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LETTERS OF RECOMMENDATION.

Apostolic Delegation, Ottawa, June 13th, 1906.

To the Editor of the CATHOLIC RECORD, London, Ont.

My Dear Sir.—Since coming to Canada I have been a reader of your paper. I have read with satisfaction that it directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the welfare of religion in this country, and it will do more and more, as its wholesome influence reaches more Catholic hearts.

I therefore, earnestly recommend it to Catholic families.

With my blessing on your work, and best wishes for its continued success.

Yours faithfully in Christ, DONATIAN, Archbishop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1906.

To the Editor of the CATHOLIC RECORD, London, Ont.

Dear Sir:—For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Believing you and wishing you success, believe me to remain,

Yours faithfully in Jesus Christ, J. D. FALCONO, Arch. of LaSalle, Apost. Deleg.

LONDON, SATURDAY, DEC. 1, 1906.

GOOD, CATHOLICS AND ANOTHER KIND.

To the ordinary observer various conditions surrounding the Church give much thought for reflection. We think it was Cardinal Manning who said that if the Catholics of England were to live according to the teachings of their Church, even for a very short space of time, that country would again return to the fold. In connection with the secular work of the Church we are pleased to be able to say that there are many young men who give an excellent example. They take their place in the community carrying the badge of honesty, sobriety, industry and high regularity. They are to be seen regularly at Mass on Sundays and upon all other occasions when the law of the Church makes attendance obligatory. To these young men the parish priest, who is oftentimes overworked and ill requited, looks for assistance, and it is cheerfully, lovingly and unstintedly bestowed. A veritable blessing in the parish is the Catholic young man who takes thought of the serious side of life, and, what is of infinitely greater importance, of the life eternal.

Proof of this is to be found in his appearance at the altar rail at least once a month. It is to be found also in his quiet, dignified, truly Catholic mode of living, always reflecting honor upon his God, his Church, his country and his family. Works of charity, too, are not forgotten for he will be found in the ranks of the St. Vincent de Paul Society, and the comfort and sustenance of the afflicted are dear to his heart. May we not call these young men lay priests, a title about which there is a halo of merit sure to bring its reward in this world as well as in the next. How proud the priest must be of such members of his flock. He has vowed to leave father and mother and kindred and all that is dear in the world to follow the thorny path of duty in the vineyard of Him Who redeemed us by shedding the last drop of His precious blood. The Catholic who performs his duty scrupulously—who has a conscience of the golden kind—who has a sincere and abiding love for his pastor, plucks many a thorn from his pathway—sheds many a ray of sunshine upon his solitary life—and gladdens the heart which is, alas! too often sorely tried by the weariness of the black sheep of the fold. All honor to the exemplary young man, May the blessing of God be about him!

Would we did not have the dark reverse side of the picture before us—the young man who is Catholic in name only. The world and its dollars and its doings have taken complete possession of him. He is a fair weather attendant at Mass, and his priest meets him not save when he gets into difficulties. He is a tradesman or a clerk "out of his time"—his wage anything from ten to fifteen dollars a week—a pittance may be given at home to help keep the fire-side cheery—his sordid

nature often grudges it and sometimes the dole is not forthcoming, because his whole income has been absorbed in extravagance. He dresses well, he speaks nicely. Outwardly he is all that could be desired—inwardly, quite the reverse. He is a sport, too. In the arena where Greek meets Greek and intellects clash in noble combat, he will not be in evidence, but he will never be missed from the grand stand when a ball game is on. His evenings court the glitter of the bar room—his finger tips have the stain of the cigarette (taken as desert after polishing off cigars two for twenty-five)—he thinks he is a manly man because he asks the habitees of the rum-shop to come up to the bar and have a drink with him. He is in a gay humor. The good nature of the bar room—dead sea fruit—has taken complete possession of him. The quarters and the dollars are dealt out with a lavish hand. The odor of the cock-tails envelops him and far into the night he strolls home in a maudlin condition. He wakes up in the morning with a headache, a sick stomach and bleared eyes. If it happens to be a Sunday morning he may go to Mass, and when the collection plate comes around his heart strings are wrenched if he does out the smallest piece of silver. In the public life of the country he takes a part, but it is only to be a huge wart on the body politic. And the years come and the years go and still the devil of thoughtlessness and passion for drink and bad company take a firmer grip upon him. At last he thinks he ought to get married. He has no money for such a purpose but he resolves to straighten up and turn over a new leaf. The miserable fellow succeeds in persuading the flower of a good family to become his wife. She will have few of the comforts to which she is entitled because the wherewithal had gone to the rum-seller. Hardship and suffering become the lot of his spouse. The good leaf was turned over for a short time only. It went back again afresh whenever he met his boon companions of other years. His life is not worth living and he has dragged into poverty and suffering one who left the comforts of a godly family, trusting one who has proved a traitor. Conscience may become a lash to punish him, but in many cases he deserves also another kind of lash. Be it remembered that all the while he calls himself a Catholic, and is quite ready to die for the faith—but he won't live for it.

We will not say how many there are of good young men and the reverse, but, no matter how small the number may be of the reverse, it is altogether too large. Young men of the wayward sort, take thought. The capital of youth is yours, but you are gambling with it. In a few years it will be lost. Be a man. Shun bad company and the bar room. Be in close touch with your Church and your priest. Be an honor to your kindred instead of a disgrace. Be in a position to hold your head high in the community, taking rank with the best, and by prudence and respectability earning the esteem of your fellow-men.

GALILEO GALILEI.

Among the great names which are held in the highest honor by all civilized nations is that of Galileo Galilei, usually called Galileo when we are glad to honor as one of the greatest of astronomers.

We cannot say that he was the equal of Sir Isaac Newton, but he was almost if not quite equal to this great philosopher, astronomer and mathematician. As he died at the age of seventy-eight, in the beginning of the year 1642, namely, in January, whereas Newton was born at the end of the same year in December, they were not contemporaries, and thus Newton had the advantage of all the advance in knowledge which the world made from the time when Galileo's term of pupilage was begun until he was able to devote himself to a labor of very much the same character as his predecessor.

Galileo was a man of faith, and so was Newton, though the former was a Catholic, and the latter a Protestant. Both were, at all events, Christians, and of their Christian training it must be said that their Christianity encouraged them to acknowledge the wonderful works of God. From the importance of the studies and discoveries of Galileo, we may almost infer that he might have rivalled Newton if the two eminent scientists had lived at the same time.

Notwithstanding Galileo's friendship for several Popes, and marks of respect and affection which Galileo received from several Popes and eminent ecclesiastical dignitaries, it has become a habit with anti-Catholic writers who have given to the world an account of his life, which makes the Pope and clergy of the Church guilty of persecuting him for his learning, but such writers are themselves guilty of gross misrepresentation.

We regret to have to say that in a recent issue of the Canadian Teacher

an article of this character appeared. This journal, is widely read by the teachers of Ontario, a considerable percentage of whom are Catholics, both in the Separate and the Public schools, and we feel assured that these Catholic teachers have spirit enough to resent the insult which has thus been offered to them, unless due reparation be made by the editors or proprietors.

We are told in this article, in the first place, that "by means of one of the telescopes which Galileo had made, he discovered a number of fixed stars, the moons of Jupiter and many other astronomical facts. Unhappily his observations caused a fresh outburst of rage on the part of those whom they showed to be teaching error; and the Copernican theory was denounced as contrary to the Scripture, and dangerous to religion."

Far be it from us to gloss over Galileo's mistakes, and yet it cannot be denied that he made mistakes, as we shall see further on. We will also show that to say the least the story of his persecution has been greatly exaggerated and falsified.

The Teacher also says of the years following his astronomical discoveries: "Some years later, however, Galileo was permitted to publish a dialogue on the subject. Unluckily, some one persuaded the Pope that the philosopher was making fun of him, and Galileo, now aged and infirm, was ordered in 1631 to appear at Rome before the terrible Inquisition. Ten long months dragged on before his trial was concluded, and for much of that time Galileo was a prisoner at last, worn out with illness and suspense, threatened with torture and tormented with the prospect of death at the stake, he consented to swear on his knees that the Copernican theory was false, and that he would never more teach or discuss it. It was a sad ending to his long battle for truth. For fifty years he had stood almost alone against a world of bigotry and ignorance, and if in his weakness and old age he faltered and fell, who, untried, could venture to cast a stone at him? Not satisfied with putting him to this terrible humiliation his judges condemned some of Galileo's books to destruction, and himself to imprisonment and silence on all that most interested him."

This is a gross misrepresentation of the real facts of the case. It is intended to show that the Catholic Church, the Pope and its Cardinals were involved in a great conspiracy against science and learning, which is not the truth. We are, in fact, given to understand that Pope Urban VIII, and the authorities of the Catholic Church, from the Pope down, were arrayed against Galileo because of his discoveries in astronomy, and that he was persecuted by them as teaching doctrines which are contrary to religion and Holy Scripture.

The truth of the matter lies in this, that until a late period of man's life on earth, the real motions of the earth, sun, moon and stars were not known. These wonderful evidences of God's existence and power were, indeed, noticed in the heavens by some of the sharpest of human intellects, but their real motions were a puzzle to all mankind. The great majority of people, learned and unlearned, had no conception of the varied movements of these great orbs which for ages upon ages have astonished mankind by their beauty and regularity; but very few have taken the trouble to pay any attention to them whatever, and those few had no means of knowing or ascertaining the truth of the matter, so that very little or no light at all could be thrown upon the matter. Indeed, before the telescope was invented, there was not even a prospect that there would ever be any light whatever given to man on this subject, no matter how great his anxiety should be.

Long before the time of Copernicus, who flourished in the first part of the sixteenth century, a certain theory on this subject had been constructed which was known by the name of the Ptolemaic system, and was accepted by many of those learned men who cared to give any thought to the matter. This system was crude, and it required much ingenuity to show any resemblance between the actual motions of the heavenly bodies and those attributed to them by Ptolemy.

Such was the condition of astronomical theory, when Copernicus, who was a Catholic priest of very great learning, by continuous study evolved a theory under which the perplexing motions were explained as being the result of laws much simpler than those to which the heavenly bodies were subject according to Ptolemy.

It will be easily seen by our readers that this was, at the time of its discovery, no more than an undemonstrated theory, and it never could be proved until more certain means could be discovered to penetrate those mysteries of heavenly motion which had been observed and recorded by those persons who for many centuries had been devoting themselves to this work.

The discovery of the strange property of the refraction of light afforded Galileo a new means of research, and he became an ardent supporter of the Copernican

system. But this system was not yet demonstrated, and no one could be blamed for not accepting it at once.

Galileo's defence of the Copernican system was only a guess after the truth, which some readily accepted, as many even at the present day accept Darwin's theory of Evolution. But who can be blamed if there are many learned men who declare that it has not been proved, and that it includes assumptions which are entirely improbable?

It is no sign of learning that the Canadian Teacher speaks so flippantly of Urban VIII, and his Cardinals as "bigoted and ignorant" because they did not accept at once blindly the theories of Galileo, which even to the time of his death were as far from being proved, as they were at the earlier period when Copernicus wrote his wonderful and far-seeing essays "on the revolutions of the heavenly bodies."

But Galileo did make the mistake which is mentioned somewhat obscurely by the Canadian Teacher. The Teacher says:

"Galileo held that the Holy Spirit intended to teach us in the Bible how to go to heaven, not how the heavens go, and hoping to bring over the authorities to his point of view, he visited Rome. They forbade him to teach what he believed, but he could not quiet his soul in the very speedy manner of Pope Urban VIII, who was content to believe that (in some way or other) the angels moved the heavenly bodies."

Galileo's belief was certainly not accepted all at once either by ecclesiastics or other learned persons, and some did push their opposition to the theory so far by preaching against it from the pulpit, as it was not a matter which belonged to faith at all. But we cannot reasonably accuse of any guilt those who understood that Galileo's improved explanation of astronomical beliefs might weaken faith in Holy Scripture; and this was so pertinaciously maintained by Galileo that the "terrible Inquisition" did forbid him to cease his teaching of the theory as a revelation taught by Holy Scripture. But the writer in the Teacher evidently thinks he is free to confound all will the Roman with the Spanish Inquisition, or any other Court ecclesiastic. The Spanish Inquisition was a State Institution which sometimes acted with a severity which many Popes endeavored continually to moderate; but the Roman Inquisition, which dealt only with books and doctrinal matters, could never be justly accused of severity or "terribleness." The Teacher's use of this word is simply for effect.

The American Cyclopaedia, after mentioning the charge brought against Galileo, says: "The inquisitors refused to act in the matter, remarking that 'by confining himself to the system (Copernican) and its demonstration and letting alone the Scriptures, Galileo would be secure from molestation.'" It was not, therefore, for believing in the Copernican system that Galileo was (nominally) placed under restraint, but for persisting in teaching as a revelation what was as yet a very dubious matter, and so remained until a much more recent date.

And why should the clergy be so violently opposed to the Copernican system as the Teacher would have us believe? It did not concern directly the faith of Christ in one way or the other. Copernicus was a canon of the Frauenburg, and was in high esteem, and a special friend of Pope Paul III, and to this Pope his book was dedicated when published.

Galileo was a particular friend of Cardinal Barberini, afterward Pope Urban VIII, and his prison was a fine suit of rooms in the Archbishop of Siena's house.

He was called a second time to Rome for continuing his teaching in spite of the decree which forbade him to make of his theory an article of faith, and his prison was in the Tuscan ambassador's house, where all his wants were carefully supplied, and this is all that the pitiful story of the blind and aged astronomer's death in a dungeon amounts to.

We will end this article by mentioning that the Catholic Church authorities were not alone in repudiating the Copernican theory. At almost the same moment while Galileo was forbidden to make a religious dogma of the Copernican theory, the Protestant theologians of Tubingen, his native city, closed the gates of his Alma Mater to him for not adhering determinedly enough to the Lutheran confession of faith, and for believing at all in the Copernican system. This occurred in 1593. In 1600 he was driven from Graz for the same crime. In 1604 Kepler was obliged to betake himself to astrology and the making of horoscopes for a living. At this time he made horoscopes for the Emperor and nobility of Germany.

To this we may add that at the present day there is scarcely a Protestant pulpit in America in which periodical diatribes are not delivered against the science of "Higher Criticism."

GRANTS TO SCHOOLS.

The amendments made to the School Act at last session by the Legislature make it compulsory upon the municipal council of the county to pay every rural school in the county a grant at least equal to the special Legislative grant to these schools. This county equivalent is payable to rural separate as well as to Public schools. In many counties these grants have been paid, but it has come to the knowledge of the RECORD that in one county the authorities have misunderstood the act and have not paid the county equivalent to the Separate schools. If this has occurred in other counties it is the duty of trustees to write the county treasurer without delay and ask for the grant. Every rural Separate school situated in an organized county received two government grants this year, one the usual grant based on average attendance, the other a special grant intended to aid in purchase of necessary equipment. It is compulsory upon the county council to pay the section a grant equal to this latter.

A CONVENT ROMANCE.

It is a favorite fable with so-called Evangelical writers that Catholic convents are prisons in which young girls are immured to be forced to become members of these institutions for life, and that they are there detained by grim lady Abbesses who receive them from cruel parents or guardians in order to prevent their marriage to desirable young men of their choice, or that the parents place them there to be kept in misery until they agree to marry such wicked young men as the parents select for them.

When these stories are circulated in the anti-Catholic papers, they are greedily devoured by the readers as if there were no doubt of their truth, and they are made the basis of many a romantic tale concerning the tyranny of the Catholic Church.

Alexander Dumas, Captain Marryat and other sensational writers have issued many of these tales, which, of course, have no foundation in truth. But it is of little use to contradict them, as they become part of the creed of a class of Protestant leaders who rely more upon the narrations of such audacious authors than on the true history of the Catholic religious orders.

As a matter of course, these stories are nearly always embellished with circumstances which are intended to give the impression that the religious houses are hot beds of iniquity, as they thus are made more palatable to the readers for whom they are intended.

It is hard to convince the readers of these tales that these are the mere invention of a class of writers who pandering to the demands of conscienceless readers for reading matter which will confirm them in the views which they have nurtured from childhood that the Catholic Church is throughout a tyranny and a superstition.

All the stories about "Escaped Nuns" which have been issued, from that of Maria Monk down to that of Mrs. Margaret L. Sheppard, belong to this class.

A few weeks ago, namely, early in October, one of these stories appeared in certain newspapers of Sussex Co., England, the drama being presented as having occurred at the Convent of the Sacred Heart, at Brighton, in the same county. The Sussex News and the Daily Chronicle gave all the details which went to show that a nun who had been immured in the convent in question had made her escape in a wonderfully romantic manner.

There was nothing said of the fact that nuns in Catholic convents do not need to make an escape at all. They are there by their own free will; and even those who have taken their final vows are not restricted further than that conscience binds them to fulfil the promises which they have made freely to serve God in a more perfect calling than they could do in the outside world. There is nothing to prevent them from walking out at the front door and going whither they will, except that God requires that they shall do what they have promised for His sake, according to the words of Holy Scripture:

"When thou hast made a vow to the Lord thy God, thou shalt not delay to pay it, because the Lord thy God will require it." (Deut. xxii. 10.)

Equities were soon made, and it was discovered that nothing of the story told had occurred. No nun had left that or any other convent either with or without the sanction of the authorities.

But a new light was thrown upon the matter through the investigation. It was found that a young woman being longed to an Anglican imitation convent had actually left that institution against the will, or at least without the consent of the superior, though her parents desired her withdrawal; and the papers which had so graphically given the story under the title of "The Nun's Romance," were obliged to retract it upon a more truthful basis.

ASPECTS OF ATHEISTIC SOCIALISM.

So called Scientific Socialism is today directing the entire Socialistic fabric of the world. It is the invention of Karl Marx and is a product, primarily, of the commercialism of the nineteenth century and, secondarily, of the wave of atheism and irreligion which has swept over Europe since the publication of Rousseau's "Social Contract." It is not only confessedly godless, but it is actively atheistic inasmuch as it holds that the principle of God is subversive of the common weal, that a belief in the supernatural is opposed to the interests of the people, that religious education means the warring of the intellect and the heart against each other, and that the progress of society is only to all that the Catholic holds most sacred, but to all those principles that men of all creeds have held for ages as the veritable bases upon which the welfare of society is founded. M. Winteler writes of Scientific Socialism in the Revue Generale (Brussels). As a member of the Reichstag, he knows his subject.

He says that "Scientific Socialism is a revolution of the most complete kind; it means nothing but social upheaval. Its enemy is not, however, society so much as it is society's first principle—God. Society is the work of God; it reposes upon Him. Marx endeavored to begin his social reform by striking at the Creator. In order to establish his social scheme, he conceived the idea of a world in which the name of God should never be heard, which should be devoid of every emblem which represented Him. In order to do this, he travestied and materialized God and His work in the history of humanity. Everything he took from the Creator, he gave to Matter which is his God and which, following the theories of the band of German neo-patheists of the last century, is endowed with the power of perpetual motion, and the power of self-recreation. Of religion, of morality, of philosophy, of art and science he can only conceive as being the product of an economic situation, a species of mirage. His main idea is expressed in his assertion that 'the mode of production of the material life and political and intellectual activity, religion being but an unreasoning conception which has accidentally crept into the mind of man.' The result for his system was, however unfortunate.

In eliminating what has ever been a most potent factor in human society, Mr. Winteler continues, Marx deprived himself of the best measure available, of that society. He conceived society with its economic organization. The remedy against capitalism and its evils, Marx found to be assured in a negation of private property, in collective ownership of capital; or, in other words, in that Collectivism which is generally termed Socialism—the common ownership of all the means and instruments of labor. As a corollary of his negation of private property followed the notion of materialism with all its fatalistic doctrines—as Bernstein and German publicists call it, a kind of Calvinism without a god. . . . Yet Marxism has spread largely upon the face of the globe. It is ripe in every country in Europe. From Europe it passed to America and to Australia. It is said not to be unknown in Asia. With its message of social hatred and social strife, it has taken wings to itself and alighted upon all the lands of the earth. Those who are attracted by its insidious theories would, however, do well to reflect that Socialism has as yet not shown any capacity beyond that of dividing society into two camps—that of the exploiters and that of the exploited. It keeps this social hatred alive by its eternal and pitiless criticism of the economic situation and of the social miseries of our times. At the service of its hatred of Christian society, it places all the intrigue of secret association and might of agitation.

The duty of the Catholic against this evil concludes M. Winteler, is plain. It consists in opposing organization to organization—in our case a spiritual war against the material. The spiritual, while matter passes, is everlasting, while matter passes, strength is on the side of Christianity, which can oppose organized justice and charity to social hatred, and this phase of modern paganism can be fought only with tongues of fire that show the worthlessness of its tenets and the futility of its purpose.—N. Y. Freeman's Journal.

Almost Too Good to be True.

"The news is almost too good to be true," says the Pittsburg Catholic, "that Ireland's patriotic sons and daughters may in the near future have their fondest dreams realized, that Home Rule is at hand. Lovers of liberty and of Ireland's cause pray that no false hopes are being held out. If the vastness of emigration is to be stayed and the bono and women of the country, the young men and women of the peasant population, to be retained at home, it will only be accomplished by England yielding to the demand of the Irish people."