

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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THE PREACHERS RESPONSIBLE.

"My intercourse with non Catholics," says Archbishop Ryan, "has taught me a great respect for what we called bigoted people. They are generally persons deeply in earnest, persons who hate injustice and deceit, and because they imagine—falsely, of course,—that the Catholic Church is a marvelous organization of those powers of evil, they detest it. They form very often the most fervent and the most persevering converts of the Church. We can scarcely be angry with them because they are angry with an institution of impossible existence."

Now, the men who are the spiritual guides of these people should do something towards enlightening them. They are, or should be, in a position to know that the charges which have tracked the Church across the centuries are false, and as advocates and exponents of truth should warn their flocks against accepting them. In warring against falsehood, and in driving out from the community these phantoms which disturb men's souls, and bar the way to peace, they give proof of not being recreant to their duty. But, unfortunately, the preachers, many of them, live in a land whose watchwords are Protest and Enmity to things Catholic. Let the cause be what it may, so that it regards us, and forthwith they unlock their cabinets and exhibit weird and fantastic imaginings labelled Catholic. The discussion on the school clauses shows too conclusively that the average Toronto preacher is, so far as controversial methods are concerned, a century behind the age. They have nothing to lose by championing the cause of religion in education. Their interests are at stake as well as our own. Their educators re-echo the statement of Dr. Lyman Abbot that "Life cannot be done up in two separate parcels, one labelled Secular, and the other Religious and dealt out at different shops. Education is worthless, if not less than worthless, if it does not involve the religious life." But rather than admit the tenability of the Catholic position and the justice of our claims, which trespass on no Protestant right, they assail us with arguments which find favor in the eyes of the agnostic and atheist.

constituencies, but we felt that we could not do it gracefully. We might have extolled his services to the State and commented on the prowess of his following, but we thought it wise to leave all this to the 12th of July orators. We might have lifted up our voices in admiration of the gems of wisdom scattered by Dr. Sproule during the debate, but knowing the gentleman's modesty, we refrained. Anyway, Mr. Willison "who will not forget," may be depended upon to give him our respects and to ask him to note the signs of the times. We did say a few words about Protestant methods; but when we spoke of Protestant methods we meant the methods of frenzied pulpites. When we spoke of baseless charges we meant the charges made by editors of religious weeklies. When we spoke of dishonesty, we meant the dishonesty of those preachers who exhibited a thing of shreds and patches as the Church, and called out for its revilement. When we spoke of ignorance we meant the ignorance displayed notably by one editor. When we spoke of insult we meant these vehement appeals to prejudice which have extorted condemnation from some members of Parliament.

TIME AND ETERNITY.

We exhort our subscribers to read and re-read the latest encyclical of our Holy Father. Simple and direct and glowing with Apostolic love and zeal, it points out that the main cause of the present lassitude and torpor, as well as of the very serious evils that flow from it, is to be found in the prevailing ignorance about divine things. Ignorance and indifference characterize too many of us. We are so fascinated with the pleasures of this short life as to take no precautions against the ruin of all that should be dear to those who shall never die. We may talk about the things of eternity, but we give no serious thought to them. "Well; life is a quaint puzzle. Bits of the incongruous join in each other, and the scheme thus gradually becomes symmetrical and clear; when lo! as the infant claps his hands and cries, 'See; see' the puzzle is made out: all the pieces are swept back into the box—the black-box with the gilded nails. But when death obtrudes itself upon our dreams we thrust it aside as an ugly phantom."

THE TEACHING OF THE CATECHISM.

In reading this letter let us ask ourselves if our lives do not give color to the statement that we are guilty of ignorance and indifference. If we prize our faith, should we not give manifestation of it in a more striking manner? Men barter their lives for the things of the world, and to their eternal interests they give but a passing recognition. The great truths of religion seem to have little influence upon many of us. For we do not grasp their significance: we play and jest and sin, recking little of the future, and with never a thought of the dread Judgment. We think we may cast ourselves down the precipice of evil, and feel assured that we shall never reach the hell which lies at the bottom.

Hence Pius X. says: "In matters of religion the majority of men in our times must be considered as ignorant." He shows how useful and necessary is religious instruction, and he insists that to see the people are thoroughly grounded in the truths of religion is the first duty of the priest. He urges the necessity of catechetical instruction. Orate sermons serve too often to tickle the ears and leave the heart untouched. The teaching of catechism, when performed as it should be, never fails to be of profit to those who listen to it. "We would not, however, have it supposed that this studied simplicity of preaching does not require labor and meditation. On the contrary it requires both more than does any other kind of preaching. 'It is much easier,' says His Holiness, 'to find a preacher capable of delivering an eloquent and elaborate discourse than a catechist who is able to impart instruction worthy of praise. It must, therefore, be carefully borne in mind that a person, whatever facility of ideas and language he may have inherited from nature, will never be able to teach catechism to the young and adult without preparing himself thoughtfully for it.'"

TO OUR CRITICS.

We have received a communication accusing us of talking politics and of fashioning the CATHOLIC RECORD into a partisan organ and of abusing the representatives of the people. We have, we believe, written a few words in praise of Sir Wilfrid Laurier. His courage and tenacity of purpose and wise policy appealed to us—and we said so. That he is a Liberal concerned us not: that he is a great Canadian striving to keep the body politic scatheless of injury concerned us somewhat, and we said so. The giving of our meed of praise may displease those who are hungering for office, and may possibly give a tremor of apprehension to our brethren who pursue society and the gods thereof, but it is not "talking politics." To the charge of abusing the representatives of the people we plead not guilty. We referred once or twice to Dr. Sproule, but we never deemed ourselves capable at any stage of the discussion of doing justice to the merits of that gentleman. We might have said that he was chiefest of the most cultured and tolerant of Canadian

persuasive in his presentation of truth. His method of delivery sins against elocutionary canons, but he is listened to with profit, and always by a large congregation. The sublimest doctrines are explained in a manner understood by the people. He makes no claim to oratory, but that he touches hearts and draws souls to God is well known to many who sit under him.

CALUMNIATORS AND DETRACTORS.

We have reason to believe that many so-called good people, who pose as parish critics, scruple not to utter the word that harms and wounds, and to retail scandalous stories about persons of their acquaintance. Life, of course, is hard enough without our embittering hearts that perchance are overburdened with sorrow. The detractor has often heard the words: "If any man say I love God and hate his brother he is a liar. For he who loveth not his brother whom he seeth, how can he love God whom he seeth not?" But they do not seem to pay much attention to them. Or they can explain them so as to justify their conduct. So year in and year out they have their friends and neighbors—the priests—maybe—on the dissecting table, and with the tongue as scalpel point out their faults and shortcomings. They do not mean to do any harm, but we fear that plea will not save them from condemnation. Let the detractor and calumniator meditate upon these words of the Council of Trent: "For as the calumniator or detractor is not pardoned unless satisfaction be made to the injured person—a difficult duty to those who are deterred from its performance by false shame and an empty idea of dignity—he who continues in this sin is doubtless doomed to everlasting perdition. For let no one indulge the hope of being able to obtain the pardon of his calumnies or detractions unless he first makes satisfaction to him whose dignity or reputation he has depreciated publicly in a court of justice or even in private and familiar conversation."

We commend these words to the people who forget to put into practice: "Do not do to others that which you would not wish to be done to yourselves."

ANTAGONISTS OF CHRISTIANITY.

Speaking recently at a meeting of the Catholic Union of Great Britain, whose president is the Duke of Norfolk, Lord Llandaff denounced the French Government for its want of decency and justice in the proposed manner of separation of Church and State. "There seems to be," he continued, "almost a conspiracy among the English newspapers to hide from the public the truth on this subject. On this side of the water there is an impression in some quarters that the French Premier and his friends are but struggling against clericalism, and that drastic measures are necessary for victory. That justice is unaltered with these measures thousands of religious who were there wholly occupied in educating the children of the people, in serving the sick or visiting the poor or in spreading abroad in every land under the Heavens the Name of Jesus and that of France, have been exiled; that many of those who have been prominent in the work of consecration and insult are antagonists of Christianity—these things and others are overlooked by some of our neighbors. It is strange that many who talk of Russian tyranny, and work themselves into a frenzy of indignation over the persecutions endured by the inhabitants of other countries, are so mute with regard to the warfare of France against religion. And stranger is it to see a Protestant minister throw his influence on the scale of atheism as against his fellow-Christians of the Catholic Church."

THEIR SCHEME.

If the proposed separation of Church and State goes into effect in France, Protestants will demand the right to build churches; the right to retain their actual property and to receive subscriptions and bequests, etc. They will receive, doubtless, an attentive hearing, for financially and politically they are powerful. They have influence and wealth; they hold important positions throughout France and are in a position, due to their success in commerce and to Masonic allies, to enter a protest that may not be ignored. M. Renaud says that in France Protestants surpass even the Jews. They control the wine-trade of the Gironde—in a word, in the magistracy, Government schools, prefectures, they are to be reckoned with.

THE GLORIOUS PAST.

After exposing and refuting some of the errors—misstatements—in M. Compayre's History of Pedagogy, which is used in some Canadian colleges, Brother Azarias writes: "The past is ours, but we treat it shamefully. We neglect it; we let its sacred memory be enveloped in a growth of rank weeds that hide or efface its noble records; we permit its deed to be misrepresented, its honor to be stained, its glory to be tarnished; and scarcely, if at all, in feeble accents do we enter protest. We allow our enemies to usurp ground that by every right and title should be ours."

ON TINKERING WITH THE OCCULT.

Can any creature foretell the fortune of any man? The word "fortune" comes from the Latin root "fors," "chance," that which is not learned by calculation from known causes, but happens unforeseen; we also call it "accident," "luck," "hap." Of course nothing happens without a cause, and this cause is known by the omniscient God. When we are asked why it happened, we say "God only knows." Just so; common sense makes all sensible men, in all countries and all ages, understand that God knows all things, that omniscience is a Divine attribute. God, therefore, could foretell the fortune of any being. Now He alone can foretell a fortune—foretell that which cannot be foreseen by calculation from present causes. This requires an intellect independent of time; but God's intellect alone is independent of time.

What is the evil done by the fortune teller? He pretends to do what God alone can do; he arrogates to himself a Divine power; he usurps a prerogative of God. Those who consult a fortune teller give to a wretched mortal an honor that belongs to God alone. Therefore Holy Scripture condemns this heathen practice in the strongest terms it ever employs. It goes farther, and it shows us that this manner of insulting God has drawn on wretches guilty of it the severest temporal chastisement recorded in the sacred pages.

This chastisement was the extermination of the various nations that occupied the promised land before the chosen people of Israel came into its possession. No man, nor woman, nor child, was to be spared; the Jewish people was to be the minister of God's punishment upon those guilty races, that it might thus be better understood, from the bloody task on which it was employed, how much the Lord detested the abominations they were avenging. Here is the passage from Deuteronomy which teaches the terrible lesson: God spoke thus to His people: "When thou art come into the land which the Lord thy God shall give thee, beware lest thou have a mind to say, 'Behold, the abominations of those nations. Neither let there be found among you anyone * * * that consulteth soothsayers, or observes dreams and omens; neither let be any wizard, nor charmer, nor any one that consulteth pythonic spirits, or fortune tellers, or that seeketh the truth from the dead. For the Lord abhorreth all these things, and for these abominations He will destroy them at thy coming.' (Deut. xviii, 9-11) When King Saul consulted the witch of Endor to have his fortune told, he was punished by the defeat of his army on the following day, where he perished, together with his son Jonathan (1 Kings, xxviii).

Is not fortune telling mere imposture? It often is, and thus the person consulting the fortune teller is guilty both of folly and sin—folly because he allows himself to be duped, and pays money for being duped; of sin for giving to a fellow-man or woman the honor that belongs to God alone. Those guilty of this gross sin of superstition cannot reasonably plead that they do not believe what is told them. Why do they believe it? They generally attach full credence to the answers received, but they believe them in part, and thus commit the sin of superstition.

It is evident that they do not expect the information sought from God Himself; nor do they expect it from the exalted wisdom of the soothsayer. They think there is a preternatural agency at work which is neither God nor man. It is certainly not a good angel, a faithful minister of the Lord Who forbids the act. What remains but that, as far as they hope to be helped at all, they ask for this assistance from the evil spirit? And it is indeed the devil or one of hisimps that is the oracle consulted.

What forms does fortune telling assume? In pagan times the devil spoke as oracles of the false gods; they caused themselves to be adorned as gods; for David tells us: "All the gods of the Gentiles are devils" (Ps. 95); and their oracles were their most efficient means to secure votaries. For though the demons do not really know the contingent future they can make a very shrewd guess at it, and thus they inspired great confidence. There were renowned oracles at Delphi and Dodona; there were the oracles of Jupiter Amon, of Hercules and Mars, and countless other idols. As Christianity spread, the oracles became dumb, because the devils were exorcised by the followers of Him Who has conquered the spirit of evil.

Among our pagan Indians the medicine men and soothsayers are the ministers of Satan. In China and other heathen lands fortune telling has for ages taken in part the shape of spirit-rapping. In this form it has reappeared in civilized lands. It is now the fashionable form of divinity

here and in England, as well as in some countries on the European continent. To explain the proofs of this statement would require a separate paper. In all ages fortune-telling has been done by private persons, many of whom make their living by it. Such was the girl whom St. Paul and Silas met at Philippi, of whom the acts narrate, "A certain girl, having a pythical spirit, met us, who brought to her masters much gain by divining." But Paul being grieved, turned and said to the spirit: "I command thee, in the name of Jesus Christ, to go out from her, and he went out the same hour." (xvi, 16-18.) Such soothsayers in our cities to day would post on their doors signs of "second sight readers," "medium," "clairvoyant," "chironomer," "palmist," "mesmerist," etc., or the familiar plain "fortune teller." Names matter little, the nature and grossness of the sin have been sufficiently explained; fortune telling is rank superstition. CHARLES COPPENS, S. J.

DR. McKIM ON DIVORCE.

Father Conway, C. S. P., concludes, in the April Catholic World his answer to Dr. McKim's attack on the Catholic Church regarding the sacrament of Matrimony. "The difference, therefore, between the Protestant divorce and the Catholic annulment of marriage is one of principle; the true Church of Christ can forbid, and for centuries has forbidden, the dissolution of a valid marriage; she cannot, either as the interpreter of the natural law, or as the divine society instituted by Jesus Christ, prevent the possibility of marriage being sometimes invalidly contracted."

"Dr. McKim declared that his aim in writing an open letter to Cardinal Gibbons was, 'incidentally to vindicate his Church's claim to be as conscientious and effective a guardian of the home and the sacredness of the family relation as any Church on earth.' We ask the doctor to ponder over the following words in one of his own Church papers, that go counter to his statement:

"We feel that the Church (the Protestant Episcopal) has seriously lowered the moral standard that she ought to hold up, so long as by canon she permits her marriage office to be used for the joining together of persons who are forbidden by that office itself to be married. Having prevented this, the Church will have stamped her disapproval upon such marriage. She will no longer be in complicity with those who unlawfully enter the marriage state. When her children are turned away from her Church doors with this statement, that they cannot twice be married with her sanction, until death has first separated husband from wife, she has given her warning to them not to venture into such a union."

"It is needless to say that the writer's call to a 'higher moral standard' was of no avail at the late General Convention, and in future, although some individual ministers, like the rector of Trinity, New York City, may refuse to perform what they deem adulterous marriages, the Protestant Episcopal Church, as a whole, sanctions them with a religious ceremony. Of course in this matter it is consistent with the teachings of Luther and Calvin, who denied the sacramental character of marriage."

"Only one Church—the Church Catholic—teaches clearly and authoritatively on this burning question of the day and command her children, under the penalty of eternal loss, to be absolutely faithful to the words of the Saviour: 'What God hath joined together, let no man put asunder.'"

WHO SHALL EDUCATE CATHOLICS?

The world cannot educate; the lawgiver cannot educate. Lawgivers can make laws, and by means of these laws may indirectly educate; yet, as we may see by the hands of a clock all day long, but unless the works of the clock are good it will not keep time, so all the legislation of this world, unaided lawgivers, can do nothing more than set the hands of a clock, and if the clock goes ill, break it to pieces—that is, if a man violates the law, the law may have been learned in science, can make your children to be children of God. They may know all things about the stars, and the firmament, and the roots that grow in the earth, and the power of chemistry, and the laws of electricity and light, but what will that do for your children? Your children may be blasphemers, thieves, wicked, abandoned in the sight of God. Literature, reading, writing, arithmetic, history, can these things make your children children of God? Civilization, the refinement of manners, the industry by which men get better food and better clothing than formerly; and on which they set so much store, will these educate your children? No. These are only an outward varnish, a pasting, a white-washing, like the whitened walls of a sepulchre which may within be full of dead men's bones. There is only one that can educate. God in Heaven, and He has sent His Church on earth to do it. He has said, "Go ye and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And nobody knows what God commanded expect the Church. The Church has a charter to interpret it. He has given to the Church the knowledge of Himself, without which men cannot be conformed to God or united

with Him. One of the keys that God has given to the Church through Peter was this knowledge, and by that key the Church knows how to instruct the intellect in the knowledge of God, how to guide the conscience in obedience to the law of God, how to awaken in the heart the love of God, and how to shape the whole character, and to conform the whole man to the likeness of God. This is education, and nothing less than this. Let no man deceive himself. There may be national instruction as much as you like; but national education there cannot be without faith, that is Christianity. There can be no education without the knowledge of God. There may be instruction in schools without Christianity. They may teach the intellect, but they can never touch the heart and will of man, wounded as both are by sin, then corruptions, changes, and innovations would not only be inevitable, but the law of its transmission. But this is contrary not only to the divine procedure and perfections, but to the explicit terms of the revelation itself. God has declared Himself to be, not only the Giver but the Guardian of His own truth; not only the Promulgator, but the Perpetuator of the light of Pentecost. Now it is this which is denied when the Catholic doctrines are denounced as corrupt, and the dogma of faith as out of date. It is, as I said, no question of detail, but of the whole Christian dispensation. Either God or the Holy Ghost inhabits the Church forever, and His union full and perfect, which "is truth and no lie," that is the whole truth unmixd and pure, is with the Church at this hour, or it is not. If He be not with it, and if that union does not abide with it, then its doctrines may be as corrupt, as novel, as distorted, as lifeless, as arbitrary as the perversity of the intellect and will of man can make them. The line of heresies from Gnosticism to Protestantism are an example and proof.

GOD IS NOT ONLY THE GIVER, BUT THE GUARDIAN OF HIS OWN TRUTH.

Cardinal Manning: "The Temporal Mission of the Holy Ghost."

If God had so given and left His revelation that the custody of it depends upon the intellect and the will of man, wounded as both are by sin, then corruptions, changes, and innovations would not only be inevitable, but the law of its transmission. But this is contrary not only to the divine procedure and perfections, but to the explicit terms of the revelation itself. God has declared Himself to be, not only the Giver but the Guardian of His own truth; not only the Promulgator, but the Perpetuator of the light of Pentecost. Now it is this which is denied when the Catholic doctrines are denounced as corrupt, and the dogma of faith as out of date. It is, as I said, no question of detail, but of the whole Christian dispensation. Either God or the Holy Ghost inhabits the Church forever, and His union full and perfect, which "is truth and no lie," that is the whole truth unmixd and pure, is with the Church at this hour, or it is not. If He be not with it, and if that union does not abide with it, then its doctrines may be as corrupt, as novel, as distorted, as lifeless, as arbitrary as the perversity of the intellect and will of man can make them. The line of heresies from Gnosticism to Protestantism are an example and proof.

But if He still abide in the Church as His Divine Teacher and Guide, then it follows beyond all controversy that the doctrines of the Church are His utterances, and that in all ages they abide as the radiance of His presence, incorrupt, imperishable, immutable and primitive, as on the day when He descended on His apostles. And the words of God by the prophet are fulfilled in Jesus the Head, and in the Church His body: "My Spirit that is in thee, and My works that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever;" (Isaiah lix, 21.) that is of the Holy Catholic and Roman Church, and the Vicar of the Incarnate Word on earth.

CATHOLIC NOTES.

There are at present about 442,394 Catholics in Rome, with 20,000 people of other beliefs.

Lord Bute is to erect in the town of Rothsay, Scotland, a handsome church at a cost of nearly \$150,000.

The Chancellor's Latin Verse Prize open to all undergraduates at Oxford, has just been awarded to Mr. Wilfred Greene, a Catholic scholar of Christ Church.

Directly after the funeral services over Mrs. Mary O'Leary in St. Peter's Catholic church, Brooklyn, recently, and before the removal of the body from the church, James Eastman, eighty years old, the father of the deceased, who had been a Baptist all his life, was received into the Catholic Church. He is a well known contractor.

Sister Loretto—in the world Miss Anna Smith—died at the Convent of Mercy, New York, last week after a brief illness, of heart failure. She was the daughter of the late Edward and Ann Smith. Her father made a large fortune as a candy manufacturer. It was inherited by Sister Loretto and her three brothers. She devoted her share, more than \$100,000, to religious purposes. When her mother died, two years ago, the four children sent \$50,000 to New York Catholic charities in her memory. They have spent another \$50,000 in redecorating the interior of old St. Peter's church, in Barclay street, as a memorial of their parents.

Rev. Father Power, S. J., aided by other Jesuits, is doing splendid missionary work in the slums of Edinburgh, bringing into the Catholic faith what a local daily calls "a stream of converts." He preaches in the open air weekdays and Sundays, and, having survived the ridicule of many non-Catholics, has won the admiration of the more discerning, and, doubtless, the hatred of others. He seems to have captured the Scottish street population, instructing and amusing them at the same time, winning them to his church services by parading the streets ringing a bell, and placing many under instructions for reception into the Church.—The Missionary.

High and costly monuments over the graves of our dead are no helps to heaven. Too often they symbolize nothing better than human pride.