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AND CATHOLIC CHRONICLE.

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THE TEMPORAL POWER.

In last week's issue we referred to Mr. Thorne's peculiar views upon the question of the Temporal Power of the Pope; we expressed the opinion that the learned editor of the *Globe Quarterly Review* seemed somewhat too hurried in his decisions upon certain Catholic questions, and we promised to point out a few of his non-Catholic contentions. To show that we are not alone in our opinion regarding Mr. Thorne's action, we will quote one of the most reliable and thoroughly Catholic organs in America. It is thus that the *Sacred Heart Review* speaks:

"Mr. Thorne, of the *Globe Quarterly Review*, who never minces matters with anybody, must permit us to say of his article on the temporal power of the Pope that it seems to us hasty, wrong-headed, and quite blind to the usual, and, as we hold, the correct and proper Catholic sentiment, to say nothing of the common sense of the matter. Mr. Thorne will not like this, but we trust that before resenting it too strongly he will look back over any number of his *Review* and remind himself of the words which he directs against other honest and well meaning reviewers."

With the foregoing to support our editorial of last week, we will proceed to examine the Reviewer's contentions. Our space is too limited to admit of a full and thorough investigation of the subject; but we will touch upon the most prominent points.

Mr. Thorne concedes that the restoration of the temporal sovereignty can only be advocated on the ground that it would insure to the Pope the complete fulfilment of his spiritual offices. Even were that the only ground we hold that it would be sufficient in itself and irrefutable. But it is far from being the only basis of argument in favor of the temporal sovereignty. Mr. Thorne condemns the despoiling of the Pope's domain as an act of robbery, and at the same time expresses a belief that the Popes never had a right to accept or assume temporal power. This is not Mr. Thorne's accustomed logic; he must have been overtaken by the clouds of prejudice that his conversion seemed to have dissipated forever. If the Popes had no right to accept or assume any temporal power, they were guilty of an injustice in so doing, and their enemies only took from them that which they had no right to possess. He says that the temporal power has been a "bone of contention, an element of weakness, a perpetual cause of jealousy and contention." These are all assertions without proof; and even were they true they can in no way justify the robbery. That A's property

has been a "bone of contention" between B, C. and D., his relatives, is no justification of G. (a stranger) stepping in and taking unlawful possession of that property. Moreover these contentions are false, as we will prove in future articles.

Here comes a piece of childish reasoning. Mr. Thorne claims that in the time of Our Lord the one blight on the fellowship between Jesus and his chosen followers was the ambition for temporal power. Christ said plainly, "My Kingdom is not of this world." He goes on to show that the life of Christ is one great struggle against temporal affairs. The able reviewer will excuse our frankness—for he is always frank himself—when we tell him that his vision is very defective and his grasp of facts and circumstances very limited. There was no blight on the fellowship between Christ and His Apostles. He never forbade them accepting temporal benefits; on the contrary He commanded them to go forth and teach all nations and to establish His church all over the earth. He did not promise them that they would be able to do all these things without the aid of temporal assistance. He promised, however, to be with them. But Christ never intended that a succession of stupendous miracles should be performed in order to establish and preserve the Church with the assistance of the Holy Ghost and the graces conferred upon them. He desired that His Apostles and their successors should make use of every available and legitimate means to carry out the "establishment of the Kingdom of God on earth." They had to eat, drink, be clothed, travel, feed the hungry, attend the sick, and perform a thousand and one duties that must necessarily incur expense. As the Church expanded His authority had to be delegated to persons in different lands. An immense organization had to be supported; the administration of affairs of that Church had to be attended to. Does Mr. Thorne pretend that Christ foresaw all these things and still did not wish that His representatives on earth should make use of the temporal and human means at their disposal for the execution of His commands?

The words, "My Kingdom is not in this world" were spoken for each individual in particular as well as for the whole Church in general. He meant that Heaven was the goal for which we must all tend; that this earth is but a place of passage; that to reach His Kingdom we must go beyond this world and this life. In order to gain His Kingdom He has given each one a body and a soul, the graces necessary for the latter, and the temporal means whereby the former may be supported during the passage of mortal existence. That Mr. Thorne may reach the Kingdom of Christ it is necessary that he should pass through this world. Amongst other things he must save his soul and "earn his bread," by the means at his disposal. The editing of the *Globe Quarterly Review*—a very temporal possession and temporal work—will aid in attaining both objects. Christ never would expect Mr. Thorne to reach the "kingdom not of this world," by giving up his magazine and refusing to accept any temporal possessions that might legitimately become his—even though such possessions were to become "a bone of contention" amongst others later on. The Church, even as the individual, must make use of the temporal affairs of this world in order to support its temporal existence, until Christ deems well to proclaim His spiritual Kingdom and the end of time.

As well argue that the archbishop of Montreal has no right to accept or as-

sume any temporal possessions, simply because he is a prince of the Church, and that "the Kingdom of Christ is not of this world." How could he carry on the affairs of his vast diocese; how administer properly the charges that are his; how supply the different flocks with pastors; how fulfil the duties imposed upon him by his high office?

We have not space to take up the other arguments of Mr. Thorne this week, but in our next issue we shall deal with some of his illogical historical deductions. He says that many Catholics are blinded by mere rhetoric and fail therefore to see the true heart of things. He evidently is one of the blindest of these Catholics, and his vision is obscured by the dazzling rays of his own rhetoric combined with the mists of historical sophistry that rise from out the expanse of his prejudiced mind. He picks up the telescope of investigation in a careless manner and looks through the non-Catholic instead of the Catholic end of it, he therefore sees everything smaller, more distant, more confused than reality.

SCHOOL FLOWERS.

There is no object in nature more delicate and beautiful than a flower; there is a charm about those children of the soil that appeals to the finest sentiments. Their colors, forms, perfumes, all speak of the Creator and all tend to soften the harder and more material inclinations of man. The variety of their hues teaches the infinite resources of the One whose prodigal hand scattered them over the face of the earth; the multitude of their forms—no two exactly alike—tell potently the story of creation's marvellousness; the odors that they exhale are as the perfumed incense of a perpetual adoration. It is well that things should be so. The child that loves flowers cannot but feel an affection for his fellow-beings, and must necessarily grow fonder of the bountiful Giver of all those charming objects. The youth that cannot admire the flowers of the field must be devoid of that refinement of sentiment which is the companion of a noble life. For these—and many other reasons—we would like to see the children of our time surrounded by these delicate and beautiful objects.

There was a time—not many years ago—when the school grounds of this city were rich in the profusion of flowers that adorned them. The children had beneath their eyes constantly the elegant parterres, the carefully tended beds, the attractive walks; and they naturally felt in accordance with their surroundings. These children had every opportunity of appreciating the attractions of nature, and their own natures borrowed more elevating influences therefrom. Let the young boys of that time read the following lines, and their souls will grow brighter, their spirits become more elevated, and their hearts beat with grander pulsations—for they will know the meaning of the words:

"For the rosebud's break of beauty
Along the toiler's way;
For the violet's eye that opens
To bless the new-born day;
For the bare twigs that in summer
Bloom like the prophet's rod;
For the blossoming of the flowers,
I thank thee, O my God!"

In those days it was delightful to pass by and look in on the surroundings of the Sarsfield, the Belmont, the Olier, the Montcalm and the Plateau schools. But, alas! "old times are changed, old manners gone." The flowers have vanished almost entirely, and the work of man is found to replace them; stone and brick and mortar—no matter how carefully and artistically combined—cannot charm

the eye, appeal to the soul, touch the heart, or awaken sentiment, as would one of those precious little evidences of a Creator's power and goodness. From the highest pine on the mountain top to the smallest flower in the valley, from the most distant star in the realms of space to the tiniest lamp of the flickering firefly, each object in the inanimate world—as well as the grander ones in the animate sphere—proclaims the greatness and glory of the Omnipotent. Man alone, made to His image, has the audacity to deny Him; and man alone seems bent on robbing his fellow-man of the charms that the universe holds.

We would like to see our schools comfortable, clean, healthy and ornamental: we also would wish to find the pupils clean, smart, tidy and healthful; but we would desire that all their surroundings should be in accordance. Why not give them back their flower-knots; why not fling an attractiveness around the scenes of their labor and their recreation? It is part of an education—just as much as is the knowledge poured (often crammed) into their brains. It costs money, perhaps; so does everything connected with a proper education cost money. If the money spent in tearing down ornamental and attractive buildings and replacing them with architectural monstrosities were spent in securing the necessities for some schools, and the small but equally necessary luxuries for others, these funds would be turned into the channels for which they were intended.

It is not in a spirit of fault-finding that we thus express ourselves; but we do wish that, when the next term commences, in September, the grounds around our schools will not be so naked, and that some of the charms and attractions of former years will reappear to greet and encourage the returning students.

OUT OF THE CHURCH.

The Rev. Mason Gallagher, D.D., has written a book and the world will be none the better or happier in consequence. Amongst other things this gentleman says: "If Peter went to Rome and the results followed which over half the visible Christian Church are taught to believe, as an essential article of faith, then the writer and all who with time reject and oppose the Roman Catholic Church, because not a sound and pure part of the Kingdom of Christ, are thereby doomed to eternal and irretrievable damnation with the devil and his angels." The *Catholic Review*, commenting upon the passage, says:

"Now either the learned (?) author knew that was not the doctrine of the Catholic Church or he did not. If he did not he is guilty of ignorantly making an assertion calculated to damage the Catholic Church. If he did know it was false he did not hesitate to put it forth in the most unqualified and dogmatic manner as the truth. If he does not know that the assertion is false, he had better look the matter up and find out what the Catholic Church really does teach on that subject before he is guilty of repeating the assertion. The Church is very merciful to those who are in good faith wherever they may be, but to those who are not in good faith but wilfully misrepresent and oppose the truth she justly holds out little hope."

We can assure Rev. Mr. Gallagher that if he is sincere in what he writes and in what he believes, and if his life otherwise is in accordance with the general principles of religion and morality, he may be positive that eternal doom will never be his fate. The Catholic as well as the Protestant believes that for the innocent and simple of mind the Kingdom of Heaven is theirs; an