

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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FOR USE OR ORNAMENT?

We are fond betimes of dilating on the Church's care and guardianship of the Scriptures. She wrote, indeed, and catalogued its books. She preserves it to-day from the assaults of agnosticism. But do we read it? Is the copy of the Bible which we possess for use or for ornament?

IT ENNOBLES AND STRENGTHENS

Speaking of the influence of the Bible on Cardinal Newman, Dr. Barry informs us that he was taught by it the grave severity, the chastened color, and the passionate, yet reserved tone, that lend to his sermons a more than human power. To them we may apply what he has written of great instrumental symphonies, "they have escaped from some higher sphere—they are the outpourings of eternal harmony in the medium of created sound; they are echoes from our Home; they are the voice of angels or the Magnificat of saints—something are they besides themselves which we cannot compass, which we cannot utter. That something is the message enshrined in Holy Writ. That message may not be so luminous to us, but the inspired Word of God ennobles and strengthens and educates everyone who reads it with "humility, simplicity and faith." That it permeates the literature of all Christian peoples, and is interwoven with popular thought and expression, our readers know. Then also its pages contain, as St. Paul declares, the things that were written for our learning: that, through patience and comfort of the Scriptures, we might have hope.

THE SOURCE OF PURITY OF MORALS.

In a commendatory letter written over a hundred years ago to the Archbishop of Florence, on the occasion of his translation of the Bible, Pius VI. said that "the faithful should be excited to the reading of the Holy Scriptures: for these are the most abundant sources which ought to be left open to everyone to draw for them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times." And Leo XIII. granted in 1893 to "all the faithful of both sexes who piously and devoutly read for a quarter of an hour each day, the Holy Gospel, the edition whereof is recognized and approved by legitimate authority, an indulgence of three hundred days for each reading thereof: and to those who shall have continued the above reading each day for a month, a plenary indulgence on any day within the month when they shall have approached the Sacraments of Penance and the Holy Communion: offering their prayers to God in accordance with the intention of his Holiness. These indulgences are applicable to the holy souls in purgatory.

THE GREATEST BOOK IN THE WORLD.

We quote the above passages because they will carry more weight with our readers than anything we could say on the subject. Our leaders have spoken—for us, the readiness to heed them. They invite us to partake of solid food which will strengthen us. The reading and meditation of the Scriptures, says an old writer, render the weak firm.

It seems to us that some Catholics regard the Bible as set apart for the use of the clergy. The Church, however, does not believe this; our ancestors did not believe it, for to them the Bible was the greatest and most interesting book in the world. They, or many of them, said the Breviary daily, and in obedience to the wishes of their superiors, joined with the religious in singing in the church the divine office.

CRITICISM OF THE BIBLE.

To a correspondent we beg to say that all criticism of the Bible is not necessarily destructive. Without going into the question as to what the Rationalist and Protestant have done for Biblical study we must not assume that all scholars without the fold approach the subject in hostile guise. Some, of course, weave into their criticism preconceived opinions and hatred of the supernatural, but we need not forget that "Rationalistic science follows a better method than her philosophical principles." In the words quoted by Leo, Catholic exegists are reminded that we ought to have a very great re-

that the Word of Christ may dwell in us abundantly. We ought to be very apt to sustain combats of more than one kind. Also, it is necessary that he who must struggle with all should know the stratagems of all.

NOT PREJUDICIAL TO RELIGION OR DUTY.

A few weeks ago Archbishop Farley said that "sound criticism of the Bible, confining itself to scientific facts and sober inferences, is not prejudicial to higher religious thought and duty. I am not aware that Higher Criticism has to any appreciable extent produced in the ranks of the Catholic laity those undermining effects which cause alarm in some other religious bodies. Rather it has served to comfort and reassure many earnest believers to whose thoughtful minds certain received notions of the Bible had become of different acceptance."

BIGOTRY NAKED AND UNASHAMED.

Harper's Weekly of Nov. 19 beats the sensational newspaper to a standstill. Its editor has no high opinion of the influence of the yellow journal, but we believe that not one has ever contained such a mass of nonsensical inanity, ignorance, and worse, as that which appeared in Harper's Weekly under the caption "What is truth." The article must stink in the nostrils of every fair-minded man, and the pious talk at the end about the fear of the Lord does not take away the smell.

The writer essays what Kingsley failed in, the task of proving that Cardinal Newman had no love for truth. It is a pitiful performance at best: and the wonder is that the editor should permit the Weekly to be defiled by a display of ignorance and bigotry. The writer begins with a few pleasant nothings so as to disarm suspicion, and then proceeds to put Harper's Weekly into a class by itself in the following fashion: "He (Newman) quarrelled in early youth, and while still an Anglican, with Bishop Whately, to whom, according to Newman's own statement, 'he owed gratitude and the power to think for myself' upon the momentous subject of candlesticks. He deliberately publishes his own letter in which he says: 'The union of her (the Irish Church) with men of heterodox views and the extinction of half her candlesticks, the witnesses and guarantees of the truth and trustees of the covenant, have raised in me mixed and very painful feelings.' Since Newman believed that candlesticks were the witnesses and guarantees of the truth, and a worthy cause for which to sacrifice friendship and gratitude, what a strange, perverted truth he must have been thinking about." Now, do we say too much when we assert that Harper's Weekly has achieved a success of inanity. Misquotation, misuse of words, ignorance of what the Cardinal meant by his allusion to candlesticks, are surely not passports to public favor.

In the letters referred to by this scribe Cardinal Newman thanks Archbishop Whately for having taught him to think correctly and to rely upon himself, and subscribes himself, "Your Grace's sincere friend and servant." He also tells what marked the parting of the ways between himself and the Archbishop.

In the supplementary chapter on Lying and Evasion in the Apologia, the writer informs us that Cardinal Newman offers a number of righteous and justifiable modes of lying, namely, "one may righteously lie in defence of life and property; for the good of others; in self defence against impudent and inquisitive people, madmen and children." This is the same old grave and gratuitous slander. The writer read that chapter with one eye shut and the other not half open, and saw only what he set out to see. But imagine the hardness of anyone at this day attempting to besmirch the fair name of Newman, whose whole life, as witnessed Anthony Froude, "had been a struggle for truth."

In that chapter the Cardinal discusses the opinions of theologians, or, as he says, treats a question of casuistry. But never in it, or in any of his writings, does he put himself against the teaching of Catholic theologians that a lie is intrinsically evil and that no reason can ever justify it. Elsewhere in the Apologia the Cardinal says that if Protestants wish to know what our real teaching is as on other subjects, so on that of lying, let them look, not at our books of casuistry, but at our catechisms. He then proceeds to give the teaching of the catechism of

the Council of Trent, to which he usually went for the matter and doctrine of his sermons on lying. He quotes another authority, St. Philip Neri. St. Philip, says his biographer, the Roman Oratorian, "avoided as much as possible having anything to do with two faced persons who did not go simply and straightforwardly to work in their transactions."

As for liars he could not endure them, and he was continually reminding his spiritual children to avoid them as they would a pestilence. "These are the principles," the Cardinal says, "on which I have acted before I was a Catholic: these are the principles which I trust will be my stay and guidance to the end."

Harper's man talks about modern ideas of the sanctity of truth, and about Cardinal Newman being a very holy but unphilosophic man. This individual is like Disraeli's Mr. Kremlin, who was distinguished for ignorance; for he had only one idea and that was wrong. And to fix that idea in the minds of his readers he vouchsafes the following elucidation of it: "In the matter of truth he (Newman) recognized the limit of the understanding, and, in despair of the little known, he hid himself behind authority, paralyzed his ability to think, narrowed his field of exploration and ceased to grow."

There you have it—bigotry naked and unashamed. The Catholic readers should demand an apology. They can make the editor understand that the policy of insult is not a good business policy at least.

A FORMER OFFENCE.

Our readers will remember that in Harper's Magazine, November issue, 1901, St. Margaret of Cortina was blasphemously travestied.

Forthwith the Casket sounded a note of protest which found an echo in Catholic newspapers. As a result in the December issue both the editor and author regretted that "the poetic license involved an injury to the religious sensibilities of many of their readers—in short, they apologized."

THE CULT OF FOLLY.

MOTHER EDDY'S SYSTEM IS NEITHER SCIENCE NOR CHRISTIAN.

In the current number of The Messenger Rev. Henry Woods, S. J., has an able paper on the vagaries of the unguided human mind in inventing things to take the place of religion, is the most illusory and illogical. The writer does not take Mother Eddy's phylacteries; so seriously, but so many thousands of seemingly intelligent Americans have taken them seriously enough to become her disciples that the reproduction of some of the most pointed paragraphs from his comprehensive article is of timely and practical value.

Statistics prove, he says, that no novelty in religion or social reform can be so dreamily unreal as not to be able to draw to itself a number of supporters. There are still, they say, believers in Joanne Southcott. The Purple Mother flourishes in Southern California. New Brook farms, are organized from time to time by promoters untainted of past failures. Messiahs and divine healers have only to appear to be surrounded with multitudes of men and women ready to accept them on their own testimony.

To-day, as easily as a few years ago, persons could be found to put their all into the hands of an adventurer, if he, too, would promise to lead them to a nameless, undiscovered Eder in the Southern seas. And therefore, though we blush at it, we do not wonder that Christian Science the vagary of a woman's disordered imagination, has been accepted by many, in the course of thirty years, as the truth for every physical and moral ill.

For this reason it is good for us to look into it and see what its real nature is. Why it is called Science, we cannot discover. Perhaps for a similar reason to that which leads men who tame horses, or go up in balloons, or wander from place to place showing stereopticon views to call themselves professors. They must have some title to give their occupations a dignity these have not themselves. They feel the inappropriateness of General or Doctor. Reverend would not be more suitable. Herr and Signor seem to bring almost exclusively to the operative stage, although the latter, in company with Monsieur, is sometimes found in the equestrian ring. The royal title has been appropriated by ladies and gentlemen on terms of closer acquaintance than ordinary people enjoy with lions and other beasts of prey. On the other hand, Professor is at once the most impressive, and the common mind, somewhat vague; therefore Professors they become. Yet certainly they are not professors.

NO SCIENCE AT ALL.

And so, too, Faith-Healing, whatever exigencies may have compelled it to take the name, is not a science. Science is a knowledge of things through their more general causes; that is to say, a knowledge of particu-

lar truths and their reasons why, up to the more remote, and general causes of which they are the effects. Thus the knowledge of the laws of storms, derived not only from observation, but also from their causes, as found in aerostatics aerodynamics, mechanics, the motions of the earth, and so forth, is scientific. If knowledge alone be the term of investigation the science is speculative; when knowledge is acquired to be applied to direct or assist the affairs of life, the science becomes practical.

It is perfectly clear that Christian Science, whatever else it be, is not scientific, much less practically scientific. Its inventor claims it to be a revelation. Revelation in itself is not a science though when once given it can be treated scientifically. This is the case with our Christian revelation, which is the matter of the science of Theology. But no such treatment is found in the exposition of the revelation which Mary Baker Glover, afterwards Mary Baker Eddy, claims to have received in the year 1846. Bold assertions are found indeed, and subjective impressions and strange interpretations of Scripture, as well as propositions, either unproved or supported with arguments wonderfully illogical.

Take, for instance, the following chain of pretended reasoning: "There is no pain in truth, and no truth in pain; no nerve in mind and no mind in matter; no matter in life and no life in matter." Considering only the logical form, one could argue in the same way: "There are no pods in peas and no peas in pods; no stables in horses and no horses in stables; no trees on leaves and no leaves on trees; no ovens in pies and no pies in ovens. Moreover, the equivocation in the use of terms should not be forgotten. The object of the passage is to support the fundamental principle of Christian Science, the unreality of the body with all its accidents; the only reality is the soul.

THE ARGUMENT ANALYZED.

The argument, then, runs thus: Pain does not enter into the essential definition of truth, which, spelt with a large T, stands for the True; therefore pain is not a true thing; a reality and so on. One could prove in this way that no definite being, not even the soul itself, is real; for it is nothing finite that enters into the definition of the True. This transcends all individual classes and categories just because it contains all in its extension, and is found in each according to each one's nature.

Faith-Healing, then, is not science. Neither is it Christian. It contradicts the Christian doctrine of the Blessed Trinity, of the creation and fall of man, of the redemption, of the resurrection of the body, of the judgment after death, of merit, of the eternal torment of the wicked in hell and the reward of the just forever in heaven. It seems to be called Christian as so many sects receive the designation to-day, because it connects itself somehow with the Sacred Scriptures and professes a limited respect for the teachings of Christ.

LIGHTNING CHANGE CHRISTIANS.

One of the strange things of modern times is the ease with which anyone can take the name of Christian. One can not make himself an Englishman merely by putting on thick boots and tweeds and introducing "beastly" by "Jove," and "you know," plentifully into his discourse. Nor is it possible to become a Frenchman by accent and gesture. His dress and language will not procure for the former the protection of the British Consul in the hour of need; neither will French circles open to welcome the latter as a compatriot because she is perfect in the turning of the palms and the lifting of the shoulders. But let one profess a general esteem for the Sermon on the Mount, and, with certain reservations in favor of his own ideas and of the spirit of the age, approve the theology of the Lord's Prayer, and he passes as a Christian without challenge. This is the result of the indifference of the world.

BRISTLES WITH ERRORS.

This system, as far as it is intelligible, fairly bristles with errors. In the first place not only does it in general go contrary to the experience of mankind at large, but also in particular it contradicts that of the wisest and best in whom immortal mind should have become supreme, yet who knew nothing of its triumph over mortal flesh. They were no more exempt from the ills of the flesh than the lowest of men, but suffered sickness, want and death just as keenly as if they were mortal. Mrs. Eddy would not deny the holiness of St. Paul. Yet he tells us of his sufferings from hunger and thirst, from cold and nakedness; and, far from counting them false and evil, he judged them to be so true and good as to merit a great reward in heaven beyond the power of tongue to tell or heart to conceive. And a greater one than St. Paul, our Blessed Lord Himself, spoke of His coming Passion not as a delusion, but as a reality; and after His Resurrection taught His Apostles that suffering should be for them, as it had been for Him, the road leading to the kingdom.

Again, Christian Science, as anyone can see, renews the Manichean error of two principles, one essentially good and the origin of the spiritual world, the other essentially evil and the origin of the material world. Setting out on the same error as the Manichaeans, the followers of Mrs. Eddy may come to fall into the horrible uncleannesses of their predecessors. They do not re-

frain, we presume, from the bodily gratifications that common sense tells us are harmless, but which in their system must be as evil as those we shudder to think of, since both belong to the material order and, therefore, must both be the evil delusions of mortal mind.

THE ALLEGED CURES.

If Christian Science has affected a single cure it should have affected thousands. If it be a means of healing at all it is, so far as itself is concerned, an absolutely efficacious means requiring for a certain cure only its acceptance on the part of the sick person. How many Christian Scientists are there in the world?

The census of 1899 gives the number of those who have so absolutely embraced Christian Science as to profess it as their religion to the exclusion of any other as ten thousand. If their increase has been in proportion to the census for Mrs. Eddy's book they should now number 60,000. It certainly is not unreasonable to suppose that those who are interested in Christian Science as a means of healing, though they are not prepared to accept it as their religion, should be five times as many.

As Christian Science has been before the world for nearly a generation, we must suppose that in spite of their faith, the greater number of its first disciples have passed in some mysterious way out of this world. Let us drop 50,000 from our estimated number and reduce it to 300,000 as the sum total of those who at the present moment are more or less without incurring the risk of exaggeration that of these, fifty in every thousand fall seriously ill every year. This would mean 15,000 yearly to be snatched by their faith from suffering and death. We ought, therefore, to have been surrounded with miracles. And who has seen them? Where are the records of them?

In cases where there is real sickness, and therefore real cures, how far is this due to Christian Science? Physicians all agree that many die, not so much of disease as of fright. They are they are going to die, and the depressing influence of this persuasion reacts upon the whole system and brings about the fatal issue. Hence, every doctor does all he can to give his patients confidence in their recovery. Now Christian Science can bring about, though on false grounds, that confidence in returning health which enables nature, whose tendency is ordinarily recuperative, to complete the cure.

CATHOLICS SHOULD UNITE.

Welcome signs are beginning to appear that Catholic Frenchmen feel the need of uniting in defense of their faith. An important meeting, under the presidency of M. Pion, has been held, at which it was decided to convene a gathering of distinguished Catholics in Paris about the middle of December, with the object of forming a national congress. The work of this congress will be to study and report on the best means of promoting Catholic interests, of improving Catholic social ideals and of strengthening Catholic electoral work. And this, it seems to us, is what Catholics need most in France—and in nearly every other national congress, with the exception of France—except Germany which has already got it. In these days Parliament is the one body which makes laws, and therefore is the one body to which our attention as religious men should be directed. We may have fifty individually excellent and useful societies, but what influence have they upon government? Absolutely none. And for the good reason that none of them, nor all of them together, can speak with all the force as being the accredited and authoritative voice of the whole Catholic community. Thus in France, Italy, Spain the Catholics are at the mercy of any accident: they have no recognized power. And is it not much the same with us here? At the present moment how can Mr. Balfour, say, find out which way the Catholic electorate is likely to vote in regard to any change in the Act of 1902? And he would naturally like to know.—London Catholic Times.

THE DRINKING DUEL.

When we talk or think of a duel we associate pistols or other deadly weapons with the encounter. Few realize the whiskey is a deadly weapon. It has slain more than all the victims of the duel from time immemorial. The "eye openers" that so many take mind their mental vision or they would realize the deadly effect of the whiskey duel. To be sure the people who begin to go to excess, but sooner or later ninety-nine out of a hundred "get there" ahead of the schedule.

We find the following in the dispatches: A whiskey duel ended in the death of George Piatt, aged twenty-six. He and Andrew Cowman worked in a livery stable at 629 Fifth avenue, Pittsburg. They had quarrelled frequently, and Cowman told Piatt that he could drink him to death. Piatt took up the challenge. They adjourned to a neighboring bar and began drinking as fast as the glasses could be filled to the brim. Piatt drank ten glasses when he complained of feeling sick. His friends carried him to the stable and left him lying on a couch in the office. Last Sunday morning he was found dead.—Catholic Universe.

You will find that the mere resolve not to be useless, and the honest desire to help other people, will, in the quickest and most delicate ways, also improve yourself.

CATHOLIC NOTES.

At the close of the diocesan synod of the Buffalo diocese last week the priests presented Bishop Colton with a purse of \$8,000 to defray the expense of his coming visit to Rome.

A correspondent of the Westminster Gazette makes known the interesting fact that Admiral Topo is a Catholic. His conversion took place many years ago in England. Simultaneously with his instruction in the art of modern warfare, he directed his intention to the evidences of Christianity. As a result of this study he decided to become a Catholic, received the necessary instruction, and was duly received into the fold.

The Pope has taken action against the Freethinkers in Rome. He speaks with especial firmness and intense grief over the professions of the Freethinkers to an "intelligence which pretends to be independent of God and is therefore guilty of sacrilege toward Him." The Pope asked Cardinal Respighi to cause prayers of expiation to be offered.

Rev. Abbe Silvent, chaplain of the Catholic Sea of Missions off the coast of Newfoundland, does a great work among sailors and deep sea fishermen. The mission owns two vessels which cruise about from the Grand Banks to Iceland extending religious and medical aid to disabled Catholic fishermen regardless of nationality. Many Protestants are given material aid, no attempt being made to disturb their religious conviction.

The Catholic Reading Guild, which the Holy Father recently blessed, has now a branch at Cape Town, with the Vicar Apostolic as president, and an influential executive committee.

A rather unique celebration will take place at the Mother of God Church, Covington, Ky., on December 15, when the reverend pastors, William and Henry Tappert, will attain their silver jubilee of service in that church.

With appropriate ceremony the new Church of St. John, 285 East Seventy-second street New York, formerly the Knox Presbyterian Church, was formally dedicated Sunday by Archbishop Farley, who at 10 o'clock celebrated Solemn High Mass. The dedication services were attended by a large number of Bohemian societies. At the conclusion of the dedication services Archbishop Farley made a brief address.

The jubilee of the Immaculate Conception was celebrated with great solemnity and gorgeousness at Naples, last Sunday. A procession traversed the principal streets, offering a magnificent and picturesque spectacle of religious devotion. There was much comment upon the fact that the municipal and provincial authorities participated in the procession for the first time since the fall of the kingdom of the two Sicilies.

An honor has recently been conferred upon Rev. J. B. Piolet, S. J., by the French Academy of Sciences, in the shape of the Joubert prize (\$400 for use in recognition of his work, "The French Catholic Missions of the Nineteenth Century," in six volumes.

Six Daughters of the Holy Cross, lately expelled from France, have taken the former boys' school adjoining St. Mary's Church on Hargrave street, Winnipeg, Man., and offer a safe and comfortable shelter to Catholic girls momentarily out of work or absent from their homes.

The establishment of a school is being spoken of in Belgium, to be known as the Damien Institute, which will be for training of young men destined to exercise the sacred ministry of the priesthood among the lepers of Molokai. From Rome comes the announcement that Don Lorenzo Perosi has written a cantata in honor of Our Lady. The new work is planned for four solo voices and chorus, and will occupy about an hour in performance. A chorus of angels, accompanied by harps, is introduced. Choosing his theme from a work of the fifteenth century, the composer has employed various sacred chants.

St. Mary's Church, Bradford, Conn., one of the most costly in the state and dedicated less than a year ago, was totally destroyed by fire last Friday night. The loss is estimated at \$90,000.

Archbishop Ireland says that of the 400 saloon-keepers in Minneapolis not one is a Catholic, and adds that the men get out of the saloon business or get out of the Catholic Church.

St. Mary's Cathedral, Sydney, has had spent on it during the past fifty years the vast sum of £230,000. When completed it will, like the Cathedral of Melbourne, take rank among the great cathedrals of the world.

The Catholic women of Germany have formed a "Catholic Woman's Union," which recently held its first general congress at Frankfurt on the Main. It is not a development of "feminism" in the French sense, but an effort to instruct the Catholic women of the Fatherland in the questions which particularly interest their sex and to bring among them the social spirit, so that they may be enabled to contribute within their own proper circle of activity, their mite towards the solution of the great social questions.

There is but one absolver, Jesus Christ Himself; but He has ten thousand ministers on earth through whom He applies His precious Blood to souls that are truly penitent. Frequent confession and frequent Communion are the two fountains of the knowledge which comes from the experience of the love and tenderness of God in Jesus Christ.