



The Catholic Record.

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

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SOME VALUABLE INFORMATION.

In the Atlantic Monthly for June Mr. A. F. Sanborn gives in his "The Year in France" information that is needed by some Canadian journalists. We commend its perusal to the editor of the Christian Guardian, who put a short time since the signet of his approval on the Combes' policy. He was hard put to for arguments against the school policy, and so he brought the ex-Premier into the field and exhibited him as a victim of clericalism. He wept over him, and after insisting again and again that we are confronted in Canada with the forces which harried the foreign gentleman, advised his readers to not forget and to "vote right."

Mr. Sanborn says: He contrived to make it appear that Rome had deliberately violated the Concordat—although he knew perfectly well that what Rome had violated (if she had violated anything) was not the Concordat but the Organic Articles, the force of which she had not only never recognized but had always protested against as a gross breach of good faith on the part of Napoleon I—and he even succeeded in getting an overwhelming vote from the Chamber to the effect that this violation of the Concordat by the Vatican left France absolutely no choice.

M. Combes' separation scheme is looked upon by Mr. Sanborn as a device for paying off old grudges, for facilitating the suppression of religious education; and he goes on to say that the liberty it claimed to confer was not liberty but oppression like all the liberty with which M. Combes ever had anything to do.

"FREE THINKING" SLAVES.

The journalists who get French news via prejudiced correspondents assume that the French Government is struggling towards liberty and democratic ideals. What this may signify we are at a loss to conjecture, and we venture to say that to the most of the men who use it, it is but a catch-word that sounds well and may mean anything. In the days of General La Moriciere there were those who yelled their ignorance or bad faith with liberty. He knew them well—these men who examined effects but not the cause. He himself had been for a time under the sway of Saint Simon and had sought in science and philosophy some remedy for social evils.

At another time we may tell how and why the intrepid soldier became a chivalrous Christian, a great Catholic. Suffice now his assertion that free-thinkers calling themselves free are slaves. They wish to destroy Christianity, but what have they to put into its place. They have opinions and systems, learning and culture. They have something new. But said La Moriciere to one of them: I prefer the old to the new. For the old is God; the new is yourself. The old is truth; the new is vanity. The old forms citizens and men; the new forms barbarians.

He enjoyed reading and then re-reading the following extract from Balmes' "Protestantism compared with Catholicity": How would you have people exercise extensive rights if you disqualify them by perverting their ideas and corrupting their morals? You say that under representative forms of government, reason and justice are secured by means of elections; and yet you labor to banish this reason and justice from the bosom of that society in which you talk of securing them. You sow the wind and reap the whirlwind; instead of models of wisdom and prudence you offer the people scandalous scenes. Do not say that we are condemning the age and that it progresses in spite of us; we reject nothing that is good; but perversity and corruption we must reprobate. The age progresses, true; but neither you nor we know whither. Catholics know one thing, viz., that a good social condition cannot be formed out of bad men; that, immoral men are bad; that where there is no religion morality cannot take root. Firm in our faith we shall leave you to try if you choose a thousand forms of government, to apply your remedies to your own social patient, to impose upon him with deceitful words: his frequent convulsion and continued restlessness are evidence of your incapacity. And it is well for your patient that he manifests by this anxiety that you have not entirely succeeded in gaining his con-

dence. Our contemporary, however, seems to believe that atheism can cure the patient. Else why should he have a benignant eye for those who are opposed to all religion, who declare that "Christianity is an outrage on nature, an outrage on reason."

THE JAPANESE.

In reply to a correspondent we beg to say that we ought to be able to find some books on Japan in the public library of his town. That the Japanese are wonderful from a material point of view we admit. Their prowess in battle, attention to detail, contempt for death, etc., have been commented on in the public prints. They have now no mean place at the council-board of the world. And by the way, the sight of the yellow-man hobnobbing with England and the United States must surprise the people who believe that the Bible and material prosperity go hand in hand.

According to many journalists the Japanese are as near perfection as it is possible for human beings to be. They are suave, polite, untroubled with nerves, lovers of home, patriotic, magnanimous to their enemies—and so on through the vocabulary of compliment. Mr. Colgate Baker, whom we quoted some time ago, says that while it cannot be gainsaid that there are many admirable traits in the Japanese character, all of them together do not counterbalance the absence of true moral principle. In a work "Young Japan," published recently, the author, President James A. B. Scherer, of Newberry College, S. C., says:

"The two cankers at the core of the Japanese character are deep-set dishonesty and abandoned impurity; either would be enough to wreck the life of any nation. We must not permit the glamour of their splendid patriotism to blind us to the fact that the Japanese as a people are not even the ethical equal of their backward neighbors of China. The commercial dishonesty of Japanese merchants has become a by-word among the nations. Social impurity is as much a commercial national by-word as commercial dishonesty; and as for deportment, an offensive, even nauseating, conceit often mars the grace of the popular manners."

The late Lafcadio Hearn told a different story. But he donned a kimono and saw things through Japanese eyes. Sir Edwin Arnold bathed it in color and made it appear so beautiful that dwellers in lands where there are no stately palms, no bubbling waters, no quiet, no soul-delighting and plaintive melodies, yearned for it as for the Islands of the Blessed. The journalists here are merely trying to keep in tune with the London scribes. And these same gentlemen who are thundering the praises of Japanese and giving them a certificate for deportment showed their qualifications for such an office by jeering at the Boers, and taunting them with being Bible thumpers and psalm droners.

THE POPE ON TRUE PIETY.

Let your piety, said Pope Pius to the French Catholic youth, be thorough, public and active. There are things that cannot be separated and divided into parts. One of them is piety; it cannot be conceived if it is not whole and complete. May your faith have for witnesses not only the halls of the domestic hearth and of private meeting places, but the churches, the public places, great crowds and popular assemblies. True piety should be enlightened. You do wisely then in combining study with it. By faithfully fulfilling your duties towards God, by enriching your selves with all the virtues and by defending the truth with courage, you will invite all men to follow your example, and you will win respect and admiration even from your adversaries themselves. His Holiness bade them to perform all their acts under the direction of Episcopal authority.

Naming the Children.

"Why do Catholic parents, who ought to know better, handicap their children at the very opening of their lives by bestowing on them the foolish and meaningless names we hear so often nowadays?" asks Our Parish Calendar of Lawrence, Mass. "One can hardly refrain from smiling on hearing as Leonard, Sydney, and Leroy, followed by a surname which leaves no doubt as to the Catholic and Irish parentage of the owner. With a Church calendar complete with a list of the most beautiful names, why need Catholics draw from any other source in naming their children? Many parents, in their attempts to be Yankeeified, make both themselves and their children objects of ridicule."

A home without pictures and books of the right sort is like a house without windows to let in light and air.

THE SUPERNATURAL.

FATHER COFFENS IN THE TRUE VOICE WRITES OF ITS CONSPICUOUS SPEC-TACLE.

1. WHAT IS NATURAL? I heard sometime ago a magnificent lecture, of which the subject was styled "A Glimpse of the Infinite." The wonders of the starry heavens were described in it with such copiousness of facts and figures, such felicity of plan, such aptness of illustration, such richness of language that the entire audience were rapt for the two hours it lasted into a continuous ecstasy of admiration. What was presented to their understanding, and in part to their bodily sight by photographic views of constellations thrown by the stereopticon upon a screen, was indeed so far above the grasp of men's ordinary imaginations that it appeared to carry the hearers into a higher world.

But all these wonders, no matter what their size, their beauty, and their variety, are not supernatural; they are part and parcel of the material universe, the world, which is but another name for nature. Nor is the term "nature" confined to the material world; in its wider sense it also embraces the intellectual and the moral powers of man, who is hereby constituted the king and high priest of the world. But we do not extend the word "nature" so far as to comprise pure spirits. God and all that is immediately related to God we call "supernatural," or "miraculous," and that which is beyond the reach of human and material powers, the human soul, being a substantial part of man, is part of the universe; its powers of mind and will are natural powers, and it is a great mistake to speak of our soul as "supernatural." How could an essential part of human nature be supernatural?

2. WHAT IS SUPERNATURAL?

In the question then, which I have undertaken to answer, can we say the supernatural? We mean by the "supernatural"—though this word is often used in other meanings—God Himself and everything that is immediately related to Him, everything that He does or produces, and which does not proceed from the powers of man or the material agents of the universe. We do not see God directly, but we see the effects He produces. Just as the sun produces the light of day, and from them intelligent action we see they are intelligent; in the same sense we see the ordinary events of this world to proceed from natural causes and therefore to be natural; so, too, we see certain extraordinary events, to proceed from a supernatural cause, from the direct action of God, and therefore to be supernatural.

To take some obvious examples. The creation of the world did not result from the action of natural causes, for nature and nature's law could not produce themselves; only God could produce them; therefore creation is supernatural. So too the powers of inert nature could not produce life of plants or animals, and therefore the production of life was supernatural. Vegetable and animal life could never have produced an intellectual soul, therefore the creation of the human soul is supernatural.

3. Have men ever seen any direct action of God? Can we see the supernatural? Both the Old and New Testaments are full of events proceeding from the direct action of God, witnessed by men. Take as examples the wonders worked by Moses before King Pharaoh, the miraculous passages of the Red Sea, the giving of the Ten Commandments from amid the thunders and lightnings of Mount Sinai, the feeding of the Israelites for forty years with manna in the desert, the fall of Jericho at the sound of the trumpets of Josue; and in the Testament the miracles of the Blessed Saviour, giving sight to the blind, healing to the deaf, life itself to the dead, walking upon the sea, feeding thousands with a few loaves of bread; again the miracles of His Apostles, when the shadow of St. Peter cured the sick on which it fell, the man who carried to the sick and the diseases departed by them, etc. All those thousands of men and women who beheld the miracles saw the supernatural.

4. Is the supernatural seen in modern times, or is it all a matter of ancient history? From the time of Christ unto the present day the same supernatural facts have been witnessed by thousands of our race in all the successive generations. The ages of the martyrs were full of them. The martyrdoms themselves were often miracles of supernatural courage. And consider that the ages of the martyrs did not end with the tenth general persecution under Julian the Apostate, and various Arian emperors, under Leovigild in Spain, under the Mahomedans in Asia and Africa and Eastern Europe, in the evangelization of the Saxon and all the pagan nations on the continent of Europe; in England and Ireland after the Reformation; then in Japan, China, Corea, India and Cochinchina, Africa, North and South America and the islands of Polynesia.

Can we of this land and this generation see the supernatural? We can in a variety of forms. We have only to take a summer trip to the favored shrine of Lourdes, and abide there a little while, to witness some of those frequent miracles, of rapid success, which has now continued to flow from the apparition of the Blessed Virgin to the child Bernadette Soubirous in 1858 to the present date. To suppose that all this is imposture is to make thousands of witnesses of all ages and conditions in life, learned and

magistrate, soldier and physician, Bishop and priest farmer and merchant, age and youth and innocent childhood, enter into a universal conspiracy of deception and imposture unlike any plot that has ever disgraced the history of humankind.

Nor is it all a vast and multiple illusion by which cures are supposed to have been wrought which have never taken place, nor favorable effects on health produced by an excited imagination. Did not the Blessed Redeemer when founding His Church and promising to remain with it till the end of time, provide for the visible exhibition of the supernatural to the eyes of men, when He said: "These signs shall follow them that believe: * * * they shall lay their hands upon the sick and these shall recover" (Mark xvi., 18). Did He mean to promise a series of imaginary cures?

6. How is the supernatural distinguished from the natural? The various counterfeit miracles of modern date are a crafty device of the evil one to prevent the proper impression that genuine miracles should make on every thoughtful mind. This is one of the worst effects produced by such impostures as faith-cures, Christian Science, mental healing, etc.; they discredit the true supernatural, or miraculous. An instance in point occurs in the current number of Public Opinion (page 587), in which an article is quoted from the pen of James Roland Angell, professor of psychology in the University of Chicago, and published in the April World To-day. That writer puts all the miracles of the Saints, Christ and the Apostles apparently included, on the same line with those quackeries, attributing all the effects produced to the workings of the patients' imagination.

Still even from such writings the true doctrine of miracles receives an unexpected confirmation. For being a man of keen scientific judgment, the professor carefully draws the line between the diseases which may be cured or relieved by working on the patients' imagination, and others which can never be reached by such means. He says, for instance: "No amount of mental resolution will restore sight to a man whose retinae have been destroyed, and no amount of bodily manipulation will enable a man to understand what you say, so long as you speak in a language unknown to him." And, again: "In all cases of fracture and in all cases of traumatic lesion, the efficacy of mental factors in the process of recovery is wholly secondary and all but negligible." The region of the supernatural, therefore, lies away from the debatable ground of all natural and doubtful agencies. In it alone the Church of Christ points the eyes of all sincere men to the exhibition of God's manifold references in the visible and tangible events of this world.

We should not imagine that Lourdes is the only place on earth where we can see the supernatural in the form of miraculous cures. Such favors are granted at many other shrines frequently, and here and there occasionally in any portion of the Church's vicarage. The pilgrimages at Saint Anne aux Pres in Canada, at Montsaing in Belgium, at Einsiedeln in Switzerland, at Guadalupe in Mexico, and all the miracles examined and approved by the Church before any saint is beatified or canonized are examples in point.

7. The most conspicuous supernatural spectacle.

There is another and more important exhibition of the supernatural to the sight of all who will open their eyes and behold what is before them; it is the existence from the time of Christ till to-day, all over the face of the earth, of the One, Holy, Catholic and Apostolic Church. That is supernatural which can not result from the powers of any nor from all created agencies combined. Now such is the Catholic Church.

Look at her Unity. Is it pride or love of independence that any human passion that makes 250,000,000 souls of the most gifted and civilized portions of mankind, submit their judgments to the lower races, submit their judgments to the authoritative teaching of the Chair of Peter, spoken through the mortal lips of the Sovereign Pontiff? This teaching decides the most momentous questions of life, about which philosophers may quarrel till the day of doom; and once decided every head bows in humble submission, and that though multitudes of the learned can only say "I believe, though I can not understand." For if we are a mystery to ourselves, no wonder the great God and His dealings with His creatures are full of mysteries. Outside the one Church, everyone doubts or opines for himself, in the Church all believe alike. There is nothing in man that can produce this universal submission of the intellect; it is supernatural, from God. Macaulay strives to explain the unity of the Catholic Church from natural causes; the passage is brilliant, but it only brings out in more striking relief the supernatural wisdom and power of this superhuman institution. The fact is that as the Divinity of Christ shone forth through the mortal clay that wrapped Him round, not in rays of bodily but of spiritual light, so the Holy Spirit, Who was poured forth into the Church on Pentecost Day, Who abides with her forever—"because He shall abide with you and shall be in you" (Jo. xiv., 16, 17)—shines forth in all ages from then till now in the Unity, the Holiness, the Catholicity and the Apostolicity of the same Divine work. It is a burning furnace receiving from every generation, as it flows along, the crude ore of human hearts, to fuse them, and purify them

and sublimate them, and glorify them, and make them from the vileness of mortal filth into the purity of the Spouse of the Lamb. This is the transformation that is going on before our eyes from age to age, a supernatural work transforming the sinner into the saint, millions of sinners into millions of saints, canonized and non-canonized; transforming the proud intellect of learned men into the simple mind of children, the timidity of the maiden into the heroism of the martyr, the wantonness of the youth's carnal passion into the purity of the virgin heart, the ambition to be first into the willingness to be last, the greed of money into the generosity of prodigal charity. It transforms the ideals of all races that fall under its magic spell, changing pagan into Christian ideals. The ideals of a race or age are the higher marks that the tide of normal elevation has reached (then or there, No individual can rise higher than his ideal. God incarnate brought to earth the loftiest ideals that human kind is capable of receiving. It takes the perpetual action of the Spirit of God in the Church to keep those Christian ideals in their purity and nobility before us. Outside of Catholicity even among this generation of so-called Christians, the ideals have been lowered immensely of late; the millionaire, the well-clothed and well-fed gentleman and lady, refined of manners, accomplished in fashionable requirements, this is the ideal the highest ambition of nine out of every ten of the American people.

But the Catholic Church has not abated one jot or tittle from the ambition of her Divine Founder and all-perfect model. "Be ye perfect, as your Heavenly Father is perfect," is still the invitation of the Church to-day. So, too, the words: "I have given you an example, that as I have done to you, so you do likewise: * * * Love your enemies, be good to them that hate you, bless them that curse you, and pray for them that calumniate you." "Go, sell what you possess and give to the poor, and you shall have treasure in Heaven, and come follow me." Many Catholics fall short of the sublime perfection required of them; but millions are, in the main, living lives conformable to the perfect model. Multitudes do so to a striking extent. In their lives, in the doctrine, in the other marks of Holiness, in the Unity, Catholicity and Apostolicity of the Church we see the supernatural.

CHARLES COFFENS, S. J.

LEAVING SCHOOL.

That annual period has again come around when the usual large number of boys and girls whose lives have hitherto had nothing but school day experiences must go out in the months of July and August with a thorough sense of the necessity of earning their livings. For some there are watchful and provident parents who have done their children's thinking for them: who have sought out places and employment for their boys and girls and exercised a strong disposing power over their future walks. They have taken it in their own hands to decide what trade they shall pursue, and have obtained him the chance of beginning work at once. Mary's unchained energy has also been provided for. On the very next day after she has played her piece or read her poem, or said her say on the platform of the old school room, or in the exhibition hall, she enters forth with upon her new life work.

Few, very few, however are so well and wisely situated as these. With the great majority of children and with the great majority of parents there is painful indecision. There is no opening. The boy has no special inclination for anything in particular. Often to get rid of the dilemma he is sent to a high school or to a business school, or away to college.

The father gets him off his hands and the present and feels relieved, but it is only postponing the problem. In a few years the boy will come back with a diploma and the same indecision as to his future. In many cases the parent throws his children upon their own resources. They are invited to work their way ahead and to use their own judgment, taste and inclinations in seeking their work. We are disposed to regard this as, in the abstract, the best course to pursue with the boy if the proper conditions for wise choice were present. But why does he pause and hesitate? Simply because he must examine the different lines of work possible to him before he can select any with reference to his talents and his circumstances.

The chief drawback is the complete ignorance of the boy just out of school—his entire want of apprehension of the nature, duties, prospects and the demands of the various trades and vocations open to him. He "does not know" whether he wants to engage in a trade at all. That means manual labor. Our schools are educating children in a caste prejudice against manual employments. If there is any natural bent in the boy for carpentry, for designing, for engineering, for building, for mercantile pursuits above mere clerking, the course of his education has been such as never to bring it out. He is desirous, first of all things, to continue wearing the good clothes he has been accustomed to wear at school. Putting on working clothes seems a degradation. Sooner than experiment with the hammer, meddle with machinery, or swing the axe of his pioneer fathers, he will work for a pit-tance at some office employment where his implement is a pen and his clothes

are in danger of no other soiling than ink spots.

The school which has pretended to educate him has given him not only a distaste for using his hands, but it has done nothing to exhibit to him the real character of the different trades. It has given him no glimpse of the shops or the forge. It has not directed him to the inquiry "what he would like to be?"

Until this defect in the schools is remedied we shall continue to have young men sauntering idly about at the gate of the avenues of life. The race of clerks, solicitors, agents and impetuous professional men will continue to increase. The number of intelligent mechanics and artisans will remain as lamentably small and as inadequate as it is to-day.

There may be some merit in the scheme of industrial education which is at present making so much favor in eastern cities. Some solution of the difficulty may be found in the general knowledge this scheme proposes to give the school boy of the occupations which await him in life. Certainly any well-considered effort to assist the boy leaving school towards the life work for which he is best fitted is deserving of praise.—Catholic Citizen.

CATHOLIC NOTES.

Three Sisters of Charity have sailed from Vancouver, B. C., to spend their lives in the leper colony at Kamanatu, Japan, where there are 400 lepers.

Recently the Jesuits celebrated the centenary of the restoration of the order in the United States. There was but a scattered remnant of the great order in that early day. Now there are 3,000 members. Wonderful has been the work of the sons of Loyola in the vineyard of the Lord.—Union and Times.

The King of Spain, before leaving London, conferred upon the Lord Mayor the distinction of Grand Officer of the Order of Isabel the Catholic, and upon each of the Sheriffs of the City—Mr. Alderman Strong and Mr. G. J. Woodman—the insignia of Commander of the same Order, in commemoration of his Majesty's visit to the Guildhall.

The Pope has addressed an autograph letter to the Emperor of Japan thanking him warmly for the liberty granted to Catholic missionaries in Manchuria, for the permission granted to them to enter the country, and for the assistance given them in establishing their houses. The letter has been sent to Monsignor Alvarez, Apostolic Prefect of Soikoku, who will deliver it to the Emperor. There were formerly two Apostolic Vicariates in Manchuria, one at Mukden and the other at Kirin. Their work, however, received no assistance from the Russian authorities, and after the Simonski Treaty the missionaries gradually quitted the country.

There has been in the United States for some time past, one of the greatest scientists of the age, a Portuguese priest who has made discoveries which place him in the front rank of the astronomers of the world. This is Rev. M. A. G. Himalaya, of the archdiocese of Braga, Portugal. Father Himalaya came to the United States to erect and operate his great invention, the "Pyro-heliograph" at the St. Louis World's Fair. He is devoting his time to study and research, and makes his home at present in Washington, where in addition to his scientific work he acts as temporary chaplain at the Visitation Convent on Connecticut avenue, as well as assisting at St. Matthew's church.

Another proof of Catholic "narrowness" was given by Manhattan College recently. The famous Christian Brothers' school conferred the degree of LL. D. on a Jew, the Hon. Edward Luterbach, a state regent and prominent councillor.

Bishop Ballard, one of the Bishops Auxiliary of Westminster, died at Nazareth House, Southend, London, England, on Sunday, after a long illness. The Bishop was formerly a military chaplain, and on one of his Egyptian engagements he was himself wounded. Carried on an ambulance he gave the consolations of religion to the dying and wounded. To him it fell to read the funeral service over the ill-fated Prince Imperial who fell in the Zulu War. R. I. P.

The memory of the late Father Thomas Greaghty, the young Irish priest who, on July 6th, 1903, died from smallpox contracted in the course of his sacred duties, has been fittingly commemorated by the erection in the church of Our Lady, Eldon Street, Liverpool—where he labored—a beautiful high altar. It was blessed and opened with impressive ceremonial on Sunday by His Lordship, the Right Rev. Dr. Whiteside, Bishop of Liverpool.

Unqualified praise, says the Ave Maria, is due to the Knights of Columbus, of Pittsburg. To their action the Juvenile Court of that city owes the appointment, as detention officer of a Catholic young lady, Miss Alice Carter, who devotes her time and attention to the delinquent Catholic youths brought before the court. Miss Carter sees to it that, in the disposal of these young people their faith will not be imperilled, but that they be placed in environments where both faith and morals will be safeguarded. To enable her to accomplish this thoroughly estimable purpose, the Pittsburg Knights pay Miss Carter's salary and expenses. The example is one that may well be followed in many places throughout the country.—Kansas City Register.