one to think out things," he remarked. "And, though I ain't thinking of joining any of the churches—at least just yet—it strikes me that the Catholic Church argues pretty fair for herself: it's a pretty reasonable sort of a worship."

Dr. Temple is delighted with the good results. Several fallen away Catholics have been brought back, and the non-Catholics seemed delighted to have had an opportunity of hearing these lectures. Old St. Joseph's seemed to take on new life. On Sunday at Mass the church was crowded with worshippers.

Some of the inhabitants of a neighboring town, where there is not a single Catholic, have expressed the desire that Father Sutton give them a course of lectures, as they had heard such good reports of his work in other places.

The next mission was at Denton, or Edentown, as it was once called. A small church was built here many years ago. Jesuits who travelled about attending to the scattered Catholics of the Eastern Shore often visited Denton; but now things are changed. The old Catholic population and their descendants have either moved away or become lost to the faith, as none remain.

The first two nights of the missions the weather was unfavorable, and the attendance was small. The third night and after, the church, a new one built and now filled, was filled. The non-Catholic population of Denton are shy about going to a Catholic church, but were no Catholics in the town to invite the non-Catholics to go with them. However, when they once got started they showed an interest and continued to attend. Some non-Catholics drove six and eight miles every night to attend the lectures.

On Friday night Father Sutton lectured on the "Mystery of Love." This lecture seemed to win more words of praise than any other in the course. Father Xavier showed that the cross of Christ was the greatest mystery of love ever seen by mankind. He spoke beautifully of the great love of Christ in dying for man on the cross. He also showed how the Catholic Church keeps the cross before her children, and that it is the central figure in her worship. What were the results? One Catholic who has long years received the sacraments, many non-Catholics heard the doctrines of the Church explained and many of those who attended expressed to Father Sutton their pleasure in what they had heard. One lady volunteered the information that she had been baptized as a Catholic. Among other good results may be mentioned the fact that a gentleman holding an office in town showed Father Sutton an offer of professional services to the American Publication Company, of Beaver Springs, Pa., against a book they publish on the doctrines of the Catholic Church.

In a community like Denton, which is entirely non-Catholic, it is difficult to make converts; but it is a great work to bring the Church in a correct attitude before such people, in order that they may see it in its true colors, thus lessening prejudice and bad feeling. The good seed is sown. Perhaps in twenty or thirty years from now those who come after Father Sutton and Father Temple will reap the harvest of the seed sown now.

The local papers contained long reports of the lectures.

An amusing incident occurred in one of the missions. An old lady came up to the railing after a mission to receive one of the books. She remarked to Father Sutton, "You say some good things, and you may be honest enough, but I don't like your Church; no, sir, I have no use for the Catholic Church; I knew a man," she continued impressively, "and he was the worst man I ever knew—and he was a Catholic."

"Now, now," said Father Sutton, laughing, "you are like lots of people

I meet; you get the doctrine and the people mixed. Of course there are black sheep in every fold. Even Judas was a pretty bad man; but he did not learn it from Christ, and he was with Christ and heard Him talk face to face. This man may have been a pretty hard sinner, but he did not learn it from Christ; he would have been just as bad if he had been a Methodist or a Presbyterian, wouldn't he?"

She shook her gray curls emphatically. "No, sir, I don't get them mixed at all. I am talking of the doctrine. It is all wrong. I know a woman who is a Catholic too, and she is a perfectly dreadful woman; why she performed the blackest hypocrisy for the glory of the Church!"

"My goodness, what did she do?"

"Well, her husband was a Methodist, and a good man too, and he trusted her; but while he was away she went and had her children baptized Roman Catholics, deceiving her husband for the glory of Rome!"

But the conversation was interrupted, and it is likely that the lady still argues doctrine on the plan of "Some sinners I have met."—The Missionary.

AN ESSAY BY LEO XIII.

THE RELATIONSHIP OF THE CHURCH TO SCIENCE, LABOR AND CAPITAL.

Herewith is presented a remarkable essay by the late Pope Leo XIII., which was prepared by him shortly before his last illness. The essay shows the most intimate familiarity and understanding of many of the great social and industrial problems of the present time and will be read with interest by all, regardless of denomination:

It must be clear to everybody that God organized the human race into society, for no man can get along without society; everybody's progress and development depend on society.

Frederick Bastiat, the celebrated French sociologist, catalogued the various benefits man derives from society as follows:

"Look at the least potent of your fellow citizens, a small artisan. How many people, how many industries were needed to furnish him with the things essential to his civilized existence, with his clothes, shoes, food, drink, petty luxuries and so forth?"

"This man, small as he is, has certain rights.

"There are always lawyers to fight for rights, judges to rule on them, and soldiers to uphold them, if necessary."

The above furnishes full proof of the necessity and desirability of organization. Man must live in society, for society alone makes it possible for him to satisfy his endless and unvarying demands of life.

Society is progressive and continues to improve. Each century inherits from the past certain requirements, discoveries and improvements, and thus the sun of physical, moral and political benefits grows wonderfully.

The various grades of progressive advancement achieved by man are called civilization, and the question has been raised: Is not civilization a plant that can grow and develop only in a society enlivened by the spirit of Jesus Christ, a society gathered 'round the Church and recognizing the voice of the Church as that of its mother and mistress?"

Again, it is given out that a man enjoining the Church and obeying its rules cannot achieve the height of its civilization that he might attain if independent, free from domination and restrictions of any kind.

WHAT THE CHURCH DID FOR LABOR. To save the laboring man physically and morally the Church introduced Sundays and holidays that brings relief to the toiler and draw him into the Church, that he may forget his troubles in the joys of religion. On holidays instituted by the Church the laborer becomes a Christian family by a finer sight than an honest workman, the wife of his bosom upon his arm, surrounded by his children, walking in God's free nature. He is the lord then, and his dominion is sweet and noble. He knows his subjects who live in his heart, and they know him, and each fully understands the other's wishes and demands. This knowledge in itself is an incentive to work and carefulness.

The laboring man who loves his own does his duty to them and all members of his household are happy.

There was a time when Sundays and holidays were regarded as superfluous; calculated to create the habit of idleness; the Church has eradicated that foolish view. The employer knows to-day that his laborer, after ample and sufficient rest, does twice as good work as the tired and driven himself, after the holidays, he flies to go back to work, thoroughly rested; he does not regard work as a punishment that he cannot escape.

It is sometimes asserted that the Church is a hindrance to civilization and mental advancement. To refute that statement it is but necessary to point out that the Church is a steady co-worker in all professions and pursuits tending toward the betterment of human conditions.

SCIENCE, MISTRESS OF NATURAL FORCES. It would be foolish to deny the fact, patent to all, that science made itself mistress of various natural forces by reason of intelligent studies and well conducted experiments. I speak of natural forces, not generally understood, and that up to a certain time baffled efforts of investigation.

By harnessing these natural forces to ingenious machinery, the production of certain necessities was increased, their prices were lowered and all men put in the position to satisfy their wants quicker, better and cheaper. We admire discoveries of that kind; there is nothing finer in the industrial line.

The Church has always been honestly glad of such laudable and peaceful victories of science over nature, yet our acknowledged position, notwithstanding, certain enemies of the Church report that Rome depreciates scientific achievements and quarrels with inventors.

Such statements are as absurd as they are illogical. Why should the Church be jealous of the various achievements of the period, gained at the expense of study and nimble and resourceful intellects?

Is there anything in the human mind, in discovery and inventions, that goes against the authority of God and Christian belief?

Bacon, the celebrated forerunner of the science of to-day, says: "The mere veneer of science may put space between man and God, while science, drunk in good qualities, take him back to his Creator."

The truth of these golden words manifests itself every little while, every moment, we might say; and, while the Church dislikes and discourages the disturbances occasioned by superficial men, who think they know everything because they know a little of everything, it has full confidence in the true man of science, devoting his best energies to the serious and deep study of nature.

ATHEISM VS. SCIENCE. If an learned man of importance forsakes God, is an atheist not because of science, but, on the contrary, despite of science. It can truly be said that the phalanx of those who, through study of natural history and discoveries, achieved great and enduring fame, served as a ladder for genius to rise to God and glorify Him.

Kopernikus, the great astronomer, was a devout Catholic. Kepler, the second father of modern astronomy, and thanked God for the joys conveyed to him through admiring observation of His works. Galileo, one of the most celebrated masters of experimental philosophy, was convinced, through study, that both Holy Scripture and nature emanate from God, the one giving expression to the divine spirit, the other being worthy exponents of the Creator's laws.

The study of nature made Linne so enthusiastic and passionate an advocate of God's greatness and wisdom that his learned essays turned to psalms.

"Eternal, infinite God," he cries; "I perceive Thy omnipotence in the works of Thy creation, and am like one stricken dait with admiration and wonder. Every part of Thy handiwork, the most infinitesimal as well as the most sublime, is alive with power and wisdom, with unspesakable perfection. The benefits that accrue to us poor mortals from Thy works prove Thy infinite goodness, their beauty and harmony bespeak Thy wisdom, their perpetuity and fruitfulness Thy eternal power."

Fontenelle, who seems to have been a wandering encyclopedia, could not restrain from declaring before the France of the eighteenth century already steeped in unbelief:

"As far as scientific studies satisfy but one's thirst for wisdom, they are rather unimportant; worthy of the highest effort they are only when elevating one's mind to a proper appreciation of the Creator of the universe. Science ought to fill every devotee with feelings of admiration and worship for God, to whom we are obliged for all mundane and heavenly benefits."

RELATION OF CHURCH TO SCIENCE. Alessandro Volta, the immortal discoverer of the Voltaic pile, or electrical column, was an exemplary Catholic, though in his times it was the fashion to sneer at the faith, and he considered it an honor to profess the religion of the evangelium.

Faraday, the celebrated chemist, turned science, of which he was a most enthusiastic adept, into a vehicle to carry him to God; he never could tolerate disbelievers.

We might continue to report on the religious sentiments of many great dead and living celebrities, if we cared not for time and space, but are inclined to think that the examples given suffice to illustrate the point we wanted to make. May those inclined to fabricate the alleged enmity between Church and science ponder well on what was set forth. As a truth, the relations of the Church and true science were ever of the most friendly character, and no one has a right to say otherwise.

Therefore we ask men of sense not to be misled by irrelevant accusations. Let it be understood, once and for all, that the Church is not opposed to the study of natural science, and that on the contrary, it welcomes every new invention turning out a benefit to humankind.

The Church, we repeat, does not quarrel with real science, but rejects, for the best of reasons, pseudo science, theories that degrade man to the level of the beast, and are apt to destroy the elements of moral, domestic and sociological order.

LEO XIII.

Pope Leo and Temperance.

Catholic total abstinence should remember the attitude of Pope Leo XIII. toward the temperance movement in the United States. In 1879, when the Catholic Total Abstinence Union was founded, the Pope said:

"Especially pleasing to us is that noble determination of yours to oppose and uproot the baneful vice of drunkenness, and to keep far from yourselves, and those united with you, all incentive to it." And he closed with the wish that the Union "which has proposed to itself an end so commendable and so salutary, may, with God's blessing, day by day be further extended and more widely propagated."

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