

The Catholic Record.

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

VOLUME XVIII.

LONDON, ONTARIO, SATURDAY, NOVEMBER 14, 1896.

NO. 943.

De Profundis.

FATHER RYAN.

Ah! days so dark with death's eclipse!
We are we! we are we!
And the nights are ages long!
From breaking hearts, thro' pallid lips
Oh! my God! we are we!
Trembleth the monners' thro'
A blight is falling on the fair,
And hope is dying in despair,
And terror waleth everywhere.

All the hours are full of tears—
Oh! my God! we are we!
Grief keeps watch in brightest eyes—
Every heart is strung with fears,
We are we! we are we!
All the light hath left the skies,
And the living awe struck crowds
See above them only clouds,
And around them only shrouds.

Ah! the terrible farewells!
We are they! we are they!
When last words sink into moans,
While life's trembling vesper bells—
Oh! my God! we are we!
Ring the awful undertones!
Not a sun in any day!
In the night time not a ray,
And the dying pass away!

Dark! so dark! above—below—
Oh! my God! we are we!
Consoth every human life,
Wild the wailing; to and fro!
We are all! we are we!
Death is victor in the strife—
In the hut and in the hall
He is writing on the wall
Dooms for many—fears for all.

Thro' the cities burns a breath,
We are they! we are we!
Hot with dread and deadly wrath;
Lie and love lack arms in death,
We are they! we are we!
Victims strew the specter's path;
Shy-eyed children softly creep
Where their mothers wail and weep—
In the grave their fathers sleep.

Mothers wait their prayers on high,
Oh! my God! we are we!
With their dead child on their breast,
And the angels ask the sky—
Oh! my God! we are we!
"Give the dead, oh! Father, rest!
Spare thy people! mercy! spare!"
Answer will not come to prayer,
Horror smother everywhere.

And the temples hush the priest—
Oh! my God! we are we!
And the cradle moans the child,
Husband at your bridal feast—
We are ye! we are we!
Think how these poor dead eyes smiled;
They will never smile again—
Every life is cut in twain,
All the strength of love is vain.

Weep! but tears are weak as foam—
We are ye! we are we!
They but break upon the shore
Winding between here and home—
We are ye! we are we!
Waiting never! never more!
Ah! the dead! they are so lone,
Just a grave, and just a stone,
And the memory of a moan.

Pray! yes, pray! for God is sweet—
Oh! my God! we are we!
Tears will trickle into prayers,
When we kneel down at His feet—
We are we! we are we!
With our crosses and our crosses,
He will calm the troubled breast,
He will give the troubled rest—
And the dead He watcheth best.

A MYSTERY OF MERCY.

The Doctrine of Purgatory—Discussed by Rev. J. V. O'Connor.

At St. Teresa's Church last Sunday evening Rev. Joseph V. O'Connor preached on the Catholic doctrine of purgatory. Rev. Hugh Lane was present in the chancel and Rev. D. J. Murphy was celebrant of Vespers. Father O'Connor spoke of Arch. 19: "Such as I love I rebuke and chastise," and he said in part: "Beneath the city of Rome lies another city—the city of the dead. The catacombs, the hiding-place of the persecuted Church in the Apostolic age, are also the memorial of its faith. Our adversaries assert that the doctrine of purgatory is an invention of the dark ages of superstition, a device for extorting money from an ignorant and terrified people. But you will see on the walls of the catacombs petitions traced by the hands of martyrs—prayers to pray for the repose of the souls of the faithful departed. Both the doctrine of the intercession of saints and that of prayer for the dead are clearly legible in the inscriptions of the first age of the Christian Church.

SOLUTION OF DIFFICULTIES. "The dispute which nearly rent asunder the Presbyterian Church in the Andover controversy is settled by the doctrine of Purgatory. Earnest men who find no sanction in either revelation or reason for the harsh Calvinistic division of the other world into heaven and hell plead for a term of probation for certain classes of men after death. The ineffable purity and sanctity of God suffer nothing defiled to enter into His presence. Yet, surely, there is a difference in sins! The idle word is not of the same species as red-handed murder. What is to become of the heathen of either Pekin or London to whom Christ has not been preached, and who is ignorant of the ecstasy of religious fanaticism dares claim immediate entrance into heaven for all? The Catholic faith teaches a doctrine which satisfies the reason and the heart of man. The fatal error of the Reformation lay in its view of faith as the sole instrument of justification. The fall of man, according to the Reformed doctrine, deprived him not only of supernatural grace, but of all natural goodness, leaving him totally depraved in nature and capable only of an external or forensic justice. The sinner never becomes intrinsically holy or just, but he is reputed so for Christ's sake. Hence, without faith, his salvation is an impossibility.

What, then, asked Professor Briggs, is to become of the heathen who has natural virtue but no faith? Must he be necessarily damned? Has God made no provision for souls after death? "On the other hand the Catholic Church holds that original sin left the natural powers of man weakened, but not destroyed. When God justifies the sinner He blots out sin and infuses a new life of grace which is abiding and real. This life of sanctifying grace is so strong that all the venial or lesser sins cannot extinguish it; so that many a man who to earthly eyes seems a great sinner, ill-tempered, rough spoken, leading apparently a worldly life, nevertheless lives and dies in the friendship of God and is saved, for his sins and imperfections have not been mortal, that is, grave offenses, proceeding from malice and from cool, deliberate and perfect knowledge. He has not sinned unto death.

NOT WITHOUT HOPE. "The apostle bids us not to sorrow for our dead with a hopeless sorrow. Yet it is difficult to see how this injunction is compatible with a belief in the absolute and irrevocable judgment and disposition of the soul at death. The natural feelings and the dictates of reason shrink from so peremptory a judgment. It is at the root of the erroneous views prevalent on the subject of eternal punishment. The doctrine of purgatory reveals the shining of the divine mercy through the clouds of death. "An act of perfect contrition or the worthy reception of the sacrament of penance justifies the sinner and restores him to God's friendship. If he dies in the state of grace he is saved, he is preserved from hell. What a comfort to our sorrow for the dead! That sorrow flows tranquilly in the channel of prayer for our departed loved ones. Death does not stop the gracious ministrations of affection for our relatives and friends. Our love of the Heavenly Father is deepened by the thought that His mercy follows His prodigal children, even in stripes and in prison. As with Joseph in Egypt, God goes down with them into the pit, and in their chains He abandons them not.

NO SIN WITHOUT PUNISHMENT. "In purgatory God reconciles His justice with His mercy, a proceeding which is in full harmony with the divine attributes, as revealed to us in Scripture. No truth is plainer than that the world is under a moral government. This implies that it is conducted on the principle of reward and punishment. Neither divine nor human law can exist without a sanction, that is, without a punishment annexed to its violation. Infidelity cannot explain the miseries of our race on any theory which excludes moral evil, which is a fact. The Bible expressly teaches that temporal punishment remains after the guilt of sin has been remitted. David's case is a clear revelation of this principle. The history of Israel, with its mercies and chastisements, is one broad comment on the same truth. The religious consciousness of the human race connects misfortune with sin, and all religions have rites of expiation. There is no warrant for the opinion that God is a being of simple benevolence, too merciful to punish sin. Rather should we rejoice in our tribulations, as a sign that God has pardoned the external punishment due to mortal sin, and that He sends us afflictions as a sign of that pardon. Not without grounds is the old prayer to suffer our purgatory in the present life.

The reverend speaker then quoted and explained the texts which are adduced in favor of the doctrine. The book of Maccabees, taken simply as history, shows that the ancient Church of God prayed for the dead, a practice continued by the Jews to this day. Our Lord did not reprove this custom, but, according to St. Augustine, He alludes to it on several occasions, particularly in the reference to sins which shall not be forgiven in the world to come. Our adversaries admit the unanimous teaching of the Christian Fathers on the subject of purgatory and prayer for the departed. The Greek Church and all the sects that separated from the early Church retain the primitive belief.

THE MYSTERY OF MERCY. "Purgatory is essentially a miracle of the Divine mercy. Although the sense of the Church is that its pains surpass all expression or imagination, yet it is not without its consolations. Chief among these is our ability to help the suffering souls by our prayers and good works. Trent defined that the souls are aided principally by the Mass. The sacrifice is propitiatory, and it infallibly produces its effects from its very nature and institution. Our prayers and Indulgences are accepted as works of mercy by the Most High, but nothing can be compared in efficacy with the oblation of the Divine Victim. "Every one has an opportunity, from the doctrine of purgatory, of fulfilling the law of love, by which, as Christ declares, the last judgment is determined. Our prayer will visit the souls in prison, relieve their hunger and thirst after righteousness, and heal their sickness. We all can

give these spiritual alms. Charity prompts us, and justice obliges us, if we are conscious, as we well may be, that our own sins or bad example have occasioned the punishment which some sorrow now suffers in the place of expiation."

THE ARCHBISHOP OF HALIFAX

His Views on School Problems.

Montreal Witness 11th.

Archbishop O'Brien, of Halifax, is one of the most lovable, kindly, refined ecclesiastical personalities in the Lower Provinces. His disposition is gentle; he loves the quiet and repose of his study; his books are his delight. Especially is he devoted to ancient learning, and the thought and study he has given to musty tomes which a flippant day will have none of have stamped upon his countenance the unmistakable impression of the scholar. It was met that His Grace should have been chosen to fill the high position of president of the Royal Society, whose annual meetings are looked forward to with much interest by an increasing number, who have been benefited by the coming together of those who are qualified by their intellectual attainments and their research to give a higher tone to the thought and sentiment of the country.

And it is in connection with the Royal Society that His Grace is now in the city. Asked if he would say a word about the school system of Nova Scotia with reference to the present aspect of this educational question in Manitoba and the North West, His Grace said he had some reluctance to speak upon the subject lest his remarks might be misunderstood.

"I may say, however, that the suggestion to give the minority in Manitoba a system similar to that which we have in Nova Scotia is quite beside the point, and does not meet the case at all. You cannot institute a parallel between the two cases. In the case of Manitoba there was the clear right to separate schools by the constitution. This right did not exist for the Catholics in Nova Scotia. We never had that right by law. My own idea of education is denominational. Previous to the passing of the school law in Nova Scotia, each denomination had its own schools, and taught its own particular tenets to its children. The school law made all schools national schools, which were to be free, and which were to be governed by a board of education, which was simply the government of the day, with the addition of a superintendent, whom the Government appointed, and whom it directed to act in conjunction with itself in the governing of the schools. For some time after the new law was passed, the Church of England and other bodies continued their denominational schools, subject to the arrangement with the school commissioners of each town and district; but in time these schools ceased to wear that character, and merged into the national school system of the country.

"The Catholics," continued His Grace, "were the only body which held out for the denominational school—that is to say, for the right to teach their children in the school the doctrines of the Church. This was conceded. The School Commissioners rented the school buildings, which had been used by the Catholics, and which were owned by the Archbishop—paying a proper rent for the same, and an arrangement was made by which the teachers set over such new schools should be selected by the Archbishop. This arrangement worked well; it works well today; but I am far from regarding it as an ideal.

"For instance, though the Archbishop has the selection of the teacher for these schools the Board of Education has the selection of the books to be employed in the schools. For some time after the new law was passed, the Church of England and other bodies continued their denominational schools, subject to the arrangement with the school commissioners of each town and district; but in time these schools ceased to wear that character, and merged into the national school system of the country.

"So that, in practice, you have denominational schools?" "Not by Act of Parliament at all. We have a system under which we work, and we have no cause of complaint; but this is an arrangement, not a statute. You can see, therefore, that to talk of applying this system to Manitoba quite begs the point. The minority had separate schools as of right. We never had in Nova Scotia. To introduce our system into Manitoba would be to ignore a legal claim of the minority."

It has been the contention all along that the schools under the old regime in Manitoba were miserably inefficient, and that the new law simply sought to introduce a system under which all would be taught a sound, modern education.

"Suppose there were a backward school here and there," replied His Grace, "would that justify the abolition of a whole system guaranteed by Act of Parliament? You might, I have little doubt, find an inferior school here and there in Ontario. That would not condemn the whole of the educational system, would it? And besides, you must remember, that in Manitoba we are dealing with half-breeds chiefly, who cannot be expected to be in as farward an intellectual stage as those who have had superior advantages. Some allowance should be made for this."

"Your Grace is in favor of the best secular education for the youth of the country?" "I have ever been in favor of the best results in secular teaching. I believe in the highest education for the young, and I would get rid of inferior teachers, where these were shown to exist. At the same time I would respect what the law guarantees. We in Nova Scotia are not immediately concerned in this question, but all men are interested in seeing justice done. Moreover, it is not impossible to imagine that what would be done in one province might be attempted in another. Take the North-West Territories, for instance. The attempt is there being made to abolish separate schools, but in a more gradual and easy way than Greenway adopted. Greenway did the business brutally; and I am not sure that was the best way to do it, so far as the people were concerned, for by his method there could be no uncertainty as to his meaning, and the effect upon the mind of the people was instantaneous and unmistakable.

"Well, in any case, there would now appear to be the hope of an amicable settlement being effected by the new government."

"Except Greenway swallows his words I do not see exactly how we can expect a settlement. It is possible Greenway may do this; it is possible the present Government may effect a settlement satisfactory to itself, but what about the third party in the matter? Does it follow that it will be satisfied by an arrangement which will meet the views of Greenway on the one hand and the Government on the other?" "Still," added His Grace, in conclusion, "we need the spirit of conciliation. It will not do, in any relation, to take a man by the throat for the purpose of enforcing what you are well persuaded are your rights. One must be content sometimes to take less than what he believes is his right by law. We have to act by compromise, and it is sometimes the highest wisdom to do so. This will be found to apply generally in most of the matters with which we have to do, and which cause perturbation and unrest."

CATHOLIC PRESS.

The father of a family once, speaking of the members of his household, said: "We're all apt to get 'cantankerous' at times, but I've noticed over and over again that after we all go to Communion together, everything goes along happily." What that gentleman said of his home is true of all others—peace follows the visit of the Prince of Peace, especially when He comes at the same time to all of the adults in the house. If there is a Catholic family that is made wretched with quarrels, the main cause is a lack somewhere of the grace of God, and the remedy is the frequent reception by all the members of that unhappy home of the Blessed Eucharist. That sacrament obliterates enmity, wipes out bitterness, does away with anger, promotes gentleness, develops fair love, and fosters contentment. It is—God with us!—Catholic Columbian.

We have been frequently provoked into a state of temporary doubt regarding the temporal triumph of truth, notwithstanding the poet Bryant's poetical assurance. Truly, truth has a desperate struggle for existence in our astounding. Every falsehood uttered regarding Catholics and their religion seems to be endowed with the mysterious power of the fabled Hydra. Lopped off its head in one place and at one time, and another springs up to take its place. Catholics must accept it as part of their destiny to be obliged to maintain an incessant warfare against an apparently indestructible enemy. They must not flinch from the fight. It is their duty to trample on falsehood light before men and prevent the spread of His saving truth.—Philadelphia Catholic Standard and Times.

"The Missionary," organ of the Paulists' Missionary Union, abounds in suggestive chronicles of missions to non-Catholics and conversions to the Faith, as well as in articles which must stimulate Catholic zeal, not only for missionary effort, but for its indispensable accompaniment, greater knowledge of our holy, Faith and more exemplary lives. Says the Missionary:

The first element of hope in any enterprise is that the right sort of men and women are undertaking it. The sanctified soul makes the best missionary. Good men and women are the power of God unto salvation. The Bible is the Word of God and it enlightens men; but a zealous Christian is another Christ to men. The union of men with truth is not union with books or even ideas, but with God and with each other, and that immediately.

How easy it is to blast and blacken the fragile pillar of reputation! One word carelessly uttered is enough. An insinuation, sinister and mysterious, may wreck the work of a lifetime. And once smirched, how difficult it is to restore the pristine glory of untarnished character. Yet people who flatter themselves that they are monuments of Christian perfection, will thoughtlessly or maliciously speak evil of a neighbor, thereby pulling down ruthlessly a noble structure which they are incompetent and powerless to rebuild. They don't mean to do harm, and sometimes they don't realize how much damage they are doing until their destructive work is beyond repair; but they ought to know and they will not be held guiltless because they failed to consider the consequences of their vandal act.—Catholic Universe.

Sometimes, hereditary Catholics note with pardonable pride that the conversions to the faith are so numerous among educated and cultivated people from what is called socially "the upper" or "the better class." The Church has not sought these accessions, though she has gladly welcomed them. They have gravitated to her; and their movement has been due in great part to their larger opportunities for study, travel, and prayerful reflection. We would be glad to hear of conversions from among the toilers. But to these of suggestion and opportunity, they will live and die without the true faith. Hence we rejoice at the inclusiveness of the Paulists' missions to non-Catholics, and all other missionary attempts in the same spirit.—Boston Pilot.

"The 'Sanctified Band,' a new sect which has recently removed its headquarters from Chincoteague Island, Va., where it originated, to the Chowan River, N. C., is a painful instance of the religious eccentricities which are the most characteristic outgrowths of genuine Protestantism. But still more instructive is the persecution which these harmless and simple-minded folk have suffered at the hands of the exclusively Protestant communities out of which they have been gathered. Why is it that Protestants will not allow to each other the privilege of the private interpretation of the Bible which is the shibboleth of all their tribe? There are two, and only two, reasonable alternatives—either to recognize the authority of Jesus Christ, ruling, teaching and ministering in and through and by His Holy Church, or else to admit that every man's opinion on doctrinal and moral questions is as likely to be good and true as one's own.—Church Progress.

It has been remarked in several quarters that one certain result of the Holy Father's ruling on Anglican orders will be a great influx of converts into the Catholic Church. This, too, comes some to have been in the mind of the Pope himself; for he has written a letter to the Cardinal Archbishop of Westminster, urging His Eminence to make temporal provision for such earnest souls making a great worldly sacrifice in embracing the truth. This letter we reproduce in our present issue, and the genuine spirit of Christian charity that pervades it must at once strike every reader. That the provision therein suggested is opportune may be inferred from the following note which we copy from the London Tablet:

"We are able to announce with certainty that the rector of a parish in the Diocese of Lincoln has sent in his resignation to the Bishop of Lincoln and is about to be received into the Church. We withhold the name for the present because the formalities of the resignation are not yet completed. Undoubtedly many such cases will occur in a very short time, and a very large proportion of them will not be so reported.—Philadelphia Catholic Standard and Times.

Even after the Pope had received from the judges of the Supreme Council the unanimous opinion that the question of Anglican orders had already been adjudicated upon with full knowledge by the Holy See, and that the last examination had only served to bring out the thoroughness of the preceding study and the soundness of the former decisions, he delayed his declaration, to consider whether or not it would be opportune and to pray for a fuller measure of Divine guidance. After that delay and that prayer he was moved to utter his pronouncement by the thought that a pernicious error would be fostered in the minds of many if he failed to speak the unwelcome truth, for then they would fancy that their

preachers had the sacrament and powers of holy orders and that Rome's silence gave Rome's consent to the belief in their validity. So he pronounced the judgment. He tells them this frankly and then he entreats them who seek the possession of an Apostolic hierarchy and of true orders, especially the ministers of religion, to come back to the Church and the faith of their forefathers. That appeal, sent out in the name and in the love of Christ, will surely not be made in vain.—Catholic Review.

The ignorance of American Protestants in regard to Catholic affairs, and their disposition to be easily scared by a bugaboo in the form of a threatened Catholic aggression that exists only in the minds of fanatics and schemers, was well illustrated in the New York Tribune the other day. Commenting on the arrival of Mgr. Martinelli as the successor to Cardinal Satolli, our contemporary remarked: "The latter was greatly hampered at the outset by popular misconception as to the character of his mission. * * * It speaks volumes for the sagacity of Satolli that, in spite of the extremely discouraging obstacles, he should have succeeded in dispelling many of those apprehensions that received expression at the moment when the Pope first resolved upon the appointment of a resident representative in this country. All fears as to the likelihood of the Papal mission becoming a factor in American politics have been set at rest."

But the fact that such prejudice against him and the Church of which he is so illustrious an official existed also, speaks volumes for the ignorance of the non-Catholic portion of our population.—Philadelphia Catholic Standard and Times.

"Back to Christ" was the cry of Dr. Strong in his address at the recent convocation exercises of the University of Chicago. This is splendid advice to Protestants, and we should like to see it heeded. In their various and conflicting creeds they have wandered a long way from Christ. Darkness has come upon them and they know not whither to turn. There is a confusion of voices and a warring of opinions as what is the proper course to pursue. They have gone on in their wanderings until now they stand trembling and afraid on the brink of the great gulf of infidelity, and conscious at last that they have lost their bearings, one of their number rises up and with a stout voice exclaims, "Back to Christ."

They want a new start, hopeful that in the second effort to find out the path which leads to God, they will avoid the mistakes and errors of the first. The proposition is a good one. We commend it heartily to all the Protestant sects. We would suggest to them, however, that when they have gone back to Christ, and entered upon their journey anew, they take with them the compass which Christ left to His disciples as a means of guiding them safely along the narrow way of truth. That compass is the infallible teaching authority which He vested in St. Peter and his successors, the Bishops of Rome. Without that compass they will surely go astray again, and their last state will be worse than the first.—New World.

It is commonly said that the great obstacle in the way of the conversion of Anglicans is the Pope, but the state of mind now needs some qualification. The very High Church people freely accord to the Bishop of Rome a primacy of honor, but not a primacy of jurisdiction; and the Catholic Champion, the organ of a large and influential element in the Anglican Church, declares that, if proper proofs were forthcoming, it would welcome the Papacy as a deliverance from certain present misfortunes; as, for instance, "the present system of electing Bishops, so apt to result in the choice of an unobnoxious mediocrity. But an Anglican patriarchate with headquarters at Westminster, such as the late Archbishop Benson yearned for, is out of the question. "We want no ruler over our American Bishops," says the Champion, "but the Lord Jesus Christ; unless it be the successor of the 'Apostolic fisherman.' . . . For us there is and can be but one earthly ecclesiastical superior, and that is the Bishop of old Rome, who has the primacy of all the churches—a primacy confirmed to him by the action of the whole world in the undisputed general councils." This journal, though it has not always been free from "Romaphobia," declares that the recent negotiations with the Holy Father have given rise to kinder feelings, and that the Anglican Church will no longer look on the Pope as anti-Christ. It even defends the temporal power in a most loyal way, and closes with a prayer in which we may all heartily join: "God in His mercy, grant that the result may be a drawing of us together in the bonds of love and of truth!"—Avo Maria.

Oh, it pays to be true; it pays to be faithful; it pays to respect the hearts and the hopes of our fellow creatures of every sort and condition! Only he with one fixed and high standard of honor can make and keep that friendship and good will of his fellow, which no one can give him, and which is precious in any given instance to abuse.—Katherine E. Conway.