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THE ETERNAL CITY.

Mr Hall Caine's book," The Eternal City, "has been published, and the world survives, and Catholics are not a whit dismayed, notwithstanding that the story, as we are told, " puts to test some of their fundamental theories, and finds these theories wanting." We are not so supersensitive as to be

annoyed at a divergence from the Catholic point of view : we are merely curto know way this book, with the cruth that mind and matter are that there is a radical difference because theorisings, a knowledge of the truth that mind and matter are tween the Christian concept of God and ious to know why this Look, with its tured style, is heralded as an event in aginable process can we conceive that the literary world, and we venture to say that the old fashioned people who say that the old Issuidated people who of science, therefore, is in the direction ceed.

Of Science, therefore, is in the direction ceed.

McCrackan: "If Christian Science, therefore, is in the direction of God and the scul perchance a fondness for Black, Meredith and Hardy, must wonder too. It pondents have gone out of their and declamatory on this subject know do not indicate any denial of unity or way to give Mr. Caine a good as much about science as they do personality on the part of God by this deal of cheap advertising. They have about religion. Science is light, religionated of the article. chanted of his breadth and depth, his sympathy with Catholic ideals, and now this book comes to convince us that the to be emancipated from degma and Greek Biblical scholars, Catholic and beg their pardon, but we must say cheerfully, large doses of dogma from from John iv., 24? They are upanthat breadth, depth and sympathy are not visible in the book The Eternal City. But why all this pother about it? What Mr. Caine thinks of Rome, etc., is of very little interest to anybody but himself. The book will be boomed by the pub lisher and read by some Catholics who will fail to remember that a pepular magazine refused, because of its vulgarity and indecency, to continue its serial publication, and that it is moreover replete with ignorant charges against Catholic doctrine. But all said and done, Mr. Caine remains what he was before the publication of the book, namely, a trespasser on the domains of literature. "The Eternal City" is really a tract, larger than the average one, but just as dreary, and if possible garnished with more mawkish sentimentality. The eminent novelist, we fear, has been cozened into believing that he is as great as ingenious advertising and the stupidity of a section of the public would have him, and that, consequently, any work from his pen must needs bear the hall-marks of genius. But we are not all mental degenerates. Here is what the New York

Sun has to say of Mr. Caine's book: sband that although virginal of soul she is non ignara mali, the wicked Baron, Christian socialism-Oh, God, how weary, stale, flat and unprofitable seem to us all the pages of this book ! Long is the injury, long are the de-

CHARACTERISTIC OF THE AVERAGE FREE-THINKER.

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If there be one thing more than another predominant in the mental make up of the average free-thinker it is boundless self-conceit. Some of the Germans indeed couched their theories in reverent language and were far removed from the crude degmatism that as a rule distinguishes the infidel publications of our times. The seers of the past even when baffl 31 by the problems of their origin and destiny cried out for supernal help, but the fools who now say that there is no God are undisturbed by doubts or misgivings and rather preen themselves in being far ahead of those who shrink from the unenviable title of Atheist.

They talk a great deal about science, but science is a much mauled word, and is applied to-day to any intellectsphere and will not consequently, bethat it is eternal, nor, because of the relation between the brain and the power to think, contend that thought is a mere secretion of the brain. It may sift and examine within its own territory, but overleaping that it is at

the mercy of caprice, of facts that are not facts and very often of an unreasonable and undignified antipathy to Christianity.

result, to quote Bishop Spalding, of him to be an authoritative exponent. scientific research is a deeper insight into the fact that the universe is governed by law. Now what is the reign leve to be fallacious. This will put of law but the reign of mind, and therefore the reign of God? The intelligible supposes intellect : and if in- graphs. telligibility is co-extensive with existence, then is the universe the work of that we are not far from each other in intelligence. Another result of scientific research is a fuller knowledge of of God and the soul.

ion is darkness-and that is the sum using a form of speech total of their information. And the which—whatever your intention may wonderful thing about our wobbling be—does, in reality, imply a denial of wonderful thing about our wobbling be—sonality in God? Why depart little scientists is that while professing personality in God? Why to be emancipated from degma and idual who happens to be in the public

eye for the time being. Another word that plays an impor-translation of "Pneuma o Theos."
The literal translation is "Spirit the paper s...cou is Superatition a. lied God," which is, in English, meaning-why? When they succeed in proving Christian Science meaning into it you the non-existence of the supernatural had to suppress the article it will be time enough to dilate upon superstition, but as the case stands the upon the word is marely a slight in the Greek phrase. The claim to a literal translation does not, there use of the word is merely a slight in fore, hold : nor does it justify a de dication of an illogical mind. Then parture from the translation given by they wax eloquent over the good lives Greek scholars in both the Catholic an of some free thinkers and allude to them as proof positive that morality especially when it implies a meaning can without support of dogma flourish can without support of dogma flourish which you repudiate? Why not say in all vigour and beauty. Without what is clearly the meaning of the concerning ourselves here as to the relation between morality and dogma Spirit "you cannot complain of the and to the teaching of the suspicion that Christian Scientists have Church on the subject we say that a very definite purpose in it, a purpose whatsoever good works are performed to obscure the truth that God is a whatsoever good works are performed Spirit, personal and distinct from the by infidels they cannot be ascribed to created universe.

McCrackan: "Christian Science infidelity, but rather to natural impulse, to temperament, to public opinion or to some habit of thought, mem. God Who is Infinite Spirit and Creator, ory or doctrine which has survived the loss of faith. The time is not ripe this One Spirit." as yet for us to see undogmatic moralality on its own merits. However, we teaches that there is but one God it may say, with Renan, who in welcoming Pasteur to the French Academy writings of Mrs. Eidy, the highest of Rome . . This is a department store of a novel . . The ruthless endeavored to explain why unbelieved an and ers. He gives conversations by the ton, descriptions by the mile, leading articles, proclamations, letters by the ream. The Italian republican and friend of humanity, the "problem of humanity, the highest authority, that Christian Science denies the radical difference between its god and the God of Christianity. You say "God is Institute of the problem of humanity and problem of humanity, the highest authority, that Christian Science denies of the problem of him, rivalled the great Catholic scient difference between its god and the God of Christianity. You say "God is Institute of the problem of humanity, the "problem of humanity, the "problem of humanity, the "problem of humanity, the highest authority, that Christian Science denies of the problem of whom were listening to the problem of humanity, the problem of humanity, the problem of humanity and problem friend of humanity, the "problem clared, "are living under the shadow play" heroine who confesses to her play heroine who confesses to her play heroine who confesses to her play heroid that although wineters of soul to say : "what will be the character of

shadow of a shadow ?" The Church and the President. Several esteemed subscribers have asked us to explain the scope and sig. nificance of Catholic services in connec overtaken the nation. They seem to be at a loss to know why Mass is celebrated; also why prayers are offered up for one who has not been in communion with the Catholic Church.

There exists the any difficulty in the company of things distinct from tion with the catastrophe which has There ought not to be any difficulty in explaining the position of the Church on the subject. The Masses are offered up for the welfare of the nation and tor. as a petition that God would be pleased the use of both these terms in the same to avert further calamity. Before the sense. Not the least objection to President's injuries took a fatal turn, Christian Scientists is their misuse or Masses were offered up for his recovery vague, non committal use of terms; it in many places. All this is perfectly is characteristic of all their literature. in accordance with Catholic teaching But the Church does not publicly offer does not deny the existence of the uni-Mass for the repose of the sould of verse. It does not question the reality those who die outside her fold. Since of a single object in the universe. But it would be straining charity to do so ever, occupies itself with phenomena inasmuch as our Holy Church considers and their laws — with secondary causes: it keeps within its legitimate tism as belonging to her in a certain on which he wrote it, and the train The Catholic Standard and Times.

CHRISTIAN SCIENCE.

Elsewhere we publish another com-munication from Mr. McCrackan in further explanation of the doctrines of The most general and indisputable Christian Science, of which we assume In commenting on what Mr. McCrack. an has to say, we will quote in full those points in his letter that we be logue form. For convenience of reference we have numbered his para

McCrackan (1): "I am persuaded

our concept of God." Comment: And we are convinced that there is a radical difference b it is possible to transform sensation concept and that of the Pantheists. Into thought. The logical tendency

tists say 'God is Spirit,' instead of 'God the little chaps who are very verbose text literally—Paeuma o Theos—and

Comment: Then, why persist in in English all that kind of thing, they absorb, and Protestant, of the words you quote Professor Haeckel or any other indiv. imous in Englishing the Greek text, "God is a spirit." You say you trans late literally, but that is a mistake, for "God is Spirit" is not a literal

McCrackan:

individuating article an? You say
"God is Infinite Creator," but in the same sentence you deny that He is their children who shall live under the shadow of a shadow?"

Creator when you say the universe, man included, consists of an infinite number of expressions of the One Spirit, or God. If by "expressions" you mean that the universe, with all its phenomena of changes and individuations, is only subjective changes and evolvements of the Daity, you should. say it frankly, as the Pantheis's do, from nothing, of things distinct from Himself—you should drop the term "expression" and use the word Crea-Exact science does not tolerate

those who die outside her fold. Since of a single object in the universe. But the doctrine on which the Mass is it teaches that this reality is an expression of Mind, and not matter." While this is the official attitude of the that Christian Science denies the reality Church, however, there is no rule to of the universe in the sense that Chris prevent any priest celebrating Mass of the universe in the sense that Chris his own volition for such a purpose; pression of Mind they deny its creation nor is there any reason to prevent in-dividual Catholics praying for the souls dict the common sense of mankind. It of those who have not died in the faith, denies the real existence of the typesense. They may be of the soul of the that brought it to us. All these, it church, though outside the body. having no real existence outside of

McCrackan (4): "Christian Science

shearts should be a chair, existing not be only the idea of a chair, existing not be only the idea of a chair, existing not be only the idea of a chair, existing not be only the idea of a chair, existing not be only the idea of a chair, existing not be only in the idea of a chair, existing the human mind that believes in the material reality of the bullet that killed, and the wretch who shot it, and the chair that he will sit in, and the electricity that will kill him, is, according to Christian Science, a mind victimized by delusions and hallucinations. The assassination was, in real

ity, only a clash of incompatible ideas in the divine mind, and one of them went down into the idea of a grave, which also exists only in the divine mind; and the idea of a Government of the State of New York will send the other antagonistic idea to the divine idea of a grave. And the idea of the world will continue to revolve-in the One Mind-as heretofore. In all this where are we to discover the guilt of the assassin? If he be nothing more

than an expression of the divine mind how can he be justly punished? It is just at this point that what we take the liberty to call the immorality of Christian Science comes in. It destroys human liberty and responsibility when it makes man a mere expression of the mind of the Supreme Being. If one expression of that Being des troys another expression, who is responsible? And why should the expression called society electrocute the expression called assassin?

McCrackan (5): Matter is a mental concept only.

you call the concept a delusion. And as man's mind is but an expression of God's mind, according to your science, the delusion must be traced to the Di vine Mind. To affirm this is to destroy the Christian concept of Gcd, the Supremely perfect Being, Who cannot deceive nor be deceived, delusion nor be delusioned.

It is a fact that man has the belief that matter exists. Then from your own grounds it follows that matter does exist; for man being, according to you, only an expression of the Su-preme and Perfect Mind, and his belief being a part of that Divine expression be true. Matter therefore it must exists. An expression cannot have more in it than the Perfect Expressor puts into it. Man has the belief in the existence of matter; therefore the Per fect Expressor put it into him, and therefore it is a true belief or conviction. This you will note is a conclusion from your own premises, and shows

hat your Science contradicts itself. If the material world has no exist ence whence did man get the idea of it? He could not from a spiritual world conclude a material world, for the spiritual does not suggest the material, affords no data from which to infer it. Whence, then, does the idea of matter come to the human mind? It must come from God, the Creator of both worlds, for both worlds being eliminated, there is no other source from which it could come. Then the idea of matter came in some way from God to man's mind, and is, therefore, a true idea.

Mr. McCrackan tells us (5) that, in

Christian Science parlance, Mind, spelled with a capital M, means the Divine Mind, and spelled with a small Gospel cry uttered by a multitude in m, "mind is used to designate that human mind which rises in rebellion around. It was a cry of appeal and against the Divine Mind, that mortal Divine Mind.

little m, that rebels and counterfeits is, according to your dectrine, an expression of the Divine Mind. A rebeiling and counterfeiting mind can be made an expression of the Divine Mind only on the hypothesis that the Divine Mind, in expressing itself, expresses the rebellion and counterfeiting that existed in It before It expressed it. This is to antagonize the Christian oncept of God.

When you speak of the human mind as mertal do you mean that it is sub-ject to death, extinction, or that it is destined to cease to exist as a conscious individual self, and be merged into he Divine Mind, as the ephe meral bubble sinks back into the ocean from which it rose? If you mean this latter, you again antagonize Christianity and fall into Pantheism. And if you mean none of these, why do you call the human mind mortal?

You tell us that this mortal mind, which is the only human mind we know anything about, is the "lying serpent, the devil." We assume that it was the human mind of Mr. Mc-Crackan that dictated the letter which we are now criticising. If correct in this assumption, we have, without suspecting it, been giving heed to a "lying serpent, the devil." Or does he pretend that his letter was dictated the Divine Mind? If so, what was his human mind-that is, the lying serpent, the devil-doing in the meantime? If he believed that the Divine Mind was dictating the letter through his lying serpent or devil mind, he should have informed us of it. It is a great advantage to know to being human, is a lying serpent, why does he expect us to believe what he says when he undertakes to tell us what Christian Science teaches? Mrs. Eddy's mind is also human—for it is not claimed by her or any of her disciples that it is divine. It is, therefore, a lying serpent. Aud, as we cannot separate her If his mind, whom one is speaking.

pent, a devil. This is not our proposi- in passing : "Perhaps it will the principles of Christian Science as expounded by Mr. McCrackan. The Christian concept of God and man for-

must be deferred till next week .- N. Y. Freeman's Journal

THE WONDERS OF LOURDES. Scenes that Have in Them More of Heaven than of Earth.

It is not easy to describe scenes that have in them more of heaven than of earth, writes the Lourdes correspondent of the London Catholic Times. How give an adequate idea of what went on at Lourdes at the afternoon processions of the Blessed Sacrament in connection with the national pilgrimage? We have to do with Thursday, the last day of the pilgrimage. The sick were lying or reclining in rows on the great open space in front of the Church of the Rosary in anticity dames hospitalires, walked beside pation of the expected cortege. Be aind them on each side a dense crowd darkened the ground. Dark, too, the steps and ways leading up to the basilica. Ledges and parapets were lined with human beings. Great human its passage to eternity. Another one clusters were gathered on the heights in her death agony was berne from Every available spot was ocbehind. cupied whence the anticipated scene whose mind, God's or man's? In man of splendor could be looked at or down upon. At least 50,000 persons were gathered together in a comparatively small compass. The lengthy proces-sion, starting from the grotto, had wound round the Church of the Rosary, and its main body had already taken its place in front of the great portal when its rear entered the precincts allotted to the sick. All turned towards the Blessed Sacrament. ollowed immediately by the Bishop of Tarbes and a line of ecclesiastics in cloth of gold. All knew that solemn and sublime moments were near. All knew that Jesus Christ in His Sacramental Presence was about to visit in person and pause above each of His suffering members there assembled. Then might have been said, in the words of an English poet, "The pray. ers of men and angels are as one. FIFTY THOUSAND VOICES

The attitude of the immense multitude was at once one of prayer. Arms were extended in the ferm of a cross. This was noticeable from the "brancardiers" and "dames hospitaliers' guarding their sick in the foreground to far away pilgrims and priests on the parded As heights above. When a bearded Assumptionist Father uttered the Gospel When a invocations for the occasion and was echoed by fifty thousand voices form ing one, the very rocks around rang with the sound. "Jesus Son of David, have mercy on us!" rent the air. "Hosannah to the Son of David!" air. "Hosannah to the Son of David."
Blessed is He that cometh in the name of the Lord !" " Lord, if Thou wilt Thou canst make me whole ! "Lord, he whom Thou lovest is sick!" Every few seconds nothing was heard but a succession of hosannahs. Nothing can describe the effect of this

And according to ail appearance more than one supernatural cure was effected that afternoon-more than one sick person rose apparently healed of his infirmities by the passing of Jesus of Nazareth. We saw maimed beings rise from their pallets and walk; we saw crutches lifted in the air in triumph. The invocations continued.
"Thou art Christ, Son of the Living "Thou are the Resurrection life!" "Thou are Christ, Son and the Life! of the Virgin Mary!" "O Lord, glor-ify Thy Mother:" "We adore Thee, we glorify Tnee and we praise Thee ! rang out from the mighty voice of the multitude. There was no discordant note in the triumphant ovation, nothing of febrile religious excitement in the single cry coming from the breasts of thousands. Though the scene was pervaded by an intensity of religious life which the chain of Christian ages cannot have seen surpassed, it was at the same time marked by perfect calm and perfect order. To looked at the Host in the gleaming pyx it was as if the Man-God were be fore them in the same human presence with which He trod the Judean hills

nineteen centuries before. AN INDESCRIBABLE SCENE. When the last strains of the "Tantum Ergo" had died away and the Benediction of the Blessed Sacrament had been given, the crowd massed in front of the Church of the Rosary broke up. An indescribable scene of anima-tion followed. While the few considered to have just been the object of visible intervention on the part of Providence were accompanied in triumph to the "Bureau des Constata-

adeath shock from an idea of electricity, | mind from herself, she is a lying ser- | and a face worn by suffering, we said whole countenance : "If it is not God's will that I should get well, I bids us to accept the conclusion.

There are other points in Mr. McCrackan's letter, consideration of which wretched home with the full weight of

her infirmities upon her.
While "brancardiers" were busy and the sick lay waiting and people were forming into groups or knots, attention was drawn to a moving circle surrounding a young girl in white. The girl was dying and was being slowly borne away. The protecting circle around her, affording air and keeping off the crowd had been quickly formed by "brancardiers" who instead of joining hands, had strung their leather straps together and were holding by them. Within the circle two other "brancardiers" bore the pallet with its slight weight, but with a step so measured and gentle that had the sufferer been on her bed she would not

her, fauning. Meanwhile the "Ave being fervently recited Marie" was around. Never had Gabriel's ' Ave been uttered under circumstances more calculated to scothe a passing soul in the scene in a similar manner that evening.
THE "BRANCARDIERS.

The "brancardiers" of Notre Dame de Salut, who act as servants to the sick of the national pilgrimage, call forth our especial admiration. bers of them are young and goodlooking; some have a marked aristocratic bearing ; the majority evidently belong to the upper classes. this they are not only gentle as women, but as Sisters of Charity in hand-ling their sick and conveying them from place to place—some of these sick being little more than remnants of diseased humanity from the Paris hospitals. It seems to that the ' preux chevaliers " of as nothing compared with the Lourde These bend over "brancardiers" These bend over every phase of human suffering. These toil not for the praise of an earthly ladye-love, but for the unseen smile of her whose white effigy looks down from the rock of Masnabiello. It was the hour for the evening meal, and while numbers filled the hotels, numbers, too, ate in the open air, camping in front of the piscina and in the neighborhood of the grotto. The gave rolled by silvery just before, but now crimsoned by the last rays of the setting sun flashing into its chafing waters. The first of the illuminations of that splendid evening were the moon in her full glory and a few great stars. great cross of flames on the height of the mountain Pio du Jer appeared against the night sky. Then the Chatesu Fort showed its lines of fire in the distance. Then the Church of the Rosary, crowned by the graceful basilica suddenly became a blaze of colored electric light. The incomparable night picture was not complete until the torchlight procession, with its something like 50,000 tapers, had encircled the church, and with it the Esplanade of the Rosary, from end to end as with

The national pilgrimage, which may be regarded as the nucleus of the great Lourdes manifestations, has thirty years of history. The Christian world can point to nothing like it. It s the work of the Assumptionist Fathers, whom their country takes pleasure in banishing, and who are about to carry something of their zeal and energy into England. Card nal Vaughan has offered them the charge of a Lordon parish, which they have accepted. Moreover, according to what Rev. Pere Bailly, who was at Lourdes for the national pilgrimage, said recently to a friend, they are about to found a mission on their own account in the neighborhood of London.

Digging up the Past.

"We have but to dig beneath our feet," says the London Catholic Times, to discover that England of the past was a Catholic land closely united to the Holy See. Of this the results to the recent excavations at St. Augustine's Abbey Field give a remarkable The excavations have illustration, revealed the ruins of the chapel of St Pancras, believed to have been built by St. Augustine and the general plan of the Abbey Church of SS. Peter and Paul in which St. Augustine and many of his successors were buried. It is conjectured that the alter may have have been dedicated to St. Richard and that the bones are those of Wido (1099), the second Norman abbet. In a chapel to the east of the maine church was discovered the body of Abbot John Dygon, who died in 1509.