

# 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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### INTELLECTUAL GROWTH.

In reading the life of Orestes A. Brownson we happened upon the following passage which is worthy of quoting: "One great defect of our whole course of teaching, from the Kindergarten up, is that too great pains are taken to make everything interesting and pleasant, and to eliminate all that savors of labor on the student's part. If the first books given to children were such as would require an effort on their part to understand them, and the same rule followed all through, the mind would be more exercised and thereby strengthened to think and to judge." We think that Sir Walter Scott has a passage embodying the same idea. Some time ago it was more universally recognized than at present that of repeated effort and reflection were the essential conditions of intellectual growth, that the mind could bring its powers into play at the cost only of much training and labor. Somehow or other, that method is now more honored in the breach than in the observance. We have our easy stepping stones to learning for the young, our carefully graded books for the more mature—different expedients, in short, for the reducing to the lowest possible minimum our expenditure of time and labor in the acquisition of knowledge. The law that obtains in other departments of life is here either ignored altogether or regarded lightly, and the result is students who loiter about the outpost of Wisdom's temple thinking the while they are within its precincts, and, later on, men and women who have a firmly rooted dislike to any reading that cannot be comprehended in an instant.

Works demanding thought and reflection are reserved indeed for cheap laudation, or considered as interesting relics of the progress of bygone times and are hardly pressed into school service. True, we have our fustian and jargon—scientific quips and literary selections—fire crackers essaying to do the work of big artillery; but all this fragmentary and ephemeral stuff deprives the mind of its dignity and power, and at best is calculated to give one a distaste for mental effort. And to such an extent does this prevail that a book or address dealing with what is not commonplace is tabooed in some quarters, politely if you like, but effectually. For some persons imagine that anything that comes not within their ken is not practical, that is not conducive to the making of money or to the uprearing of a free-stone mansion with a silver door plate bearing the name of a soap jobber. But a student to whom the flavor of the best and highest literature is as air from pine clad hills to the invalid, and who believes that when talking to his fellow men his discourse should not be hopelessly trivial or regulated so as to be not possibly over the heads of any of his auditors, is ever a man of action—a practical man in the truest sense of the term. He can plan, concentrate and direct his energies in the way best suited to the end in view. He can discern how best to vanquish a difficulty where the untrained intellect sees but an insuperable barrier.

We may say without fear of contradiction that they who have left enduring monuments to themselves in the realms of action have always been students, striving to understand what others disregard as of no moment, using each step gained to ascend higher, and never losing sight of the fact that our intellect fashioned into shape by the buffings of thought and ceaseless toil is the indispensable factor to success. The men who threw the old cathedral into being were students; so were the painters who transmitted their thoughts into immortal visions of light and color. So in closer measure are these who are prominent to day in the various professions.

To be content with the commonplace is to become intellectually inert, to be devoid of initiative, to be incurably indolent. There are individuals round about us who, despite undoubted abilities, are sore-headed failures because they allowed their intellect to lapse into a state of atrophy. The man, therefore, who can stimulate

us to mental effort, is a benefactor of his kind. And this, by the way, is one of the reasons why we always enjoy the preacher who to justness of thought unites graceful expression, and whose sermon is supposedly over the heads of the people. To those who are fond of referring to past times for arguments to the contrary we offer the following words of the scholarly Bishop Spalding: "In the apostolic age when the manifestations of miraculous power accompanied the announcement of Christian doctrine, the lack of persuasive words of human eloquence was not felt. Let him who can drink poison and touch scorpions and not suffer harm despite the aid of learning; but for us who are not so assisted, no cultivation or preparation of mind can be too great, and to appear in the garb of a savage were less unseemly than to speak the holiest and highest truths in the barbarous tongue of ignorance." We may be quite sure that every solid and original public utterance has an educative influence upon the people just as had the scholastic disputation upon, for example, the inhabitants of Paris. Those who hear it may not be able to grasp it in its entirety, but we should not on that account relax our efforts. At the worst we may rouse them from their apathy and convince those who have been swaddled in the luxurious bands of the modern pedagogy, and who have been helped on their way by indigent masters, that knowledge is not education any more than food is nutrition.

### CHRISTIAN SCIENTISTS.

The new sect whose followers are known as Christian Scientists has attracted a good deal of attention recently, thanks to the opposition of the medical doctors. The reason of this opposition on the part of the medical faculty is that the Christian Scientists do not believe in the use of medicine, and should their belief prevail, the physician's occupation is gone. It must be conceded that opposition based on such a motive is not scientific, nor of the highest order of excellence.

The Christian Scientists, in their opposition to the use of medicines, claim the authority of the Bible. But while they quote some texts, none of which forbid the use of medicines, they overlook other texts that commend it. Solomon said: "A merry heart doeth good like a medicine." (Proverbs, 17, 22) He, therefore, believed that the Angel Raphael recommended fish gall to Tobias as a remedy for his father's blindness, and Tobias annointed his father's eyes with the fish gall, and the father recovered his sight. It is clear that the Angel Raphael is not a Christian Scientist. (See Tobias, chapter 1.) St. Luke, the author of the third gospel, was a physician, who practiced at Antioch. St. John, author of Revelations, says: "Annoint thy eyes with eye-salve, that thou mayest see." (Rev. 111, 18.)

But the most emphatic approval of doctors and medicine is to be found in Ecclesiastes: "Honor the physician for the need thou hast of him; for the Most High is from God; and He shall re-heal us of the King. The skill of the physician shall lift up his head, and in the sight of great men he shall be praised. The Most High hath created medicines out of the earth, and a wise man will not abhor them. Wood is not bitter water made sweet with words; the virtues of these things is come from the knowledge of men; and the Most High hath given knowledge to men, that he may be honored in his wisdom. By those he shall cure, and shall they ally their pains; and of these the apothecary shall make up ointments of ointments, and shall make up ointments of health; and of his works there shall be no end." Give a sweet savor and a memorial of fine flour, and then give a memorial to the physician. For the Lord place to the physician, and let him not depart from thee, for his works are necessary. For there is a time when thou must fall into their hands; and they shall bring thee the Lord that He would prosper what they give for ease and remedy." (Ecc. xxxviii, 1 to 7 and 11 to 14.)

Thus it appears that the Christian Scientists appeal to Bible in vain against the doctors. And the latter, on reading the above texts, will have no need of the Scotch doctor's counsel. Lord, give us a guide, comfort of ourself. So far as the average reader can make out from their books, the Christian Scientists hold as their fundamental principle, on which their belief and practice rests, and there is nothing existent but Mind, eternal and immaterial, and there is no such thing as matter; no physical or material universe about us; therefore, no human bodies to suffer from disease or sickness, and therefore no such thing as disease, no real aches or pains. According to them, all belief in the reality of these things is the

result of error, the hallucinations of false mental states. And their panacea for all the ills that man is heir to—or thinks he is—is to help him by suggesting to the conviction that there are not and never were such ills: that pains and aches are errors of the mind, and their only cure truth, which in their lexicon means the faith that no cause material bodies have no existence except in the mind of God, who erroneously believe them to exist. It is difficult to heal diseases while they profess to believe that there is no such thing as disease to be healed. It is a great relief from mental uneasiness to feel that one is not called upon to reconcile the claim and the belief.

The new sect, considered as a system of philosophy, accepts the idealism of the Protestant Bishop Berkeley; and considered as a religion, it is a recrudescence of Hindu pantheism with a veneer of diluted and adulterated Christian sentiment. As the philosophy of Christian Science is Berkeleyan one may say of it what was said of Berkeley:

"When Berkeley said there was no matter, and proved it, 'Twas no matter what he said."

—N. Y. Freeman's Journal.

### MASS FOR NIGHT WORKERS.

Rev. Luke J. Evers, rector of St. Andrew's church, in City Hall place, New York city, announces that he has received permission from Pope Leo XIII. through the Propaganda at Rome, to celebrate Mass on Sundays and holy days at 2:30 a. m. for the benefit of Catholics who work on newspapers and in the post office. The first Mass at that hour was celebrated on the first Sunday in May.

This is the outcome of a movement started some time ago by men employed on the newspapers, who work until 2 p. m., or later every morning, including Sundays. It was a hardship to them to have to get up to attend Mass, especially as it took most of them an hour or two to get home. Archbishop Corrigan was appealed to and he referred the matter to Father Evers. The latter learned that at least several hundred men and women would be glad to take advantage of an early morning Mass. Father Evers then made a report which went to Rome, with the above result.

### THE GOSPEL OF PEACE.

It is not necessary to use force in the spread of Christianity.

In the Boston Globe's symposium on the necessity of using force in spreading Christianity, the Catholic idea was supplied by Rev. Philip J. O'Donnell, pastor of St. Philip's Church, who wrote:

To find an answer to your question one has but to read the history of the Catholic Church. Its Founder was announced long before his coming, as the Prince of Peace. At His birth the angels sang to men of good will. He gave to His disciples the command to go and teach all nations. He taught them how they would bring the world to Him and His Father. An example He gave them. He redeemed the world by dying on the cross. For evermore His teaching, His example, His cross were to be the instruments of man's salvation.

Nowhere does He preach the doctrine of force; on the contrary, He comes to give that peace which the world can give, and as He was sent by the Father to teach the two great commandments, love of God and love of neighbor, so He sent His Apostles into the world to do the same. They were to teach not to coerce; they were to baptize and to destroy. He established the Church and to destroy it with it till the end of time. He sent the Paraclete, the Holy Ghost, to enlighten and strengthen those who were divinely commissioned to spread His gospel, and from that day until now they preach Jesus Christ crucified.

A few ignorant fishermen go forth to convert the world and succeed. The story of their labors is a glorious record of sacrifice, self denial, suffering of all kinds, and the end thereof in written in their blood. From the beginning, in the blood of martyrs is the seed of Christians. In every age of the Church there has been zealous imitators of the Apostles. Missionaries, whose zeal for God's glory and the salvation of souls has made them willing to give up father and mother, sister and brother, home and country, to go out in the face of untold dangers, to preach to savage nations, and to plant the cross on every hilltop, so that all may see the great teaching sign of God's love for man.

They go forth from no human notion, these Catholic missionaries; no earthly reward lures them; no earthly comfort in expectation. They leave comfort and pleasure behind, they throw off the world, take up the cross and follow Him. They go about doing good. As in the days of Christ, again to-day, in these pagan countries does God permit miracles to be wrought, that all may know God, and Him whom He sent, Jesus Christ. Again the blind see, the lame walk and the poor have the gospel preached to them. Paul and Barnabas and all the early martyred Apostles live over again in these mis-

sionaries, whose only weapons are prayer, penance, sacrifice, the word of God, the cross, and faith in the Church which Christ founded.

Nations may have tried to force the gospel on other nations. Individuals like Cortes and Pizarro may have made a pretence of being evangelists in order to excuse their crimes, but the Church has never used any but peaceful means to spread the teachings of Christ among the peoples that were in darkness, and to the Church only was given the divine commission to preach and to teach. The only force her missionaries exert is the force of example. They exemplify the Christian virtues in their lives, St. Paul, St. Patrick, St. Francis Xavier, Father Damien, the martyred Chinese missionaries who but yesterday gave up their lives for Christ and His Church, are types of all true missionaries. They carried the cross and eschewed the sword; they converted the world; they prove by their works that force is not necessary for the spreading of the gospel.

### THE CASE OF GALILEO REVIVED.

A non-Catholic paper deems it opportune to revive the case of Galileo as a reproach to the Holy See and a warning to the Holy Father not to interfere with the French Government in its warfare against religious orders. The motive of the warning is plain to the student of ecclesiastical history. It is to excite anti-Catholic prejudice against what every conscientious subject of the Pope calls "the intolerance of the Roman curia."

It may not be amiss to place the case of Galileo in its true light, and thereby show the insincerity of those who cite it. Every one who believes in a Revelation must admit that what the Revelation teaches is true. He will also, as a matter of course, admit human science and scientific truths. Here, then, are two orders of truths—one made known by a supernatural means, the other by a natural. In both cases they are truths; and since they are both truths, they must be consistent with each other. Every Christian, then, must also admit that if a scientist proposes as a scientific truth something which is inconsistent with a revealed truth, that scientist is mistaken, and that the scientist on promulgating such scientific falsehood, he ought to be made to hold his tongue. One step more. If the scientist pronounced as true a system which to men in general appeared inconsistent with the truths admitted as revealed, and which, therefore, would be practically subversive of men's faith in the revealed truths, it would still be wise on the part of those in authority to make him hold his tongue (particularly if they themselves believed him to be wrong), even though in process of time the obnoxious system might be inconsistent with the revealed truths which it seemed to contravene. This, which every believer in Revelation could not help admitting, is speaking roughly, the account of the case of Galileo.

Where a system is indubitably inconsistent with revealed truth, it is the part of the Supreme Infallible Authority to condemn it, and the condemnation is infallible; when there is room for doubt, it is the part of the supreme authority to make use of an inferior tribunal to exercise a power which is not infallible, but with sufficient authority to safeguard the body of the faithful. We have an example of the former, that is, of the infallible condemnation of revelation, in the condemnation passed by the Vatican Council on the denial of a creation; that is, we have an example of the latter, that is, the infallible condemnation of an opinion supposed to be inconsistent with Holy Scripture, in the condemnation passed by the board of ten judges at Rome (called the Holy Office) on the assertion made by Galileo of the motion of the earth around the sun. It may be granted that this board of ten judges outstepped its powers in requiring Galileo to abjure his belief in the earth's motion, since only an infallible authority has the right to demand and to assent in case of doubt in the absolute form in which the condemnation was couched we may also regret. But that pontifical power used a legitimate right to protect the faithful from the inroads of skepticism is undeniable; and the promulgation of an opinion which seven of the ten judges and the Pope himself personally believed to be scientifically false, was never done under circumstances, only in harmony with principles which, as we have seen, every believer in the Bible must admit.—American Herald.

### THE STEEL TRUST PRESIDENT.

President Schwab of the American Steel Company attends Franciscan Church.

Mr. Schwab, President of the American Steel Company, otherwise known as "the Billion Dollar Steel Trust," as "the Billion Dollar Steel Trust," has removed from Pittsburgh to New York, where he occupies a suite at the Waldorf Astoria, and attends the Franciscan Church in West Thirty-first street, which was aided in its early days by the late Bishop Wigger, and where he usually stayed at its clergy home when in New York.

On Easter three hundred expert steel workers from Pittsburgh engaged on the new Brooklyn bridge, marched to the Franciscan Church in a body. All are Catholics who formerly resided in the parish of which Mr. Schwab is member, in Pittsburgh. Mr. Schwab is just completing, at his sole cost, one of the finest churches in Pennsylvania, in memory of a countryman of his, Prince Gallitzen, who resigned his title and fortune in order to become a missionary priest in the wilds of Pennsylvania, where for many years he labored among whites and Indians in an almost unbroken wilderness. Over the grave of this priest Mr. Schwab has erected a statue in bronze of heroic size, representing the illustrious missionary preaching with crucifix in hand.

### IGNORANCE CONCERNING CATHOLIC TEACHING.

It seems strange that in the twentieth century may be found Protestants, well-meaning towards everybody, and religious in their own way, who believe that Catholics pay money to have their sins forgiven by the priest. It is deplorable that such ignorance concerning Catholic faith and practice should exist among our fellow citizens who are not Catholics, but that it does exist is sure. Protestant people who would be ashamed to own ignorance on such subjects, do not think it worth while to inform themselves on matters concerning the Catholic Church. And concerning the Catholic Church, no more interesting study, if for information's sake alone, than the old Church to which all Christendom gave spiritual allegiance before the religious and social revolution which is known as the Reformation.—Philadelphia Catholic Standard and Times.

Protestant testimony. The Rev. Dr. W. A. Bartlett, of the Kirk street church, Lowell, Mass., in a recent sermon on "The Lost Power" was outspoken enough to make this declaration. In our own city the church buildings which have been going up for the past ten years have been built in the style of the old cathedral like edifices. These almost cathedral like buildings are thronged with people, rain or shine, with nuns, Masses a day for the accommodation of the multitudes who go when they can. Contrast that with the story of Protestant church life. From almost every quarter there is going up a cry of distress. Audiences are small, the incomes of churches are reduced, and vestries are but half filled in the evening, while thousands are upon the streets or having the social hour at home. What ever we may think of the doctrine of the Catholic Church, she is, from the standpoint of numbers and financial strength, a success. "What is the difficulty?" asks Dr. Bartlett; and answers himself thus: From my point of view, the reason lies in the fact that having shorn our hair, we wish him to do battle for us as before. In other words, having robbed the Bible of its doctrines as the book of life, and as a revelation from God, we have robbed it of its powers. Having set our own imaginations and speculations higher than the Book, we have undertaken to carry on the conquest of the world with our own feeble and limited forces. We have forgotten in our specializations that the Bible is the special book of life.

### LUTHER'S LAND TURNING CATHOLIC.

A writer in the New York Observer, commenting on the progress of Protestantism in various parts of Germany, says that although the Catholic Church has never been more active or zealous in making converts than it is now, Protestantism has reason to be satisfied with its increase. But he says: "There is perhaps one dark spot in the outlook—Saxony. Here is the country where Luther was born and where his wonderful Reformation work was begun, there is a singular tendency among the members of the oldest aristocratic families to join the Church at Rome. Whole families have gone over to Rome, families bearing names illustrious in the history of the Reformation. The reason is probably not far to seek. The royal house is zealous Catholic and the king, now an aged man and no longer in the prime of mental vigor, shows a distinct inclination to fill all offices round his person and wherever his influence extends with members of the Roman community. A near relative of the King's,

Prince Max of Saxony, was recently consecrated a priest of the Catholic Church. This young man's influence among the ladies, is enormous, and it is probably these royal and court intrigues which are responsible for many of the recent conversions. German Protestant associations are much concerned at the feebleness of the Saxon nobles, and on more than one occasion recently earnest appeals have been addressed to them conjuring them not to forget the faith or their forefathers and to remain true to the principles of the evangelical faith."

Of course this Protestant writer finds other than the real reasons for this reversion of the country of Luther to the Church which Luther rebelled against and sought to destroy. He will not see that it is the grace of God working in the hearts of the people which is drawing them back again into the fold of the one true Church.

### TRUE AND FALSE DEVOTION TO THE BLESSED MOTHER OF GOD.

Catholic piety consecrates the beautiful month of May as a season of special devotion to the Blessed Mother of God. There is a poetic fitness in this, as in all devotions stamped with the seal of the Church's sanction. May is the symbol of the Church's sanctity and maidenhood; and like the crescent moon, the aurora, the morning star, is a fit emblem of Mary's human perfection, and her sublime office. "Fifteen years older than the Eternal, and the Eternal's Mother," she precedes Him in His Humanity, as the mother precedes the child; as the spring precedes the summer; as the morning star the sunrise.

The Church would have us revere her as Immaculate in her Conception, Ever Virgin, the true Mother of God, higher in Heaven and nearer to God than any other creature, with the most loving heart in Heaven for the children of men, save only the Heart of the Divine Redeemer, and most powerful with Him when she pleads for us whose Mother she is.

But the Church sternly checks all devotion to Our Blessed Lady which goes beyond this, or is only with difficulty and extravagance deduced from it. We find a case in point, in the refusal of the Holy Office to approve the so-called "Cross of the Immaculate Conception." Of this the editor of the American Ecclesiastical Review says, in the "Conferences" in the May number:

Under the plea that the Virgin Mother of Christ had a share in the Passion of her Divine Son, and that her immunity from the stain of original sin is the anticipated fruit of the Cross of Christ, it combines the image of the Blessed Virgin with that of the Cross, and puts the figure of the Immaculate Mother where the body of the dying Saviour is properly placed to show that He died for mankind. Him we adore when we bend the knee to the symbol of the Cross; and it is utterly misleading to place upon the Cross our Blessed Lady, who, however exalted she is among the children of men, differs from her Divine Son by the illimitable distance that exists between the Creator and the creature, between God and man. So the pretty cross is apt to teach false doctrine and should not be used by Catholics; for a symbol that serves to deform truth is itself at best, but a beautiful pretence.

We cannot but think that if the largeness of certain good people in finding those new symbols and new expressions of devotion—which too often are fantastic and strained—were but diverted to the propagation of devotions which are old, approved and inexhaustible as promoters of piety the cause of religion would be the gainer.—Boston Pilot.

### KICKED AWAY HIS CRUTCHES.

One cheerless, rainy night some years ago, the venerable Simon Cameron was sitting in the office of the Ebbitt House, gazing through the window into the fog and darkness. He was lost in thought, and his face was the picture of melancholy. Presently Col. Igersoll entered.

"What has happened, general?" he asked. "You look as if you'd just lost your last friend."

"Ah, Bob," said the old man, with a sigh, "I have just seen a cruel, pitiable sight. An aged and crippled soldier was painfully totting up the street yonder and was making some progress when along came a big double fisted, broad-shouldered fellow and kicked the broad-shouldered fellow out from the old cripple, leaving him feeble and helpless, to pick himself up as best he could."

"I would I had been here!" cried Igersoll angrily. "I'd have trounced the ruffian! I never heard of so brutal an outrage! What, abuse an old and crippled man like that! I'd make quick work of the brute!"

"Wait a moment, Bob," interposed the old Simon Cameron, gently. "I was that old and crippled veteran, and I was totting along to my grave, and it was you, Bob, who came across my path and kicked from under me the crutches that supported me in that last journey." Colonel Igersoll made no answer; the old man continued to look mournfully out into the night.—St. Anthony's Messenger.

The most disastrous times have produced the greatest minds. The purest metal comes of the most ardent furnace, the most brilliant lightning from the darkest clouds.—Chateaubriand.