

The Catholic Record.

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

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SUMMER SCHOOL.

Judging from press notices the Catholic Summer School must be blessed with lecturers of extraordinary ability. Perhaps it is, and perhaps also the extravagant eulogy may be classed with the reports of those "able and scholarly sermons" that were wont to be recorded by the religious weekly.

But while we are not willing to be beguiled into believing that the School is educationally the greatest thing that has ever happened, we admit that it deserves the support of Catholics. It is in an experimental stage at present, and keen-eyed critics would do well to study its proceedings by the light of the enthusiasm of its projectors and lecturers. At any rate it may serve as a barrier to mixed marriages, and it is decidedly a better and safer place than the popular beach and summer resort. Besides it cannot fail to awaken thought in some who attend its sessions, and upon all it must have a refining, that is, a thoroughly Catholic influence.

WANTED, MORE CATECHISM.

We are not inclined to be pessimistic, but we cannot repress a feeling of sadness at the meagre amount of Catholic literature that is absorbed by too many of our brethren. When we were very young we hugged the opinion that in knowledge of Christian doctrine our congregations were above censure; but the experience of years has forced us to modify if not to reject that opinion. We do not refer to knowledge acquired through much consulting of theological masters, but to that which is easily obtainable from standard works of instruction. In this latter respect too many of us are deplorably ignorant. Hence we are unable to give reason for the faith within us, and our piety, such as it is without the foundation of dogma, is merely an affair of blue lights and pretty vestments. It is shallow as may be expected of a product of moods or of temperament or external surroundings. But the piety that shines in the lives of well instructed Catholics is rooted in doctrine, and because of that it endures and fills the heart of its possessor, no matter whether the skies be golden or grey, with peace and joy. Piety that is purely sentimental does harm not only to its victims, but to those also who are witnesses of it. And we think that it often flows from an inadequate and imperfect idea of the doctrine of the Incarnation. When once we obtain a knowledge of the beauty of that wondrous proof of love our devotion becomes virile and more befitting beings endowed with reason and the Redeemer to Whom it is directed.

One might indeed in this matter trench on the function of the pulpit, but we may be pardoned for saying that in view of opinions disseminated through magazines and books, and utterances from high quarters, all tending to either the rejection of Christ or to the substitution of a Christ that can never have a place in Catholicity, our safeguard is the study of Him Who dwelt amongst men.

In the words of the Bishop of Amiens, "The most splendid garment in Truth's wardrobe is light. When religion is better understood, stripped of pitiful disguises, seriously studied, it will quickly assume with us the place of importance it has a right to occupy. With the catechism we know why we are Christians; without it we can answer never a word to the stupid fellows who accuse us of denying all reason and all science. And if we have no answer ready, why after all should these men have any respect for us or our tenets?"

THE KING OF FLORIDA.

There is an old gentleman of the name of Flagler down in Florida. He is seventy-two years of age and his other name is Henry M. He is a multi-millionaire. He controls railroads, steamships and transportation lines galore. He is so mighty in the state, that he is known as the king of Florida—in a word, he is a Standard Oil magnate. Well, this Henry M. at the age of seventy-two seems to have taken a dislike to the woman who was the wife of his bosom in youth, matur-

ity and old age, until by some accident she became mentally deranged. And what does Flagler? He simply sued for divorce. But on what grounds in Florida? There comes the rub. By some blunder that would freeze out of power any self-respecting legislature in Ohio or Connecticut, not forgetting New Hampshire, there was no provision made in Florida for divorce on the ground of insanity. And so what does Flagler? Why, he simply "sets 'em up for the boys," i. e., the legislators, and Judge Raney is credited with the distribution of the boodle, and with engineering the Bill through the House. And so the law by which insanity of four years' standing is declared sufficient for divorce in Florida, is run through with three cheers and a tiger; and Flagler at the age of seventy-two is now, we presume, on the hunt for another wife, unless he has had his eye on one, these four years past or more.

We only mention these facts, which are corroborated by a recent despatch from Miami, Fla., to show to what a disgusting extent the divorce evil has forged its way in the United States; and what a melancholy spectacle is presented by this old Falstaff of seventy-two seeking a divorce—bless the mark—at an age when an undertaker and a grave digger would stand him in better stead. There is no divorce in the Catholic Church. Neither insanity, incompatibility of temperament, length of nose, leprosy, incarceration for six months, receiving callers in your bare feet, nor any of the latest arguments can get a divorce in Rome. "What God hath joined together let no man put asunder."

A GOOD MAN GONE WRONG.

Our attention has been directed to an article on the Vatican and House of Savoy. We glanced over it, and it had about the same effect upon us as a very bad odor. The person who perpetrated this literary atrocity is an adept in the subtlety of a certain kind of logic, and has apparently learned nothing since his youthful imagination was fired with the traditional fairy story. And he takes himself so seriously. "I am often asked," he writes, "what is the exact relationship of the King and Pope in Italy?" Sounds like the communications one sees in the daily press from "Constant Reader" and "Oldest Inhabitant." Mayhap some old lady with a taste for trading degrees of consanguinity gave him the conundrum. And think of the charity and time demanded of him by this off-remembered question!

But he keeps to his work—the good man!—doling out information precise and exact, and once in a while folds it up neatly and sends it to our contemporary the Presbyterian Review, as reading for the family circle or as a notable contribution to polemical literature.

One word to the editor: Do you not think that if you have a case against Catholicity you can support and advance it by some other means than dirt supplied by a far away parson? Or do you believe that you may forswear truth and decency in order to allow a correspondent who has nothing—neither style nor imagination nor humor nor knowledge—to commend him, to declare that "the Papal Church is simply a political conspiracy, an immoral institution; that the Pope sits in his ease and grows at pilgrims," etc. Must we judge by you that, in the words of Dean Farrar, "theological partisans are less truthful, less candid, less high-minded, less honorable than the partisans of political and social causes who make no profession as to the duty of love." Play the game like a man and off your own bat, and do not permit every foul mouthed ministerial tourist to befoul your columns.

And to give you a chance for instructive copy, we humbly request you to read again the opening sentences of your correspondent, Rev. Alex. Robertson, D. D. He says: "The Pope claims to be king. He is therefore a pretender. He is therefore a traitor. If he had his will he would make short work of the king of Italy!" Is not that beautiful and convincing! When we first read it, we had to put on blue spectacles to protect our orbs from its dazzling logic, and we fell to wondering why, oh why, the gentleman is wasting his gray matter on the unappreciative

Latin whilst he might be here a valued member of the staff of the Toronto Evening News. Call him home, Mr. Editor, and tell him to sit down and keep still and that he will have plenty of chances yet to make a fool of himself before he dies. Or you might ask him to read the following by Rev. Mr. Huss, another Presbyterian on Pope Leo:

"He is a man, austere and dignified, thoroughly consecrated to his priestly office, and to his Maker; venerable, a man of impressive features, exceedingly grey, and showing plainly his considerable years, yet withal a man of kindly and sympathetic face. As the Pope spoke he manifested his characteristics—conservativeness, great learning and firmness of purpose. We spoke informally of the prospect of Papal government in Italy and of Catholicism in Europe. He believed that the establishment of universal Catholicism would be a thing of the near future, and that the day was not far off when all religions would become one religion, and that one the religion of the Catholic Church. Of politics in Italy he was not communicative."

A CATHOLIC SCIENTIST WHOM THE WHOLE WORLD HONORS.

In the New York Tribune of July 28 appeared a tribute to the distinguished scientist, Louis Pasteur, which deserves to be widely republished, for the instruction of those mistaken people who foolishly imagine that a scientist cannot be a Catholic or a Catholic a scientist. Pasteur, throughout a life devoted to scientific research, always was a loyal, true hearted and devout Catholic. The tribute which we quote shows in what esteem he is held in the world of science:

"The world to day gives honor to Louis Pasteur. It has honored him so in no uncertain manner. Long ago its best judgment enrolled his name among those of its great beneficient geniuses. But to-day, in a peculiar and special manner, it pays him a peculiar and special tribute, which is none the less marked because it is not ostensibly intended. What was practically an international tuberculosis congress was last week in session in London. It was attended by some of the foremost physicians and scientists of the world. It was regarded with intense interest the world around. Its purpose was to devise means of mitigating if not of wholly extirpating the great physical scourge of the human race. And it acted in every step on lines laid down by Louis Pasteur. We may not say it would never have met had it not been for him. America might have been discovered and colonized had there been no Columbus. But without hesitation it may be said that the congress merely continued and elaborated the work of him who more than any other man was the founder.

"We must give high credit to the distinguished men who participated in that congress and who for the last score of years have been successfully laboring in the science of bacteriology. But we must not forget that it was Pasteur who chided—was of it was invented the science, but made possible the invention and development thereof. Others have followed; he led. Others have won much well deserved credit; he suffered all the undeserved abuse and obliquity. Seldom in history has a great benefactor of the race been so misunderstood, so unjustly criticized, so foolishly and wickedly condemned. Never, perhaps, has one more modestly and bravely persisted in his work. He was at the very beginning scorned and raged against because, being a mere chemist, he ventured to meddle with biology and the mysteries of life. He was next anatomized because he dared in the name of truth to lay hands upon that sacrosanct feticus of materialism, 'spontaneous generation.' It was in his destruction of that feticus that the gates were opened to the immeasurable good of antiseptic treatment, of disinfection and of modern sanitary science. Finally, when at last he proclaimed the possibility of curing and even preventing all germ diseases through the application of the biological principles which he had discovered, pandemonium was loosed against him.

"Amidst it all he stood, patient, serene and undisturbed, strong in simple Christian faith and in the demonstrated truths of science. At the beginning of his public career he said of silkworms' eggs, 'These will hatch out sound and these will hatch out diseased larvae.' And it was so. Later dealing with anthrax and with hydrophobia, he said, 'These patients will recover and these will die.' And it was so. Finally, looking upon the human race with the discerning precision of absolute truth, he said, 'We shall one day learn to banish all germ diseases from the world.' That time is not yet. But this very congress last week in session was proof of men's faith that it will come. Lister, teaching the world to avoid and to destroy infection; Koch, discovering the germ

nature of the deadliest diseases and devising means of combating them; Kitasato and Fraser and Calmette, and many others working on the same lines, are carrying Pasteur's principles in realms of which Pasteur himself perhaps did not dream. But all the value and all the splendor of their achievements are tributes to him, the great pioneer, and are steps toward the fulfillment of his crowning prophecy. And the supreme tribute comes in this world-wide demonstration against tuberculosis. To day the world is organizing for the banishment of the deadliest of all germ diseases. That is the highest tribute it could pay to Louis Pasteur."

PROTESTANT VARIATIONS.

N. Y. Freeman's Journal.

The Zion's Herald has taken what may be called a census of the variations in the religious opinions of the Methodist Episcopal ministers during the last decade. To Catholics such a census seems odd enough, but to Protestants, who are accustomed to see Protestant doctrines fluctuating from year to year, it will not seem so strange. Here is the Zion's Herald's question, to which many Methodist ministers have returned replies:

"What changes, if any, have occurred in your theological views, your purposes and your methods during the last ten years?"

The answers in some cases are interesting as showing the process of disintegration in Protestantism which has been steadily progressing under the effect of the higher criticism.

Without a rule of faith, except such as is supplied by private interpretation of the Bible, the Protestant sects necessarily modify their cardinal doctrines from time to time. So long as they held to the belief that the Holy Scriptures are divinely inspired, they possessed a sort of supreme court, to which they could appeal; but now that many of them have rejected the authority of that court, they have nothing to fall back upon except a vague sort of humanitarianism, which indicates the need of living the higher and the purer life as exemplified in Christ, the noblest type of manhood the world has yet seen.

The question whether Christ was really and truly the Son of God, who, according to the doctrine of atonement, became man and died on the cross for mankind, is shirked. The answer of the Rev. Mr. Davis, of Boston, to the Zion's Herald's question is a specimen of this shirking.

"Others," he writes, "may theorize to advantage as to the atonement, etc.; I have tried to do so in years gone. Dissatisfaction crowned my efforts. I have one object before me now—to follow Jesus, to preach Jesus, and lead men to Jesus."

But why should the Methodist minister who writes these words follow Jesus, preach Jesus, or lead men to Jesus any more than he should follow Socrates, preach Socrates, or lead men to Socrates? From the Rev. Mr. Davis's point of view the difference between the two is only one of degree.

The Rev. H. L. Dorchester, of Boston, has, like the Rev. Mr. Davis, hazy notions of Christ. As far as we can make out, he believes that the Founder of Christianity is simply the highest type of altruism, and as such is to be held up as a model for men to shape their conduct by. We quote from the Rev. Mr. Dorchester's words, as they appear in the Zion's Herald:

"Christ is the embodiment of divine altruism, the example and the inspiration for all service."

A Pantheist might use this language, while at the same time strenuously rejecting Christianity. Why the Protestant ministers whom we have quoted speak in this manner of Our Lord is explained by the testimony given by the Rev. George S. Butler, of Somerville, Mass., in the Zion's Herald symposium. Here it is: "The theory of the inspiration of the Scriptures which I have steadily held I have been obliged to discard, hold strongly to the fact of inspiration without a satisfactory theory. Ten years ago I was strictly Wesleyan on the question of entire sanctification. To-day I do not regard that theory in either Scriptural or practical." In this confession we have the true explanation of the unbecoming disintegrating forces, which before they spend their strength, will reduce Protestantism to a mere school of philosophy, claiming no divine sanction for its teachings.

If the Scriptures are not divinely inspired, and Protestants have no infallible means of proving that they are, the whole superstructure of Protestantism has built upon them must come tumbling to the ground, burying in its ruins Protestantism itself.

The testimony of the Protestant ministers we have quoted above helps to draw attention to the shifting character of Protestantism. The Catholic Church, with her proud boast of "always the same," has come down through the ages delivering to each successive generation of men the great truths she was commissioned to teach by her Divine Founder. In marked contrast is the teaching of the Protestant sects, which change their cardinal doctrines from time to time to make them harmonize with the latest Bibli-

cal interpretation. The result is that ministers of the various Protestant sects are rejecting to day what yesterday they accepted as divine truth. Hence the need of such a census as the Zion's Herald has taken.

Now, as truth never changes, the Protestant sects virtually confess by their variations in doctrine that at one time they taught was not true. The methods of presenting truth may vary, but the truth itself cannot. Is it any wonder that thoughtful men, even though they be not Catholics, cannot help entertaining a feeling of profound respect for the Catholic Church when they compare her and her teachings with the Protestant churches and their chameleon-like changes?

REQUIREMENTS OF THE CATECHISM.

Much has been written lately concerning the ideal catechism by those engaged in teaching, and in the September issue of the Catholic World Magazine Rev. Alexander Klauder, who has made a revision of the Baltimore Catechism, gives his views on the matter. Among other things he writes:

"If a catechism must be complete, it is, on the other hand, not expected to be a manual of theology. In stating a theological truth it is not necessary to give all the divisions and distinctions of theologians. Only familiarity with catechetical manuals can guide the compiler in this matter. Critics who have little experience in this field are frequently unjust to a compiler in this respect. Some demand a complete division of grace, for instance, as made by theologians. But no catechism of repute gives any further division of grace than that of sanctifying, actual, and sacramental grace. If a compiler, in view of the peculiar wants of the American student, lays down a rule to employ no difficult word in the manual without giving at least some explanation of it, he does not thereby oblige himself in every case, in defining such a term, to state the full theological doctrine involved. Hence, if in the definition of inspiration only the general meaning of the term is given, the student is put into a partial and incipient understanding of the word used at least, with no danger of getting a false idea of inspiration because all the various notions claimed by theologians for the true character of inspiration are not included in the word-meaning given by the compiler. No elementary catechism treats the matter of inspiration, although all of them use the word in the definition of Sacred Scripture. There are the extremes of defining no terms and of taking the knowledge of Latin words on the part of the child for granted, or of asking the compiler, because he endeavors to be helpful to the child, to turn the child's catechism into a manual of theology."

"DON'T KNOCK"

It is seldom that social clubs have for their prime object the furtherance of a religious principle. On the contrary, the aims of many of them are often found to be directly opposed to some one or other evangelical precept or counsel, not because the members of the club are professedly irreligious, but because the pursuit of social while is the ordinary purpose of social clubs, is generally incompatible with the more rigorous demands of Christian life. But here in our midst, and that, too, in a season when rivalry in business is expected to beget more or less personal hostility, we find a social organization formed for the sole purpose of sustaining individual character. Its title "Don't Knock," is negative and somewhat slangy, but its fundamental canon is as wholesome and solid as any in the whole range of Christian morality. In a word, "Don't Knock" is an admonition to the members of the society to care for the members of the neighborhood; to spare it by suppressing the unkind, injurious words, to follow the golden rule of silence in cases where nothing good can be said of one who has been summoned before the awful tribunal ruled over by inexorable dame Gossip.

How many a promising career has been blasted by a single word of adverse criticism! What bright hopes have been quenched by the artful insinuations of gossips whose pretense in conversation, but whose purpose is the slaughter of the unoffending. "Don't Knock" is a homely phrase, but it will be a byword of great potency long before the Pan-American gates are closed to visitors, for it strikes a sympathetic chord in our better nature, and in spite of our contracted meanness we are,—"thank God!"—ever on the alert for ennobling ideal seven though we don't always follow them.

The fundamental law of charity as promulgated by the old and only Church of God, unwittingly, perhaps, but truly endorsed by this latest addition to social organizations, and if its members will adhere to the mandate especially to the spirit of the letter and upon which their society rests, their roster soon boast of having rosters of every conscientious Catholic within reach of their influence. For if there be one thing more than another which the Catholic Church labors to propagate among her children it is the law of

charity as applicable to the neighbor. And if that same Church have any special test by which it gauges the fitness of its subjects to be numbered in the "communion of saints," it is the test of fraternal charity. This teaches us to keep unspoken the disparaging word, to utter with generosity the complimentary word, to give whenever possible to the neighbor, as we would give to God Himself, service which honors and testimony which exalts.—Buffalo Union and Times.

WILL GO TO MOLOKAI.

Father Conrardy Will be Placed in Charge of the Lepers in Hawaii.

The announcement is made that Father L. L. Conrardy, of Belgium, the Belgian-American priest who administered the last rites to Father Damien on the island of Molokai, will probably be placed in charge of the lepers of that island by the United States Government.

The statement recalls the fact that several weeks ago Father Conrardy wrote to a gentleman in Philadelphia offering his services. In Liege, Belgium, he had heard that the Government intended collecting the one hundred and forty seven known lepers in Porto Rico and the five hundred in Cuba with a view of transporting them to the melancholy island. At once he wrote, saying:

"Should it prove true that the United States Government intends to transport the lepers of those islands to Molokai you may offer my services, as I should be very glad indeed to do some good to the unfortunates, no matter where."

Father Conrardy is also a physician, having taken a degree some years ago in Oregon. Before the outbreak of the Chinese war it was his intention to engage in caring for the several thousand lepers of China. The Boxer uprising, however, made this temporarily impossible, and now it appears a nobler work has fallen into his hands. Familiar with leprosy in India, China, Japan, the Philippines and Molokai, certainly his appointment would appear highly desirable.

When one reflects, however, that the appointment inevitably is equivalent to a death sentence, he begins to perceive the sacrifice in its fullness. It is the going forth of another martyr, one who shall lose his life healing the wounds of the most afflicted of God's creatures. Verily, "Greater love than this no man hath, that he lay down his life for his friend," believing that "He who loatheth his life shall find it."

Begging for a Priest.

It is noteworthy that in Italy even the worst enemies of the Church ask for religious assistance when they are dying, though they do not always receive it. A notable instance of this has just occurred in Rome. Some years ago Italy was flooded with the immortal novels of Ernesto Mezzabotta, a Roman professor, and correspondent of the Steeles of Paris. Lately he had experienced a change of heart, and endeavored to undo a part of the evil of his writing by publications of a moral kind, but he kept his conversion a secret, owing, as he says himself in a private letter to a friend, "to the certainty that being weak and alone I would be immediately crushed by the Freemasons." The Freemasons won at least half the battle against poor Mezzabotta, for he died vainly asking his attendants to send for the priest, and with the words of the Hall Mary on his lips.—Catholic Transcript.

A Power For Good.

Commenting on the work of the Catholic Total Abstinence Union of America, as shown at the Hartford convention recently, the Hartford Gazette remarks: "The Catholic Church has a right to demand that credit be given her for such an important work in the battle against the evil of drunkenness, not only is this army of young men held from the evil themselves, but as an influence for the popularizing of total abstinence among young men, it wields a power that is not always reckoned upon. The man who does not drink and who declines the invitation of his friends to a glass, is more numerous to-day than at any previous time, and the total abstinence societies of the Catholic Church have done much to increase his number."

Making Young Masons.

According to the Lausanne Gazette a widespread effort is being made in the Camarac to organize Masonic lodges among youths of from fifteen to twenty years. The purpose is to early indoctrinate the young with anti-Christian principles. More than thirty boy's lodges already have been organized.

If any more horrible system could be invented the same is not now apparent. As of old, Christ said, "so to day little children to come to Me," so to day the evil one is seeking their souls. What terrible civilization must grow under such influences!

"God be with thee! He is with thee, only my prayer is that thou mayst know it."