

The Catholic Record.

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

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THE GUARDIAN OF THE MARRIAGE BOND.

George Meredith, the distinguished English novelist, is amusing himself at the expense of the public which has never shown any anxiety to read his productions. He offered it something worth while, Diana of the Crossways, for instance, and it was looked at askance. He wrapped up his thought in brilliant epigrams and it found few purchasers. Now that his workday is over he thrills the public by predicting a time to come when marriages will be allowed for limited periods. Quill drivers are busy with it pro and con; the gentle reader is amazed at the boldness and badness of the novelist, and the novelist laughs, and ceases to wonder why his work was rewarded for years by poverty and contempt.

It is singular, however, that editors who are Christians have any time to discuss the question of state control of marriage. To their credit be it said the most of them denounce Meredith's dabbling in the theories of socialism and free love, but in a weak and inadequate fashion. Some of the rejoinders are a tissue of sentimentalities, which may ease the consciences of the writers, but can scarcely be an effective barrier to legalized lust. One editor says that the great defence of permanent marriage lies not in the law, nor even in the churches, but in the enormous inconvenience of changing partners and in the fact that the permanent marriages are so much the best. If statistics can be relied upon, the inconvenience of changing partners does not restrain a great number of persons in the United States from seeking new unions. It will weigh very little with the man who is a law unto himself or who is guided in this matter by the principle of expediency.

In fact we have it from the official report that the loyalty of the Catholics to the teachings and doctrines of the Church and the fact that one of the cardinal doctrines of the Church is that Christian marriage is a holy sacrament which when consummated can be dissolved for no cause and in no manner save by death has unquestionably served as a barrier to the volume of divorce which, except among members of that Church, is, and during the past twenty years has been, assuming ever increasing proportions throughout the country.

Rhetorical fireworks anent the barbarian attendant upon the adoption of marriage for limited periods avails little. Anyhow it virtually obtains in some parts of the United States. Nations also ere this have waxed rich in the trophies of art and commerce while they kept a wide open door to sensuality. But Christ closed that door by taking woman out of the mire and giving her a dignity and assured position in the family. And the divine law of marriage is not obsolete. Christ is still the ruler of the world, and to Him only we look for guidance.

His word is final: "What therefore God hath joined together let no man put asunder." The Church, as Leo XIII. teaches, is the guardian of the unity and perpetuity of the marriage bond. Although he says that Christ entrusted to the Church the entire control of Christian marriage, he makes plain that she does not wish to interfere with its civil consequences and that her greatest desire is to be at peace with the State. But it has no power to dissolve the bond of matrimony however it may regulate its civil effects. Every attempt to weaken that bond imperils, as it is obvious, its own stability. The Church has no power to invalidate a consummated Christian marriage. Until the end of time her teaching and practice will be in accord with the words of Christ, "What therefore God hath joined together let no man put apart." Therein lies the one efficient weapon against the passion of man.

Remains of Leo XIII. to be Placed in St. John's.

At a meeting held in the presence of the Holy Father, and composed of the Cardinals Oreglia, Vannucelli, Agliardi, Rampolla and Respighi, it was decided that the removal of the remains of Leo XIII. in the Basilica of St. John Lateran, where the last resting place of the deceased Pontiff ought to be, should take place in the month of November and during the daytime.

Cardinal Respighi was appointed to arrange with the Italian authorities for the carrying out of the ceremony. During the serious disorders of 1881, when the remains of Pius IX. were transferred, it was done at night.

IN THE LIGHT OF HISTORY.

THE CRUCIFIXION FROM THE STANDPOINT OF AN UNBELIEVER.

There has been so much of passionate assertion and vehement reiteration, the demand for "faith without reasoning" on one side, and bitter denunciation and scoffs on the other, that it would be refreshing to sit down, with an unprejudiced mind, and calmly draw the facts from history by the light of reason alone.

Did Christ live? Did He suffer the death reputed? Did He do and say the things related?

On these three questions hangs the greatest movement of the world has ever known—a movement which seems yet to be only in its incipency.

Did Christ live? Did such a man live and walk upon the earth and do the works accredited to Him? There have been earnest and devoted men, men of learning and principle, who have given testimony of His life and doings, and their testimony is good. So we must rationally conclude that such a man did live and taught and was crucified.

It is true that the evidence in the one case is not so voluminous as the other, but there is very good reason for that. The faculties for recording were not then as now. We have but little account of the first age except by His personal followers, the Apostles. These are severely attacked by non-believers principally, on account of discrepancies in the Gospels. But from that very fact there is a point in their favor, showing that there was no collusion. Each told the story as he saw or heard it.

THE CRUCIFIXION.

The priests and pharisees had sought to arrest Jesus, but they feared His followers would rescue Him from their hands and thus make a tumult, and they had too much experience of the rash manner in which the Roman soldier settled these disturbances. They had not much regard for the dignity of the Jewish churchmen. The treason of Judas gave the opportunity they desired, and sending a band of their guard they had Him arrested and brought to their council, where He was held till morning.

At an early hour He was taken before Pilate, they wishing to have Him condemned and of their hands as soon as possible, but they were determined to have Him put out of the way. Pilate did not wish to condemn Christ, knowing that it was through malice He was brought, so he used every means in his power to shirk the responsibility of a trial. So he said to them, "You have a custom that I deliver to you, on these festival days, a prisoner. Will you have the Christ or Barabbas?" And they said, "Give us Barabbas." "What then shall I do with the Christ?" And they said, "Let Him be crucified."

"Why? I find no fault in Him." "He has made Himself a king and is an agitator among the people. If you let him go you are no friend of Caesar."

Although Pilate held the Jews in contempt, he feared them. There were many learned men among them and they had considerable influence at the court of Caesar.

So trembling with fear at the thought of the possibility of losing his scepter and the friendship of Caesar, Pilate resorted to a temporizing policy. So he said, "I will chastize Him and let Him go." So the cruel scourge was laid upon innocent shoulders, the tender flesh torn and mangled and the blood flowed.

Pilate thought to draw pity from the hearts of the Jews and that they would relent and let their victim go. So he led Him out before them, and standing Him in full view said, "Behold the man."

The sight of that patient, sad face all covered with blood and grime, should have melted a heart of stone, but if the hearts of His persecutors felt any degree of pity it was not manifest, for they cried out, "Away with Him! Crucify Him!"

Here it may be remarked that men bent upon the commission of a barbarous deed, legal or illegal, are not apt to be moved by pity. The heart cannot hold two adverse sentiments at the same time; you cannot love and hate at one and the same time.

The Jews might not have been any more hard hearted than others, but they thought that the very existence of their religion, which they considered assailed, and the good of their nation demanded the death of this Man, therefore they were determined that He should die. Pilate, half through the contempt of the Jews and pity of the Man, said: "Shall I then crucify your King?" They answered, "We have no king but Caesar." Pilate then gave orders to his soldiers to put Jesus to death.

Some seem to have the impression that Christ was led to the place of execution by a sort of rabble, with some of His friends, especially some pious women contiguous to the crucifixion would convey this idea. This, however, is inconsistent with the strict discipline of the Roman soldiers.

The vinegar and gall also were not given to increase the punishment, but in mercy to the condemned and to facilitate the execution. It weakens the nerves and renders the victim non-resistant. Its action on the system is in the manner of septicemia. "And when He had tasted He would not drink." It is told that whilst the others howled forth curses and blasphemies that not a word of complaint passed through the lips of the Christ. It is also worthy of remark that the Roman soldier, used to obeying orders strictly to the letter, should take it upon himself to disobey in the "breaking of the legs,"

but to be sure that He was dead pierced His side with a spear. "And they looked upon Him Whom they pierced."—M. M. S. in Catholic Columbian.

FATHER MACHEW.

On Monday last, in the different large centres of Catholic life, was celebrated the anniversary of one whose name will live in the minds not only of the Catholic people, but of all whose desire for a clean and wholesome condition of life has persuaded them to the advocacy of Temperance principles.

Simultaneously in London, Dublin, and his native Cork, among other places was honor paid to the memory of Father Theobald Machew, whose wonderful labours and their almost miraculous results did so much during the first half of the nineteenth century to stay the ravages of the demon drink, not only among the Catholic people of Ireland, but among high and low of all creeds wherever in the three kingdoms his missionary zeal led him.

Father Machew had practically stamped out a manifest weakness in the Irish character when his enthusiasm and earnestness had impressed the Irish people with the pleasures and advantages of a sober, steady life and, doubtless, the result of his great work would have endured were it not for the blighting effect of the awful famine of '45, '46, and "Black Forty-Seven."

In the trail of the famine came disorganization and demoralization, and the life work of the "Apostle of Temperance" was undone.

But despite the consequent relapse, the spirit of the great teacher is still abroad, and nearly fifty years after his death large gatherings have taken place to honor his memory—not merely meetings at which empty rhetoric was indulged in, but practical demonstrations of a renewed life in the movement Father Machew founded and whose existence is well evidenced by such organization as the League of the Cross and the Anti-Treating League.

The history of the Temperance movement has been one of great hopes and fears, but to day there are indications that at length the truths preached by Father Machew and his disciples are impressing themselves on the popular mind and that again it is probable that among the Catholic people of these countries sobriety, with its attendant benefits, will be regarded as one of the chiefest and most admired virtues that one can desire to possess.

The battle is not yet over. Far from it. But the outlook is hopeful, and there is every cause for renewed energy and hope on the part of those who would pay tribute to the memory of Father Machew.—Catholic News, London, England.

PRESENT DAY REMINDERS OF SCOTLAND'S OLD TIME CATHOLICITY.

We have alluded several times recently to the testimony borne in the Protestant England of to day by popular sayings, names of places, and other curious survivals, to the Catholic faith which once prevailed in the land of "Mary's Dowry." In Scotland, which became much more a history and "dourly" Protestant than even England, are also to be found at the present time, interesting, and to Catholics patriotic, reminders of the days when "Caledonia stern and wild," was a promising portion of the Lord's Vineyard. Blackwood and Sons London have just issued a book by J. M. Mackinlay, M. A., entitled "Influence of the Pre-Reformation Church on Scottish Place-names," in a review of which the London Spectator writes:

"To the casual observer the Pre-Reformation Church has disappeared in Scotland in a way of which England gives no idea. The dedication name for instance of most of the churches, if actually lost is commonly disused. Here, it is almost always known and often used; in Post-Reformation (Protestant) churches, with a very few exceptions, the practice of dedication has been continued. But then apart from the churches numerous traces of the old system are to be found as indeed they could hardly fail to be, seeing how widespread it was, and how it concerned itself with the details of daily life. Mr. Mackinlay has set himself to collect these indications of the past. He has gathered together an immense mass of interesting matter, so vast in extent, so multitudinous in detail that we can but wonder at the industry expended in it. Wells, fairs, farms, burying grounds, and features of natural scenery, furnish indications of the prevailing ecclesiastical influence. Even railway lines are included in the list. On the Highland Railway, 'George Junction,' (Bradshaw gives his name as 'George miss') eight miles south of Thurso, recalls the fair held on St. George's Day (April 23rd). In Edinburgh a street still or lately known as 'Pleasants' recall the dedication of a nursery to St. Mary of Pleasants. A farm in Forfarshire recalls by its name 'Skerne' the 'shrine' of some unknown saint. . . . The turn of a certain road at Balquhithden (West Perthshire) is still called 'Deumach Aonghais,' the Blessing of Angus. The legend is that when the saint came in view of the glen he was so struck with its beauty that he blessed it."—Sacred Heart Review.

If thy gifts are real, they will suffice for thy contentment and joy; if they are not genuine, the praise of thousands could do thee no good.

WHERE IS THE SOUL?

A discussion anent the soul, that has puzzled many a brain before now, is causing lively letters to be sent to a Boston journal hardly worthy to handle so sublime a subject; the question is where is the soul and in what space will it be after death?

As may be understood at first sight, not a single one of those who write these letters seem to have the right conception of the soul at all; they speak of a spiritual being just the same as if it were a body following the same laws and consequently having the same substance as matter. A body is said to occupy space because while it rests in one place it excludes all other bodies from occupying the same place; that is, a body is impenetrable.

Now the soul is not a material substance, nor does it follow the same laws as a corporeal nature; the soul is spiritual and has laws of its own. Among these laws is that of penetrability, which is a perfection lacking in bodies; that is, the soul is not excluded from occupying the same place as another soul while the soul is actually located in that space. In fact, it is a great error to speak of the soul as occupying space at all; only bodies and material things occupy space; and the soul being of an entirely different and higher order of being really is not limited or circumscribed by space. The difficulty lies in our not being able to conceive of the soul without forming to ourselves some picture of what we imagine it to be like, something more or less mate which we cannot fancy as not occupying space.

Such questions, therefore, as in what parts of the body is the soul, or in what space is it after death, are really meaningless; the soul is in the whole body of a man and at the same time the soul whole and entire is in every individual part of a man's body. How this can be we cannot fully understand though we know it to be true, not from faith, however, but from pure reason; just as we know that we think although we cannot understand how we think.

It would be better for the correspondents who are worried about the position of the soul in space to seek for explanations from wise men than the editor of the journal in question who seems to be as unacquainted with the soul and space as he is with the laws of society and other deep questions forever mooted in his editorial columns.—Providence Visitor.

SCENE VERGED ON THE DRAMATIC.

NOTED PASSIONIST MISSIONARY LECTURES IN CAMPBELLITE CHURCH—MINISTER CONFOUNDED.

Clemens, Iowa, has a number of persons blinded by the teachings of bigotry and intolerance, which form the ground-work for the railings of the anti-Popery lecturer or the professional declaimer against the "abominations of Rome" or the "ex-priest" who lies with a brazen face, for the sake of filthy lucre. With them any calumny against the Catholic Church finds a ready market.

Rev. Denis Landon, pastor of St. Anthony, for whom Father Angelo, of the Passionist Order, Cincinnati, O., was conducting a mission, conceived the idea of having a lecture in Clemens in order to let the truth shine there, for the good of souls, says the Iowa Catholic Messenger. As Father Angelo had made a favorable impression at Zearing, Ia., the pastor thought that a lecture would remove much prejudice at Clemens. Through the influence of Father Landon succeeded in procuring the Christian or Campbellite church for the lecture, October 8th. That night the beautiful and spacious church was crowded and among the audience was the Campbellite or, as he is called, the Christian minister, Rev. D. M. Helfinstine, late president of the Palmer College or Christian College, Le Grand, Ia. Father Angelo in his brilliant lecture, proved, by the minister's own bible, that Christ gave power to His disciples to forgive sin; that this power has been transmitted to their successors; that this power has always been exercised from the earliest ages in the Catholic Church. Then the speaker answered many objections. The lecture was interspersed with anecdotes, which rendered it very spicy.

At the end of the lecture Mr. Helfinstine arose and confessed that the speaker in his discourse had been very fair to Protestants, but he remarked that he would like to ask Father Angelo a question.

The following discussion ensued: The Christian minister—Brother, I would like to ask you a question. Father Angelo—It would afford me much pleasure to answer it. (Here the reverend missionary approached to the front of the rostrum.)

Minister—Is there no power to pardon sins, outside of the Catholic Church?

Missionary—The Catholic Church alone possesses the power to forgive sin. She alone has always claimed and exercised this power, which Christ conferred upon His disciples, and which as I proved in my lecture, has been transmitted to their lawful successors.

The minister seemed distressed and embarrassed.

Missionary—As a minister of the Christian church, do you claim the power of forgiving sin?

Minister—No. But I go to God Himself and I confess my sins to Him and believe that I will be pardoned.

Missionary—If, as you say, you go to God Himself to receive pardon for your sins, what meaning do you attach to these words which I have read out

of your Bible: "Whosoever sins you remit, they are remitted unto them, and whosoever sins ye retain they are retained?"

The minister, after an ominous silence—I prefer not to enter into controversy.

The missionary then said, that these words were always understood to mean that Christ gave His disciples the power to remit or retain sins. History proves that the Church of Christ has always exercised this power. It is an admitted fact, that at the present day confessions are heard in the Catholic Church. Turn we to the sixteenth century, the same stern fact confronts us. Dr. Martin Luther, an excommunicated priest, an apostate monk, the founder of Lutheranism, said in his day: "Arriular confession, as now in vogue, is useless, nay necessary." King Henry VIII., founder of the Anglican Church, had been before his apostasy a member of the Catholic Church and believed in confession. Turn we to the ninth century, the same doctrine is taught and practiced. At this epoch the Greek schism took its rise under the leadership of Photius. Although the Greek schismatic church has ever since been separated from the Church of Rome, yet the former is as tenaciously attached to auricular confession, as the latter. Turn we now back, yes far back, to the fourth century, the same doctrine is practiced. At this period, the Arians revolted from the Church of Rome, and they still teach and practice the doctrine of auricular confession. Now as this doctrine is admitted and maintained in the fourth century, it must necessarily have been so from the first. For even the brilliant enemies of the Roman Catholic Church admit that from the first to the fourth century the golden age of her existence, no blemish had as yet disfigured the divine beauty that decked her heavenly form. Brother, tell me, do you not now think, that we should confess our sins to a lawfully ordained minister?

The minister remained silent.

Missionary—Brother, will you kindly tell me the name of your denomination?

Minister—I am a Christian minister.

Missionary—The founder of your Church is Alexander Campbell, is he not?

Minister—No; he is not the founder of our Church.

Missionary—It is very strange that you deny it, for the reason that history proves that Alexander Campbell founded the Christian or Campbellite church.

Minister—He is not our founder.

Missionary—Brother, please tell me, who founded your Church?

The minister did not answer.

Missionary—I repeat, history proves that Alexander Campbell established the Campbellite or, as it is now called, the Christian Church. Before Alexander Campbell there were no Campbellites or "Christians," so-called.

Father Angelo then stated that he had spent three months at Alexander Campbell's church in Cincinnati, O., corner Eighth and Walnut streets. It is now a Catholic Church called St. Louis Church. (Laughter.)

Minister—Well, will you be saved?

Missionary—Brother, you will be saved and you will enter heaven, as well as myself, if you are in good faith; that is, if you are in good faith, and keep the commandments and lead a good life, and follow the dictates of your conscience.

Minister—Amen.

Missionary—But you must be in good faith; if you doubt that your religion is the true one, you must make inquiries and find the true church. Now I maintain that the Roman Catholic Church is the only true church of Christ. She alone can trace her succession back to Jesus Christ. To prove this statement, let me fancy for a moment that I were a stranger in this town, anxious to discover the true church. I would call on a Lutheran minister and ask him: Is your church the church of Jesus Christ? He would certainly reply: My church is the church of Christ. When was your church established? I would ask. He would say, in the sixteenth century. Who is the founder, I would inquire. He would reply, why, Martin Luther. I would then exclaim, you are just sixteen centuries behind the times. Your religion is not Jesus Christ's but Martin Luther's. I want that church which was founded in the first century by Christ.

In the same way I would visit a Methodist minister and say to him, your religion is just eighteen centuries behind the times. Your religion is not that of Jesus Christ, but of John Wesley, who lived and founded his church in the eighteenth century. I want that church which was founded in the first century by Christ. Thus I would reason with all the non-Catholic ministers.

Now I maintain that the Roman Catholic Church is the old church, whose origin goes back to the first century. We claim a line of Pontiffs going back to St. Peter, the prince of the apostles. At no time has the succession been broken. From the present Pontiff, Pius X., we go back to Leo XIII. and from him to Pius IX., and from him to Gregory XVI., and thus we go back from one Pontiff to another, till we come to St. Peter himself. No other church can lay claim to this long line of Pontiffs. Therefore the Roman Catholic Church alone is the old church founded in the first century by Christ. Am I right or am I wrong? Here Father Angelo turned to the minister and looked right into his face. But he sat silent with his eyes cast down.

When Father Angelo perceived the embarrassment of Mr. Helfinstine, he smilingly remarked: "I am immensely pleased to have met you, brother, and

I hope that if we meet here below no more, we shall meet in heaven above."

Mr. Helfinstine—Amen brother.

Here the discussion ended. The people, regardless of creed, even the Campbellites immediately crowded around Father Angelo grasped his hand warmly and congratulated him upon his success. The debate was wholly unsought and unexpected and afforded the able and eloquent missionary a splendid opportunity of expounding some of the vital doctrines of the Catholic Church.

A WEALTHY CATHOLIC.

If it is any consolation to some of our co-religionists, they may take a kind of worldly comfort in the fact that the richest woman in the United States is a convert to the Church, the widow Walker of Philadelphia, the heiress of the late William Weightman's many millions of dollars.

Her son, an only child, died when he was twenty-eight years old, but was the first of the family to be converted. The mother and father followed him into the true fold. It is said that this lady, now about sixty years of age, is a devout Catholic, and as such she must value her religion more, infinitely more, than her father's many millions of money and property. The vast fortune was built up chiefly by manufacturing quinine—discovered by the Jesuits—plus a high protective tariff, for a long period. Though the old gentleman who died at ninety-one years, did not leave a dollar to charity, he did bequeath his entire estate to his Catholic daughter. He himself lived and died a Protestant, but evidently respected as well as loved his daughter, his only child.

CATHOLIC NOTES.

The Papal Secretary of State is to be known henceforth by his Irish patronymic. He will be called Cardinal Merry, the cumbersome del Val being dropped.

Father Bernard Vaughan has been selected by the Commission of Cardinals now sitting in Rome to preach in that city on the occasion of the great celebrations in connection with the jubilee of the definition of the Immaculate Conception, December 8.

Miss Florence Taylor, famous as a pianist in Australia, and who according to Paderewski, will yet be one of the great pianists of the world, has gone to Vienna to study under the great Pole's great master. Miss Taylor is a Catholic.

Church history is repeating itself as between England and Ireland. In the early days of both countries Ireland sent missionaries to England and kept schools for Englishmen. Since Catholic Emancipation she has given hosts of priests and teaching religions to England and its colonies; and has revived the work so eloquently portrayed in Montalembert's Monks of the West by sending farmer monks from Mount Mellery to the Abbey of Mount Saint Bernard in the heart of Charwood Forest, Leicestershire.

The Rev. Martin I. J. Griffin has been appointed secretary to Archbishop Ireland. Father Griffin is a Philadelphian, and was ordained about two years ago. He is a son of Martin I. J. Griffin the well-known historian and writer on Catholic affairs. He celebrated his first Mass in the Church of Our Lady of Mercy in Philadelphia.

The Most Rev. Apostolic Delegate, Archbishop Falconio, D. D., consecrated a handsome new altar at St. Augustine's Church, Kalamazoo, Michigan, on Sunday, October 30th. The Right Rev. Bishop of Grand Rapids sang the Pontifical Mass and the Rt. Rev. Bishop of Detroit preached. The citizens gave Archbishop Falconio a reception Sunday evening. Nazareth Academy tendered a similar reception on Monday.

Mr. T. W. Ressel, M. P., in an address to his constituents last week, told some plain truths illustrative of the exclusion of Irish and Catholics from positions of trust and emolument in their own country. He called attention to the fact that of the sixteen members of the Irish Judiciary three only are Catholics. These three are, as everyone knows, the Lord Chief Baron, Lord O'Brien of Killenora and Mr. Justice Kenny, and they are all graduates of Trinity College, Dublin, where as Mr. Balfour has admitted very few Catholics are educated.

Emperor William has not failed to embrace every opportunity at his disposal to manifest his good will for his Catholic subjects and the Holy See. The telegrams of greeting that were sent to him by the recent great Catholic convention of Regensburg were answered for the first time by the Emperor himself.

In the just published biography of Sir Herbert Oakley, Mus. Doc. (George Allen), there is an interesting reference to Liszt, the marvellous pianist and composer. It appears that Liszt, who came with a concert party to Dublin in January, 1841, was charmed with the Irish Melodies especially "The Last Rose of Summer," or "Eamonn an Chnuic," as sung by Catharine Hayes. He was also anxious to see the city where was born John Field, the inventor of the Nocturne, whose works he edited prefaced by a laudatory memoir. Oakley describes the unapproachable way in which Liszt, twenty years after his visit to Dublin, accompanied "The Last Rose of Summer" at a Roman villa his rapid passages of sixths in arpeggio being simply astounding. Just a hundred years ago Beethoven arranged this air, but from a vulgarized version supplied him by Dr. Latham, of Cork.—London England, Catholic News.