

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Facian, 4th Century.

VOLUME XXI.

LONDON, ONTARIO, SATURDAY, JULY 22, 1899.

NO. 1,083.

The Catholic Record.

London, Saturday, July 22, 1899

AN EXAMPLE FOR OUR YOUNG MEN.

As an example worthy of imitation by our young men, we produce in another column a reference to the career of Mr. Shaughnessy, who was recently promoted to the General Managership of the C. P. R. His promotion was certainly merited, and those who have any knowledge of the gentleman's career will not deny him a tribute of congratulation.

His rare foresight, his ability to seize and hold an opportunity, his fidelity to duty and unwearied labor in up-building the C. P. R. are known to Canadians, and have gained him an enviable position amongst the business men of the Dominion. His success is mainly due to his own efforts. No adventitious circumstance assisted him in his upward march. True, he possesses the qualities which we are wont to associate with managers of great syndicates; but these were strengthened and developed and created by hard, painstaking labor. If Mr. Shaughnessy had contented himself with a perfunctory performance of his official duties, and had frittered away his time in those amusements which now-a-days are so dangerously numerous, he would not be sitting in the managerial chair.

The rapid advancement of the gentleman is one more illustration of the truth that cannot be too deeply impressed on the minds of our youth—that success in any department is the reward of patient and persevering industry. We have heard it said that Catholicity is a barrier to success; we have heard it from walking delegates and from windy orators, that the fact of being a Catholic dooms a man to failure. We believe that only of places where Catholics are so divided by warring interests and by contemptible jealousy, as to offer no united front to the onslaught of bigotry. Then they are playing into the hands of the enemy; and they, if debarred from posts of preferment, and thwarted in their schemes of self-advancement, must throw the blame on their own stupidity and not on their religion.

We are convinced that any young man with a capacity for hard work can succeed here in Canada better than in any other country of the new world. We have a larger measure of liberty, more respect for the majesty of the law, and so far immunity from trusts and political chicanery, unrivalled resources to lay hold of and not to be given into the keeping of the peoples of other climes.

Why should not young men succeed? They are unable to find employment is the answer. Why? We ask why do young men from the rural districts come into our cities and become our business and professional men? Their creed seems to be no drag in the car of their success. They make their way because they are not faint-hearted at the prospect of whole-hearted labor, and because they are determined to succeed. Instead of spending their evenings at smoking parties or making the rounds with that nondescript class except "the boys," they are endeavoring to become conversant with the details of their craft, etc., to become skilled men, for whom the demand is always greater than the supply.

They may not be as "smart" as the gaily decked out young gentlemen who regard them as "hayseeds," but they get on. Their money is not squandered in saloons and billiard rooms; but they send some of it to the old people at home and put the rest away until they get an opportunity to make a start for themselves.

The one great trouble with some of our young men is an ignominious spirit of cowardice. They have no ambition, and do not seem to want any. The pleasure of the hour takes up their attention. Go to any place of amusement—a theatre or a ball-field—and you will find them, pipe or cigar in mouth, and, judging from outward appearances, contented with themselves.

We have no word to say against rational recreation. We use the word rationally advisedly, because any species of sport, to be helpful and strengthen-

ing and worthy of the attention of a reasonable being, must not be indulged in to excess. An athlete may be able to break a sprinting record, and may, thanks to conscientious training, throw the hammer in excellent style, and still be in life's game an ignominious failure. Brawn and muscle are not to be despised, but unless supplemented by muscularity of intellect and will, they will never send us as winners across the mark.

We are not playing the part of censor; we are merely asking our young men to make the most of themselves, to not wear passively and slavishly the badge of servitude, and to feel and to recognize that for them as for others the door of success is open.

We all know the querulous, middle-aged gentleman with the doleful story of never having had a chance; but that is a fairy tale to beguile us from the consideration of his youthful improvidence and carelessness. Why is he a kind of social tramp, a suppliant at the door of the politician, instead of being a man, living by right and not by suffrage? He is the result of his own forging and fashioning. How can he expect a harvest when he planted no seeds?

He does not unfrequently ascribe his non-progressiveness to the fact that his Catholic brethren are slow in giving him assistance. There are, undoubtedly, communities in which Catholics give no proof of mutual co-operation, but the man who alleges that as an excuse for abject failure is a downright coward.

The average man does business not as a philanthropist ever on the watch for the "ne'er do wells" of his creed and ready to welcome to his heart of hearts the young man who knows many things but none of them well enough to be of practical value.

He is willing to make an investment, and consider it a safe one, in a young man who is punctual, earnest in endeavoring to interest himself in the concerns of his employer and who will not claim a holiday every now and then as a God-given privilege. He will take a young man who will enable him to build up and increase his business, and he will not look for him amongst the idlers who are bartering their future in the mart of pleasure.

They will hold meetings and concoct schemes and map out ingenious plans for the furtherance of their interests, and forget that the first thing to remedy is themselves. They are primarily responsible for their position to day and they will be fifty years hence in the same condition if they do not rouse themselves from inaction and indifference.

THE 12TH JULY.

The 12th of July is a great day for vocal pyrotechnics. For weeks before the orator rehearses his little piece and speaks it like a man when the time appointed comes, before a mass-meeting of "intelligent" citizens. They are of course always styled intelligent, though they may be and are very often dunder-heads with a talent for variegated lying that would startle even the immortal and imperturbable William.

Every honest reader of history must wonder why the 12th of July celebration still continues. We can understand how men, carried away by fanaticism and blinded by unreasoning bigotry gave that fanaticism and bigotry a permanency by connecting it with a certain day in the year; but that it should live in our times with their trend towards a universal brotherhood passes our comprehension. The immortal William is very dead we believe, and history tells us that he was a good general who was more or less afflicted with bronchitis and with a tendency to give away the good things of England to his Dutch friends. He was a sensible man, with a good liver, who lived and died and went to his proper place.

We remember the treaty of Limerick and the actions of the gentlemen of the Gospel of Toleration; but that is past history, as black and as infamous as any in the annals of the world.

Now, a newspaper informs us that an Anglican minister has given the reason of the sycophantic adulation of William. He was a valiant defender of the Protestantism which has given us an open Bible as the supreme and final court of appeal in matters of faith.

The gentleman has broken all previous records. He has come upon a wonderful discovery, the result doubtless of patient and unremitting toil. Think for one moment of an Anglican declaring the Bible to be the final court of appeal. We wonder how the Privy Council would deal with him? Perhaps he makes his own Bible after the fashion of his confrere Dr. Briggs. To speak, however, of the Bible as the final court of appeal is ridiculous nonsense. Supposing that he has a correct version, who is going to tell him the meaning of it? If a mere human law has no binding force unless proclaimed by a competent tribunal, how will things above reason obtain any favor from men unless defined by a person who has knowledge of them?

We do not imagine that the gentleman has such a transcendent idea of intellect as to be able to peer into the unseen. Will the Holy Ghost, then, be ready at his call for all purposes of mind illumination? He may drift into that delusion, but a glance at the "Acts" which narrates the story of Philip and the Eunuch of Queen Candace may be conducive to a saner frame of mind.

THE WORK OF PRAYER.

Cardinal Vaughan suggests the true explanation of the fervor and persistence of Ritualism in the Protestant Church of England—of that zeal for ancient doctrines and former practices that is forcing thousands of ministers to risk their livings for the truths that their sincere souls have recognized and of that flame of faith that is spreading like a prairie fire and that to multitudes is casting a bright light on the Catholic Church and revealing it to them as indeed the City of God.

His Eminence declares that he believes that this phenomenon is the work, not of missionaries nor of controversies, not of sermons nor of books, but the result of prayer—of God's own grace bestowed in answer to the many petitions addressed to Him for years and years by devout souls in behalf of the conversion of England.

The explanation explains—it gives an adequate reason for the mighty upheaval from within that is rending the so-called Church of England and bursting the bonds that have up to this time kept myriads attached to it unresponsive to the magnetic influence of the Church of God.

To the Lord, then, be the praise and the glory. To Him, also, be added supplications offered, so that the movement may not stop until all England—once bearing the noble title of Our Lady's Dowry—is converted to the one fold of the one Shepherd!—Catholic Columbian.

THE JESUITS AND THE RIGHTS OF LABOR.

The Irish Jesuit Fathers have taken up the labor question, and the rights of the wage-earners could have no better defenders than the sons of St. Ignatius. On every page of the world's history, for the past three centuries, we find the name of "Jesuit." In the religious, political and literary history of the world the Society of Jesus has played a most important part, and there is scarcely a country that has not been reddened with the martyr blood of some members of that glorious society which has had neither infancy nor old age. There is no country so distant, no sea so unknown, no land so remote, no desert so frightful that does not contain some memorials of the Jesuits. There is no department of science or literature that has not been enriched by the genius and talents and labors of the society. In the Jesuit colleges which are scattered throughout the States the highest and best education is given to thousands of young men; many of whom will, in the ordinary course of events, be called upon to take an active part in the religious and political life of the nation, and, if they are true to the teachings of their professors, it is not too much to expect that they will aid materially in saving the Republic from the dangers of Civicism and Socialism.—American Herald.

THE SACRED HEART.

Ave Maria.
In a pastoral letter referring to the Encyclical of Leo XIII. inviting the faithful to consecrate themselves to the Sacred Heart of Jesus, Cardinal Vaughan takes occasion to explain the meaning of this expression, "the Sacred Heart of Jesus," pointing out that all adoration paid to the Body and the Blood, to the Wounds and to the Heart, terminates in the divine person of Jesus Christ. This doctrine is brought out most clearly by the Holy Father in his Encyclical:

We do not divide our Redeemer or worship Him anatomically, as men have profanely said. The consecration proposed to us by the Holy Father is a consecration of ourselves to the person of Jesus Christ under His most attractive, most sympathetic, and most human aspect—namely, as loving us with an infinite love, with a love that is all human and at the same time all divine.
To make this clear to our minds, we take

use of a material symbol; and we see in the Heart of Jesus that symbol—the symbol of His most sensitive tenderness, of His boundless compassion for us in our miseries, of His inexhaustible affection.
All adoration paid to the Body and the Blood, to the Wounds and to the Heart, is paid to the divine person of Jesus Christ. Never forget that all adoration terminates in the person. The adoration and worship of the Sacred Heart is, therefore, the adoration and worship of the person of Jesus Christ under the character and aspect of His love.

IRISH BISHOPS AND THE LABOR QUESTION.

Our Irish exchanges contain lengthy reports of a discussion of "the co-operative movement and the Church," by Bishop Healy, of Clonfert, Bishop O'Donnell, of Raphoe, and the Jesuit Fathers Finlay and Dalry. Father Finlay read a paper, the scope of which was to point out the evolution of the laborer, from slave to serf, then to tenant or workman, till we see what we see all over the world to day. Father Finlay touched on the effect of the French Revolution on the condition of the laboring classes, on the rise of machinery, on the remedies proposed by the Socialists for the evils thus caused to the workingman, on other suggested remedies, profit-sharing, as in M. Harmel's factories, and co-operation as developed in Italy, Germany, Belgium, England and Ireland. The learned Jesuit explained the success of the co-operative movements.

In the discussion which followed some great truths were proclaimed. The fact was brought forward that the social question is not only an economic, but also, and firstly, a moral and religious one. It was that conviction that enabled the famous Bishop Ketteler to stave off that grave of destructive Socialism which Germany is threatened. Speaking of the social reforms in the air, the Bishop boldly declared: "I believe in the noble ideas which have begun to move the world; and love the present age because it is striving to realize these aspirations."
He invoked State protection for labor against capital, and he was an enthusiastic advocate of co-operation and profit-sharing between the man of money and the man of toil.

The teaching of the Irish Bishops is that of the best exponents of Catholic theology. For Catholic theologians, every man born into the world is born with a right to the means of decent human subsistence, and they will not respect or recognize any human institution or social law which would debar him from the use of this right. It is his by the institution of nature—that is, of God, and no human statute can abrogate it. To quote the words of St. Thomas Aquinas, "Human law cannot abrogate the Divine or Natural Law. And according to the natural order instituted by God's Providence, material things are destined to meet the needs of men. Hence no partition or appropriation of these things can avail to prevent their being employed to meet men's needs. The things therefore, which anyone may possess in superabundance, are by natural right, due to the poor." And, as an obvious deduction from these elementary principles of social right, he infers that "where there is a manifest and urgent necessity, and no other resource is at hand, a man may lawfully relieve his necessity out of the goods of another—a case in which there can be no question of theft or robbery. For, in virtue of his necessity, those things become his property which he takes to sustain his life." The State has no right to abrogate that law of God. Legislators have been so intent on fencing round the rights of property that they have made it of no effect with their traditions and their ordinances.—American Herald.

THE CHRISTIAN SCIENCE FAD.

If it were not for the danger to life attending it, I suppose the best way to treat "Christian Science," so called, is to let it alone, to allow it, as the French say, to "stew in its own grease," until it perishes like other systems of the same kind. It is based on one enormous fallacy, as a cult, and appears to be a first-rate money-making scheme for its founder, Mrs. Mary Baker Eddy. The Philadelphia Medical Journal contrasts the fact that Mrs. Mary Baker Eddy can win and retain followers by the hundreds of thousands, although she issues in her own paper and over her own name the following advertisement of certain "Christian Science Souvenir Spoons," the sale of which is a minor but profitable branch of her business: "On each of these most beautiful spoons is a motto in bas-relief that every person on earth needs to hold in thought. Mother requests that Christian Scientists shall not ask to be informed what this motto is, but each Scientist shall purchase at least one spoon, and those who can afford it one dozen spoons, that their families may read this motto to every meal, and their guests be made partakers of its simple truth." Let nobody think that this is a calumny, or even a joke, invented by the Medical Journal to bring undeserved ridicule on rival practitioners who are taking patients from the regular doctors. The "ad." is real and exact. We can vouch for the fact that it appeared, signature and all, in The Christian Science Monthly. Whether, as the Medical Journal says, it hints at a

wave of imbecility spreading over the land, we are not yet prepared to express an opinion. That is why the spoon "ad." didn't appear in these columns several months ago.

I once spent some days with two friends of mine, husband and wife. The man was a very gifted person, rich, successful in business, literary, eloquent and worldly-minded. He was famous for his wit and gastronomic entertainments. His wife, a childless woman, rarely accomplished and handsome, somehow got infatuated with Mrs. Eddy, and became a sort of local high-priestess of the sect. She attributed her cure of disease to Christian Science, and it became a species of monomania with her. She built a church and became its minister. Once, looking at this edifice, she said to the architect: "What a pity it is not a marble edifice! 'Oh, madame,' replied the architect, 'with your views you have but to think it marble and the change is made.'" The husband and wife had many contentions, and he grimly said: "If old Mrs. Eddy will take me into partnership and give me half of her receipts, I will swallow the dashed thing and say no more about it." From all accounts Mrs. Eddy is in receipt of a vast income, but I have not heard of her desiring partners in cent per cent. What she does with the money I do not know, but it is argued that Americans who get taken in with this Yankee sect are not as shrewd as they are supposed to be. It is presumably one of the inevitable disquisitions of the Protestant world and ensnares a lot of people craving the supernatural and striving to attain it in grotesque forms. Perhaps when Mrs. Eddy is no more her machine may go to pieces.—James R. Randall in Catholic Columbian.

PROF. HYSLOP'S "SCIENTIFIC INVESTIGATION OF SPIRITUALISM."

Professor Hyslop, of Columbia College, has made quite a stir by publishing some of his experiences in what he calls a scientific investigation of spiritualism and its phenomena. He thinks he is on the eve of great discoveries, and that he will soon be able to demonstrate scientifically the immortality of the soul.

This claim is not new: it was made many years ago by the spiritists, particularly by Robert Dale Owen, and used as an argument in favor of spiritism.

But it is a groundless claim, and unscientific if immortality is to be proved in the manner proposed by Prof. Hyslop. He seems to think that if he proves the continued existence up to the present of a soul or intelligence that once animated a human body on earth he will demonstrate the immortality of the soul. This is a serious and unscientific mistake. The fact that a soul may live for an indefinite period after throwing off its mortal coil and going beyond the physical border does not prove that it is immortal. It only proves that its life is not essentially dependent on the continuance of the physical organism known as its body. Non-dependence on a physical organism does not prove endless continued existence. It leaves a persuasion in favor of it, but a persuasion is not what the scientist seeks; he must have demonstration. The demonstration no human soul in the other world can supply, no difference how strong the proof of its present existence and identity may be.

Many years ago we called the attention of Robert Dale Owen to this missing link in the spiritist's chain of reasoning and asked him to dwell on it in a lecture he was about to give in proof of Spiritism's power to prove immortality. He did not undertake to supply the necessary link, namely, that intelligence which survives for a time the dissolution of the body continues necessarily in endless existence. Prof. Hyslop must demonstrate this as a preliminary before his proofs of a survival of a soul for a greater or less time after death can avail to demonstrate that soul's endless future existence.

So, allowing for the present that his experiments and discoveries prove the survival of the soul after death, and its identity, he has made but one step, and that by no means the essential one, towards demonstrating immortality. The essential element of demonstration is wanting to both the scientist and the spiritist. Both must base their conclusions on a postulate unproved and unprovable by science or spiritism. The postulate is this, that a soul that lives for any time after its departure from the body must necessarily live forever. When we speak of science we refer to it in its modern sense, the sense of the scientists—physical science.

We have above granted for argument's sake the spiritism can prove the continued existence of the soul of A, B, or C, who died some years ago; but we do not grant it as a fact, for it cannot prove either the continued existence or identity. To demonstrate this continued existence and identity the scientist and spiritist must demonstrate that the manifestations and communications could not be made by any other kind of intelligences but those who once animated human bodies in the world. If there are, as Christianity teaches, both good and

evil intelligences who never animated bodies, but were always purely spiritual, non-material substances, it is possible that the manifestations, communications, tableappings and spirit rappings might be made by some of these, and not by a soul which, for reasons of their own, they may personate. If men here on earth with their eyes open may be deceived by swindling impersonators in the flesh, how much more liable are they to be victimized by evil disposed intelligences that never animated flesh?

It is clear that until the possibility of such deception is entirely eliminated there can never be any certainty as to the personality or identity of the being who makes the manifestations and communications. There can be no certainty that it is a human soul. We must conclude, then, that all the spirit rappings and writings, up to the present, do not and cannot demonstrate the continued existence of one single human soul one instant after the dissolution of the body. They may and do prove the existence of some kind of intelligent agents, but not the post death existence of a human disembodied agent.

The proof of the existence of the soul after death must be found in the essential nature of the soul itself, in its being a simple, non-composite substance, and from divine revelation. A simple substance tends of its nature to continue. Not being composite it cannot decompose. "He that believeth in the Son hath life everlasting." (John 16:36) He that has life everlasting is immortal.—N. Y. Freeman's Journal.

CONFESSIONS IN ANGLICAN CHURCHES.

The accusations of anti-Ritualists that confessionals have been openly and numerous set up in Anglican churches, have been duly investigated and a parliamentary report issued thereon.

In the five dioceses of London, Chichester, Exeter, Oxford, and Southwell, the avowed and undisguised confessionals have been found in Ritualistic churches. In all the other dioceses not one exists.

This does not mean, however, that confessionals are not heard in the churches of other dioceses; and, after all, it is the practice of auricular confession, and not the confessionals, which is worrying the anti-Ritualists. There are scores of churches, according to his return, especially in London, where confessionals are heard at the altar rail, or at chairs placed in defined positions in the nave; just as one will sometimes note in temporary or improvised Catholic houses of worship. It is not announced what, if any legal, proceedings are to be taken against these reversions to the old order.

The opponents forget that, in warring against the practice of confession, they are warring not simply against a religious institution, but against a natural instinct of the human heart. Indeed, the naturalness of confession was recognized by the founders of Anglicanism themselves; and the Book of Common Prayer explicitly allows this relief to the unquiet conscience. It is true that the sacramental character of confession was destroyed by the alleged reformers, just as the Sacrifice of the Mass was abolished, and the golden link of the Apostolic Succession, by which alone sacrificing and absolving priests could exist, broken.

Still, it is safe to say that the seeking of spiritual relief by confession of sins to a clergyman never wholly died out in the Church of England. One recalls Rachel, in Thackeray's "Esmond," a story of the time of Queen Anne, when the spiritual was perhaps at its lowest ebb in Anglicanism, making her confession first to her father, a clergyman, then to the Bishop of Rochester.

We all know that public confession of sins—which is not always to edification—is practised at the time of "conversion" or during religious revivals in certain of the Protestant evangelical sects.

Often, they who most criticize the practice of confession as it is found in the Catholic Church, and as the Ritualists would have it, are themselves most addicted to laying bare their sins, temptations, sorrows and difficulties to whomsoever they deem a prudent and sympathetic counsellor.

The first Bishop of Boston, the beloved John Cheverus, was the spiritual confidant and comforter of many who were not of his flock. One of these was condemning one day confession as practised by Catholics. The Bishop smiled.

"But, madam, you have often been to confession to me."

"What! Is that confession?"
"Yes, indeed; only a Catholic would make it in the church and kneeling, and I should have the happiness of giving him absolution afterwards."

People are prejudiced against confession through their ignorance of what it really is.

The recurrence of it on a notable scale in the Church of England is, at least, a strong testimony to the human need of it. This for Protestants. Catholics can but wish for the Ritualists the fullness of the faith and the valid sacramental system of the Church of their forefathers.—Boston Pilot.