

The Catholic Record.

Published Weekly at 494 and 496 Richmond Street, London, Ontario. Price of subscription—\$2.00 per annum.

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London, Saturday, Aug. 24, 1895.

EVOLUTION.

Quite a sensation has been created among the newspaper critics by a lecture delivered by the Rev. Dr. J. A. Zahn, at the Columbian Catholic Summer School recently held at Madison, Wisconsin, and much surprise has been expressed at the views announced by the learned lecturer.

The subject of the lecture was Darwin's theory of Evolution, and Father Zahn seemed to most of his hearers to favor the theory, and he has been reported in most of the journals as having done so.

Father Zahn did not maintain that the theory of Evolution as propounded by the late Mr. Darwin is true, though from the tenor of his lecture he appears to be inclined to believe in it. He only maintained that the theory is not inconsistent with revealed truth, especially with the account given of the creation in the first and second chapters of Genesis. He inferred that as there is no dogmatic decision of the Catholic Church on the interpretation which should be given to these chapters, a Catholic may accept the theory of Evolution without incurring any censure.

We do not by any means advocate Mr. Darwin's theory; yet we are ready to say that as far as Dr. Zahn's positive assertions go in his lecture, as we understand them, we do not find fault with them. The account of the creation given in Genesis does not assert that man's body was created by any instantaneous act of the Almighty. God said:

"Let us make man to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to His own image: to the image of God He created him: male and female He created them."

There is nothing in this to oppose the gradual formation of man's body by its passage through various stages, as Darwin's theory requires. But man's soul is of distinct formation. It is represented in Genesis to be the formation of a distinct act of God's will:

"And the Lord God formed man of the slime of the earth, and breathed into his face the breath of life, and man became a living soul."

Now from this we infer that what ever may have been the manner of God's formation of man's being, as far as his body is concerned, it is expressed that the soul was created or formed in a different way, and by a distinct act.

On the mere strength of what is said in Genesis, it cannot be positively asserted that God created man's body in a moment and by a single act. We may, therefore, without running counter to revelation, admit the theory that the human body was formed by degrees, and by passing through intermediate organizations. This is what the Darwinian theory proclaims, and what Father Zahn believes to be not against revelation. But the soul of man is distinct from, though united to, the body, and it does not appear possible that it enters into the body in obedience to any fixed law of crystallization, or that the union of body and soul takes place on account of, or as a result from, some peculiar organization of the particles of matter. Yet even in this theory, improbable as it appears to be, there is really nothing subversive of revelation.

We do not consider Mr. Darwin's theories proved. Professor Virchow of Berlin declared them to be not only unproved and unprovable, but also most improbable. There is not in nature anything to show that organizations, animal or vegetable, grow one from the other. All species differ from each other so essentially, that it is a mere assumption to suppose that one has grown out of another of lower degree, improving through natural selection and the survival of the fittest; and though nature gives evidence that there are varieties in species, and that these varieties can be in some cases

perpetuated even by methods within the power of man, there is not a particle of evidence that any one species has ever been formed by development from another.

The differences between mere varieties, whether animal or vegetable, and species, are such that human intelligence has not yet been able to explain or account for them. Organizations do vary within certain limits; but it is equally certain that no human power, and no force in nature has yet been discovered which will change one species into another; and it does not appear that man can tell, or will ever be able to tell, why these things are so, or to what limit these energies of development extend. Yet it is not against Christian faith to believe that such developments have taken place, and it seems to us that this is all which Father Zahn has affirmed. He says: "At all events, whatever one may be disposed to think of the theory, it is well always to bear in mind that it has never been condemned by the Church, although it has been publicly discussed and defended for full five and twenty years."

Evolution is not opposed to revelation, as is often imagined, but to certain interpretations of what some have imagined to be revealed truths.

Darwin was himself an agnostic, or unbeliever in revelation, and his theories were seized upon by the race of unbelievers as being sufficient to explain creation without admitting the need of a Creator. But even if these theories were true, a Creator would be necessary as the Great First Cause. It is creation all the same, whether God made existent beings directly, or that He instituted certain laws by the operation of which those beings come into existence in the multitudinous forms they assume; and the power which makes the laws of nature operate, and which instituted those laws, is as necessarily infinite as if it produced each organized being by a direct act of will. Hence, even if evolution were true, the existence of God, and of an original creation, would still be a necessity. The evidences of design in the universe would be just as striking in one case as in the other; and therefore the existence of God, infinite in power and wisdom, would be none the less provable, as the Great First Cause of all existence.

Many theories which have been held by scientists from time to time have been afterward abandoned as untenable. They were mere guesses at the truth, and were wrong guesses. We are yet of the opinion that Darwin's guess at the origin of man through progressive development of the monkey or the tadpole or the "moner" is fantastic. The links which he imagined to exist as proving that man has been formed from some low form of animal life, are purely imaginary. It has never been proved that such links exist; and Mr. Darwin himself acknowledged that there is a "missing link" between man and the monkey tribe, which ought to be discovered before his theory would be satisfactory to himself.

That link is still missing, and is likely to remain so for generations still unborn.

The gorilla and other animals to which the name troglodytes has been given, as having some resemblance to man, and which were supposed at one time or other to be the link which on being investigated would confirm the Darwinian theory, have all been carefully examined by the best anatomists, and the result of the investigation has been that not one of them could be regarded as an intermediate form through which man was developed from a monkey.

Professor E. Hull, late Director General of the Geological Survey of Ireland, dealt with the question of the missing link in a paper read at the May meeting of the Victoria Institute, London. The essay of Mr. Hull was on "Early Man," and in it the writer examined all known instances of so-called "missing links," including the last one discovered by Dr. Dubois, in Java, and he declares that not one can at all be regarded as the missing link. They all differ essentially both from all the other species of monkeys known and from man, and in no case can these animals be regarded as the intermediate missing link through which the monkeys passed when the process of evolution was raising them upward to become men. We may fairly suppose that the missing link, so much sought for, will never be discovered.

The children of the Crusaders will not fall back before the sons of Voltaire. So says Monsig. d'Halst. He is ready to begin a campaign of resistance to the iniquitous laws of the Government. Prudence has ceased to be a virtue in France.

A BRILLIANT LEGISLATURE.

The Smith Garb Law, which was recently passed by the Pennsylvania Legislature on demand of the Apapists of the State, is not working so smoothly as its promoters desired and expected. It was aimed at Catholic nuns, who, under it, cannot be employed as teachers in the Public schools unless they doff their religious garb; but it so happens that the nuns do not wish to teach in the Public schools, and as far as they are concerned the law has no application. There was only one town in which three or four nuns were employed in teaching the schools, and they have left their positions, in obedience to the law; but they would have left in any case for other reasons. Surely the mountain in labor has given birth to a ridiculous mouse when the sole effect is no more than to deprive three or four ladies of their position; and even now Catholic ladies will teach in the schools from which the nuns have been shut out, so that Apapism will gain little by the new order of things.

But this intolerant law is having an effect which was not anticipated by its promoters. Pennsylvania has thousands of young men and women teachers who wear the Quaker and Dunkard garb, as a matter of conscience, and the new bill is being applied to prevent these from obtaining situations, or retaining them where they are already employed!

The Christian Statesman complains bitterly of this application of the recent legislation; but since it is now the law, why should it not be applied to all who come under its provisions? By all means let this monument of A. P. A. fanaticism and folly be vigorously enforced. Its outrageous character will thus be made patent to those who have hitherto been blind to its effect, and the public may become aware of the wisdom of entrusting the task of legislation to a set of drivelling fanatics, whose sole capacity for doing men's work is their invincible ignorance of the meaning of words, together with the spirit of hatred which controls all their acts.

Pennsylvania is certainly blessed with a model Legislature, with its brilliant intellect and ardently Evangelical charity! May that State long enjoy the beatitude which has come to it with its present rulers! It is needless to add that by its incompetency the Legislature has made itself a laughing-stock for the nation.

POLYGAMOUS CHRISTIANITY.

The question of the admission of polygamist converts into the Church without requiring them to give up their polygamous contracts in India and Africa is still agitating the Presbyterian Church of America. The American Church has control of a number of missions to the heathen in these countries, but the missionaries have found that they cannot obtain converts unless they allow their new Christians to retain all their wives, and so in practice they have done this. But there is trouble in the camp on account of the matter. The General Assembly is still unwilling to assert by positive decree that it has power to change the law of God, which, according to the Westminster Confession, forbids polygamy, yet the Synod of India asks that each missionary Synod be permitted to deal with the matter as it deems prudent.

The question was before the General Assembly at its recent meeting at Pittsburgh, but was left undecided. In the meantime the missionaries are receiving the polygamists into the Church, thus swelling the figures of their lists of conversions. There are protests, however, and recently a pamphlet was issued by some of the missionaries in India opposing the reception of such converts as will not consent to select one of their wives and dismiss the rest.

The Indian Standard, which is looked upon as an organ of Presbyterianism, discusses the matter warmly, holding that this alternative would be both cruel and anti-scriptural. It maintains that it would be a grievous wrong to break up polygamous families, and that such an evil must not be done that good may come from it. It desires that freedom be granted to the missionaries to receive such converts; but if the Church refuses this, then let the converts be allowed to live as Christians outside the visible Church, for the fact of polygamy cannot be undone, and, after all, it will not be an obstacle to their salvation. It says: "They will still be saved if they believe in the Lord Jesus Christ."

In the face of such a fact as this, the Canada Presbyterian not long since asserted that Rome presents a cham-

eleon like creed according to the circumstances with which it finds itself surrounded. Rome has never held that it has authority to tamper with or abolish the law of God, or to change it in the least degree. It has been reserved to the Presbyterianism of the nineteenth century practically to make this claim.

There have been no more bitter denouncers of Mormonism in America, than the Presbyterians, who have hitherto maintained that the polygamy which prevails among the Mormons shuts them out from all fellowship with the Christian Church. But if polygamy is to be accepted as a Christian practice in India and Africa, what is to prevent Mormonism on this continent from being recognized as a branch of Presbyterianism?

A. P. A. DOINGS.

We already mentioned in our columns the reaction which has taken place in Omaha, Nebraska, against the A. P. A. municipal council which was elected by the people to manage the affairs of the city this year. So outrageous were their proceedings, and so much boodling was discovered in their transactions, that the people are heartily sick of their rule, which they must now endure until their term of office shall have expired. The city treasurer, who was a defaulter, and who pretended by writing a letter to that effect, that he intended to commit suicide, has been condoned, and the council makes no effort to prosecute him or to recover the money he has embezzled, because he is of the same mould with them.

There have been some new developments in the A. P. A. rule more recently. Contrary to law, the Council at one swoop endeavored to establish a new A. P. A. police force and a new set of police commissioners, but the Citizens' League, which has been formed to counteract their designs, obtained an injunction from the court to prevent the new appointees from taking office. Plans were then laid by the council to take possession by a coup d'etat, but the citizens were prepared to resist the attempt, by force against force if necessary. As a consequence bloodshed was feared, but the council were fearful of making the attempt to get possession of the offices and were compelled to abandon their militant designs: so they are now awaiting the action of the Supreme court, to which the matter has been appealed.

The Citizens' League is for the most part composed of Protestants who now desire to undo the harm which they did by their votes at the election. It remains to be seen whether by the steps they are now taking they will be able to repair the evil done.

The intensity of the feeling aroused against the Apapists in consequence of their intolerance and boodling may be judged from the strong speech delivered on independence day by the Hon. E. Rosewater, editor of the Omaha Bee, and a Protestant, denunciatory of the A. P. A. and its principles. He told his fellow-citizens that the danger which is now threatening the country arises from the secret oath bound societies and political clubs which aim at barring from all positions of honor and trust the men who were born on foreign soil or who profess a particular creed. He called upon his audience to mark that, in the declaration of American Independence, it is one of the complaints made by the colonists against the tyranny of George III. that "he has endeavored to prevent the population of these States, for that purpose obstructing the laws for the naturalization of foreigners, and refusing to pass others to encourage their migration hither." The A. P. A. are following the same traitorous and treacherous course.

He stated that "the Pope has not as much ground outside of St. Peter's Church, as we should consider large enough for a cow pasture," and ridiculed the notion circulated by Apapists that the Holy Father has any expectation or hope to make America a papal province. "There are," he continued, "clubs and organizations promulgating this theory, and such talk is indulged in all over the country, being no longer the talk of a few ignorant people."

We have had such talk as this on our own side of the boundary line, and it has been encouraged by such persons as the leaders of thought among the Presbyterian and Methodist divines and by such men as Mr. Attorney General Sifton of Manitoba, who all endeavor to propagate the notion that the Catholic hierarchy of Canada aim at taking the government of the Domin-

ion into their own hands so that they may oppress Protestants.

Mr. Rosewater showed that Catholics have been identified with the cause of their country equally with Protestants, and that they are quite as loyal to its laws, and as patriotic in sustaining them. By undeniable statistics, he refuted the assertion that the illiteracy of the United States is to be found among the foreign population. Such facts as the following had a telling effect:

"In South Carolina there are 3 per cent. foreign born, yet of 59,415 whites not negroes, who in 1880 could not read and write, only 362 were foreign born. In Tennessee, only 1,233 were foreigners out of 214,994 who could not read and write, while Nebraska, with over 125,000 foreign-born citizens, stands at the front for a better general education than any State in the Union."

The hon. gentleman concluded an eloquent address by saying that "no particular race of men, and no particularism in creed has any pre-emptive right to set itself up as American, to the exclusion of other races and creeds. One God, one country and one destiny—This is the gospel of American Nationality."

Mr. Rosewater is a thorough American and a lover of his country, and his noble denunciation of the proscription attempted by the A. P. A. against Catholics should cause all those who have taken the oath of membership in that organization to blush for shame. In his reference to the state of education in Nebraska he is probably correct; and it is said that Omaha had excellent schools until this year, when they have fallen under A. P. A. management. Politics was not, heretofore, an element in the management of the schools, and the teachers and school superintendent were doing their work well, but the A. P. A. school commissioners have dismissed the superintendent and several of their best teachers to give an opening for A. P. A. substitutes, and now, as the Springfield Republican states:

"No educator of standing and reputation can afford to accept the position (of superintendent) under such conditions as exist in Omaha at present. It is in this way this professed and self-appointed defender of the Public Schools proves a power for mischief against them as dangerous as party politics or the rivalry of cheap bosses wrangling for teachers' positions as spoils."

Of course the cause for the getting rid of the teachers was that they are Catholics, and the superintendent, Dr. A. P. Marble, was dismissed because he refused to recommend their dismissal. Dr. Marble has only been a year in his office at Omaha, but his twenty years of experience in the same position at Worcester, Massachusetts, made him a most efficient incumbent of the office, and since the dismissal the schools of the city are demoralized. No successor to Dr. Marble has been secured, the position having already been refused by one gentleman who would not take it owing to the circumstances which created the vacancy. Besides the Catholics, one Protestant teacher is among the dismissed, because he was heard to remark that there are two kinds of bigotry, Protestant and Catholic.

Reports from other parts of the great West show that elsewhere beside in Nebraska the people are growing disgusted with Apapism. In many places the A. P. A. branches have broken up as they have done in Hamilton and other parts of Canada. It was in the West that this fanatical movement originated, and though it occasionally still makes a spasmodic effort to exert an evil influence, it is surely dying out in its very cradle. There is in Kansas City a popular movement similar to that of Omaha to break it down, and from many other parts of the West the same information comes, showing that it has run its course.

It is generally thought that in the New England States Apapism is exceptionally strong, and that Massachusetts especially is completely under its control. This thought led the New York Evening Post to say recently that

"The favor that has been lent the A. P. A. movement in Massachusetts is discreditable to the intelligence and character of the people. It is a revival of Know-Nothingism for which there is absolutely no excuse, and which can work only harm to the community."

And referring to the exhibition of Orange and A. P. A. emblems in the 4th of July celebration, the Post adds: "When the movement reaches the point of fanning race and religious prejudices into such flames as raged on Thursday, it is time for the rest of the country to let the Bay State know how contemptible such a course is in this age of the world."

We already stated in these columns that we have no sympathy with those

who allow themselves to be excited into attacking a street parade even though it exhibit obnoxious emblems; but the Boston parade was intended to excite a quarrel, and it succeeded too well. The riot was precipitated by the sneers of the paraders, but it was a sudden and unpremeditated outburst for which the paraders were chiefly blameable; and so the Boston Herald holds, saying, at the same time, that Apapism is by no means so powerful and widely spread as many imagine: and surely it is well informed on the point. It says:

"We are not aware that the A. P. A. movement has had very much more countenance here than in several other states of the Union. It has tried its hand in politics, but those it has elected to office have been very few, and the amount of legislation it has put upon the statute books is absolutely nil. Its chief achievement is in the establishment of a secret society which has had greater success in getting itself talked about than in anything else. There is something of truth, however, in the Post's remark that there are 'people in the State, and particularly in Boston and its suburbs, who have been half crazy for years over the danger of the subversion of our institutions by the Roman Catholic Church,' though these are fewer in number than the Post supposes."

THE LORD'S DAY.

W. S. proposes to us the enquiry: "Would you kindly explain when the Church changed the Sabbath to the first day of the week? By what Council was it decreed, and what was the object of the change?"

St. Augustine informs us in his sermon 251 that "The Apostles and Apostolic men appointed that the Lord's day should be kept with religious solemnity because on that day our Redeemer rose from the dead. It is called the Lord's day that by abstaining from earthly works and the allurements of the world we may devote ourselves on it to divine worship."

For as the Lord rose from the dead, so we also hope to rise." Elsewhere the same saint and doctor remarks that the same day was the first day of creation, on which angels and the elements of the world were formed. From this we see that the chief reason why the Sunday or Lord's day is observed by Christians as the weekly day of rest is that we may commemorate the resurrection of Christ, which is regarded by the Church as the most important event of the work of our redemption, and the basis of our faith and hope. Other important events of Christianity took place on the Lord's day, among which we may mention the descent of the Holy Ghost on the Apostles, and the beginning of their missionary work. It is also asserted by most writers on the subject that our Blessed Lord was born on that day.

We do not find any mention of the institution in the acts of the Council of Jerusalem, the meeting of which is recorded in the 15th chapter of the Acts of the Apostles, and there was no General Council of the Church held after this till that of Nice in A. D. 325. The institution of the Sunday as the chief Christian festival must, therefore, have arisen from the practice of the Church rather than from any Conciliar act, and in all likelihood, from the mandate of the Apostles, though not recorded in any positive act of theirs. The day was certainly observed from Apostolic times, as the very earliest Fathers of the Church speak of its universal observance at their date. It is mentioned by Ignatius in his letter to the Magnesians thus: "No longer keeping the Sabbath but living in the Spirit of the Lord's day." The Epistle of Barnabas also states that "we celebrate with devotion the eighth day on which Jesus rose from the dead," and the writer seems to indicate that the Ascension (which we celebrate on a Thursday) also took place on the same day. Justin Martyr, Melito, and Dionysius of Corinth during the same century also indicate that "the day of the sun," or the "Lord's day" was the weekly festival of Christians.

An edict of Constantine the Great ordered the Sunday to be strictly observed, and the order was repeated by the Council of Laodicea in 364, but the observance of the day was evidently much earlier than the dates of these ordinances. From the early and general designation of the day as "the Lord's day," we may reasonably infer that it was the same Lord's day when St. John the Evangelist was "in spirit" and on which he was commanded to write the Apocalyptic vision. Apoc. i. 10. This, however, cannot be construed as a general command to Christians to observe the day; so that we must say its