

The CATHOLIC CHRONICLE...

DEVOTED TO FOREIGN NEWS

IRELAND

History repeats itself in a marvelous fashion just seventy years ago the Trappist Monks of Mellera...

ENGLAND

IS FAITH THE ENSLAVEMENT OF REASON?

The Church of Our Lady of Grace and St Edward, Chiswick, London, W., was filled to its utmost capacity when the Right Rev. Monsignor Canon John S. Vaughan was the special preacher.

Monsignor Canon Vaughan entered the pulpit, and taking for his text "They shall hear My voice" (words from the Gospel just read) said "Though worldly-minded men are wont to lay great stress upon the supposed opposition between reason and faith, nevertheless, as we pointed out last Sunday, all such opposition is purely imaginary, and arises solely from man's ignorance and the limited nature of his capacities."

IS FAITH A SYMPTOM OF MENTAL WEAKNESS?

Before answering that question we must explain the sense in which we employ the word Faith is a term which has come to mean two very different things. On the lips of Protestants it generally means simply "confidence," "trust," "reliance" in the widest acceptance of those words and is more akin to hope than to anything else.

observation, or investigation, or experiment

And the second way is by authority. By the statement and assurance of someone else. I am of some witness external to ourselves. The first is "direct" knowledge, the second is "indirect" knowledge. In the first case I rely entirely on myself, on my own senses and observation, and reason, in the second case, I rely not on myself but upon somebody else, that is to say, upon some one else's senses, or experience, or observation, and in this latter case I am said to have faith in him or to "believe him."

A POLICEMAN THE WAY TO HAMMERSMITH

or Chelsea I accept his word, and act upon it. In fact we are perpetually exercising faith and surely it cannot be unreasonable to do what is so natural and what everybody else does. It is all very well to tell us to take nothing on faith, and to test and prove everything for ourselves, but such advice is impracticable and impossible and simply absurd.

QUALIFYING FOR A PLACE IN THE LUNATIC ASYLUM?

My brethren, you would put him down as quite mad. What does this show? It shows that faith is reasonable and necessary, and that we cannot get on, nor act as sane men, without exercising it at every turn.

not get on, nor act as sane men, without exercising it at every turn. So far we have been considering mere human faith. But if human faith is reasonable, how much more so must Divine faith be? Why? Because, as the apostle says, "If the testimony of man is great, the testimony of God is greater."

IF I AM INFALLIBLE, AND THE CHURCH INFALLIBLE, WHICH AUTHORITY OUGHT I TO TRUST?

If I have no guarantee that the gates of hell shall never prevail against me, and if I have a Divine guarantee that they shall never prevail against the Church, on whom should I rely? On myself or on the Church? Here, there can surely be but one answer.

SIT AT HER FEET AND LISTEN TO HER VOICE.

and accept her teaching. And this is the only sensible attitude, the only attitude possible for a sensible man, who knows that the Church is infallible. I will illustrate my meaning by an example from everyday life. Thus, I will suppose I fall ill. I am in great pain, yet I cannot make out exactly what is the matter with me.

ENSLAVE MY INTELLECT?

Quite the contrary it is to follow, to obey reason. It is simply common sense. For I am fully aware that the doctor has studied medicine, and that I have not—that he has attended thousands of patients, suffering with all kinds of diseases, whereas I have never attended a single one. I know, in fine, that he has more knowledge of the body and its organs and its functions and its diseases in his little finger than I have in the whole of my body, and therefore I do not attempt to argue with him, nor does it occur to me to contradict him, nor to pit my ignorance against his knowledge, but I simply accept his verdict and follow his ruling.

ize that this Teacher is sent by God, and is protected from all error by God, and shares the authority of God, they don't continue to argue with the Teacher, to dispute with her, to question her doctrine, to oppose her ruling. No! They have exercised their intellect in discovering her, but having once discovered her, they subject their erring intellect to her unerring direction; they submit their private and fallible judgment, to her infallible judgment, and listen to her, and obey her as Christ Himself. "Who hearth you hearth Me."

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FRANCE

A remarkable conflict has arisen between Father Maumus, the well-known Dominican writer, and Father Coubet, the famous Jesuit preacher. The Dominican is also attacked in the Veritas by M. Maugens, the uncompromising opponent of "Americanism." Father Maumus has recently been writing on the "Religious Crisis and the Lessons of History," and he has shown therein what his critics consider to be an extreme Liberalism.

MODERN INFIDELITY

The cant of infidelity is absolutely sickening. We had a recent specimen of it in a controversy on the immortality of the soul published in the columns of a New York paper which has a fondness and a reputation for raising points of religious discussion. There was much evidence of cant in some of the communications, the substance of which was that whereas immortality was consoling and beautiful, a doctrine relinquished with regret and sorrow, a tearing up of some of the most precious and tender roots of affection and association, nevertheless intellectual honesty and the dictates of reason compel one to follow the stern obligations of conscience and the plain path of duty, etc., etc.

EARNING DEATH

M. Huysmans, the converted Zolaist, who in spite of German and French philosophers, remains a convinced Catholic, has given to an appreciative public a new book, entitled "Du Tout." It has a little about everything, and is written in the author's strong, picturesque and original style. In one chapter he gives an account of the work done by the Franciscan Nuns and the Sisters of Charity in the "Glaciere," one of the most dangerous and destitute of suburban districts. Here, in Huysmans' paradoxical and pessimistic phrase, "thirty thousand people gain their death in working."

A GREAT BASILICA

According to the statistics published in The Bulletin du Voeu National for March the total of the sums received and expended to the present time for the construction of the Basilica of the Sacred Heart at Montmartre is shown in the following manner: The amounts received from the faithful reach the figure of 30,234,395 francs, or about £1,449,375, while the expenditure came to 35,667,589 francs, or about £1,449,703. On hand there is now a sum of 568,715 francs. According to the French methods of calculation, which is very

minute, there accompanies these sums in the balance-sheet a residuum of francs and centimes, but the above-given computations represent the bulk of the money received, spent, and on hand. The interior of the great church is not yet finished. In fact, as has been well observed, the Basilica is being only gradually finished, like the famous cathedrals and monasteries of the middle ages, and the work towards completion is carried on as the funds come in.

The Carthusians near Grenoble have wisely resolved to give no more hospitality to travellers visiting the monastery. The "Grande Chartreuse" has hitherto lodged and boarded visitors, who have even been allowed to see the monks at Matins. In this way the Carthusians have had some of their worst enemies sleeping and eating inside their walls from time to time. Among these were Anti-Clericals who went to spy on them and to enterprising Englishmen or Americans, who used to think that the "Grande Chartreuse" was a big public house, and who had also some notion that they would be able to wrest from the meek monks the secret of making the famous "liqueur," which enables the Carthusians not only to live but to give immense sums in charity to poor parishes and their priests. The Associations Bill has driven all the Carthusians out of the country except those of the great monastery near Grenoble, which did so much practical good in the district around that M. Waldeck-Rousseau had to allow the monks to remain unmolested, in spite of Brisson, Guyot and the other Masons who periodically shout for the blood of what M. Brisson himself in his peculiar way, which shows that he knows little about the Orders, calls "La Congregation." M. Brisson has recently brought out a book on "La Congregation," which is the most arid and most inadequate volume ever printed on the subject. These men cannot realize the immense harm that they are doing their country by their agitation against the monastic and semi-monastic bodies. Whole districts in France are being reduced to poverty by the departures of monks and nuns. The Trappists, at Melleraire, in the Department of the Deux-Sevres, have now gone to England, taking with them all their important agricultural plant, with which, as is usual among the Cistercians, they had turned comparatively poor land into a fruitful garden, even as their brethren did of old at Mount Melleraire, in the County of Waterford and elsewhere.

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Forty Hours Devotion at Gravenhurst.

At St. Paul's Church, Gravenhurst, the devotion of the Forty Hours was opened with great solemnity on Monday, April 20, 1902, and terminated on Wednesday, April 23. Masses were celebrated every morning at 4.45, 6.00, 7.30 and 9 o'clock, and devotional services in the evening at 7.30. Crowded services, artistic decorations and devout singing were features of the occasion. On Monday the Mass of Exposition was celebrated by the pastor, Father Collins, and in the evening the Rev. Father Scollard, of North Bay, delivered a very interesting lecture, taking for his text, "He that eateth my flesh and drinketh my blood hath life everlasting, and I will raise him up on the last day," words taken from the Gospel according to St. John. He concluded by exhorting his listeners to persevere, and by invoking the blessing of God upon them all. Benediction of the Blessed Sacrament followed the spiritual discourse. The music and singing by the choir, as assisted by the Rev. Father Phelan, of Young's Point, were very fine and reflected no little credit on all concerned. Miss Florence Dowd sang in her usual sweet way Stearns' "O Salutaris," with much expression, and the Rev. Father Phelan sang in his rich and melodious voice the alternate verses of the "Laudate Dominum." The Mass Pro Pace on Tuesday was celebrated by the Rev. Father Phelan, with Fathers Scollard, of North Bay, and Kelly, of Trout Creek, as deacon and sub-deacon respectively. Father Collins acting as Master of Ceremonies. After Mass the Rev. Father Scollard again delivered one of his eloquent and brilliant discourses. In the evening the Rev. Father Kelly gave a very appropriate lecture, and for an hour held the rapt attention of the congregation present. The Solemn Mass of the Reposition on Wednesday was again celebrated by the Rev. Father Phelan, with Father Kelly as Deacon and Father Collins as Sub-Deacon. When the "Gloria High Mass" was ended, the Litany of the Saints was chanted by the Rev. Father Phelan, and responded to by the choir. Then followed the procession of the Blessed Sacrament, in which our Divine Lord was borne by the Rev. Father Phelan, by whom also the closing Benediction was given. In conclusion the Rev. Father Collins thanked the Rev. Fathers Kelly, Scollard and Phelan for their presence and good work. Nearly everyone of the entire congregation approached the holy tribunal of penance in preparation for the worthy reception of the Blessed Sacrament of the Altar. The attendance during the hours of Exposition was excellent, and all the Masses and services were attended by large congregations, who displayed their appreciation of the efforts of their beloved pastor in their behalf by giving practical evidence of their piety and zeal. A word of acknowledgement is due Miss Bissonette of Ottawa, Misses Florence Moore and Winnie Brennan, who interested themselves so successfully, in the decorating of the church. The Devotion of the Forty Hours will long be remembered by the Catholics of this parish with feelings of gratitude and pride. The Rev. Father Collins intends holding his Annual Picnic at Gravenhurst on Thursday, June 26, 1902. By this early announcement, all necessary preparation can be made, and we have no doubt the committee who have the matter in hand, will leave nothing undone to make the picnic a grand success.

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