

## The Catholic Record.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,  
Ottawa, Canada, March 7th, 1900.

The Editor of THE CATHOLIC RECORD,  
London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is conducted.

In matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success, Believe me, to remain,  
Yours faithfully in Jesus Christ,  
D. FALCONIO, Arch. of Larissa,  
Apot. Deleg.

London, Saturday, October, 27, 1900.

A DESERVED PROMOTION.

We congratulate our friend, Mr. J. J. Murphy, of Toronto, who has held a position in the Ontario Government, on his promotion to the Chief Clerkship of Sales and Free Grants, made vacant by the resignation of Mr. Alex. Kirkwood.

Mr. Murphy's salary in his new position will be \$1,800 a year. We note this occurrence with pleasure. Mr. Murphy is a most capable and deserving gentleman, and we trust positions of still greater importance await him in the service of the Province.

THE IRISH PARTY.

By the recent elections the Irish Nationalist party has been made stronger, not by any increase in number, but by its greater compactness and unity. There was but little dissension between Irish factions, and the United Irish party comes forth from the contest with a united phalanx such as it had not since the unfortunate division which took place on the occasion of the exposure of Mr. Parnell's amours. Mr. T. Healy's followers have all been left out, though he himself was re-elected for Louth by the narrow majority of 300. Londonderry, a seat held by Nationalists, was won by the Unionists, but to counterbalance this the Nationalists captured Stephen's Green Division of Dublin from the Unionist party.

THE ELECTIONS.

The British elections have closed with the result which had been anticipated, that the Government was sustained by a very decisive majority of 142. It was indeed, expected that the former majority would have been largely increased, as there was no doubt that the British public was and is sincerely enthusiastic regarding the successful termination of the Transvaal war, and feared that if the power were thrown into the hands of the Liberal party the fruits of victory would have been lost, just as that Republic was allowed to slip out of England's possession by Mr. Gladstone in 1881. Some of the Liberals, also, are probably, with justice, suspected of being pro-Boer. But these considerations did not influence the people to the extent which was expected. It is true that the Government gained 36 seats which was formerly held by Liberals; but this was almost counterbalanced by the Liberal gain of 35 seats, so that parties are very nearly in the same relative position as in the last Parliament, the Government majority being increased by 2. The figures are, Unionists 398, Oppositonists 256.

A DISGRACEFUL AFFAIR.

Archbishop Chapelle, the Apostolic Delegate to the Philippine Islands, has entered a vigorous protest against the protracted holding of the college of St. Jose in Manila by the American Government. Daring General Ods' administration the college was seized and possession is still kept. The Delegate contends that the college, which was a private donation to the Jesuits, belongs to the Church according to Church law; but as the American Government cannot succeed to the Spanish Government in matters ecclesiastical, the college belongs solely to the Church, without regard to the State. The Delegate expresses the hope that the American Government will not give occasion to religious rancor by perpetrating on the Catholic people of Luzon an outrage on their religious

feelings or by taking a hostile attitude toward the Church on some legal technicality which cannot be maintained in justice, for the sake of pleasing fanatics whose wish is "to make Rome howl," as they express themselves. The Catholic Church has for many years enjoyed possession of the College, and it would be most unjust to despoil her of it now.

## A MEMORABLE SPOT.

The corner-stone has been laid for the erection of a German Catholic Church on the site in Jerusalem which is known as "La Dormition de la Sainte Vierge," and which, according to tradition, was the abode of the Blessed Virgin. This is the property which was presented by the Sultan to the Emperor William, and by him formally transferred to the German Catholics. In a telegram sent by the Emperor to the Pope on the occasion of this presentation, he said:

"I am happy to be able to inform your Holiness that thanks to the kindness of His Majesty the Sultan, I have been able to acquire at Jerusalem the abode of the Holy Virgin, and I decided to place the property consecrated by so many pious memories at the disposal of my Catholic subjects."

The Holy Father expressed pleasure at the gift, and said he was sure the German Catholics would be deeply grateful. The Patriarch of Jerusalem laid the corner stone in the name of the Pope, and in the presence of the German Consul and five hundred German pilgrims. The plot of ground is on Mount Zion.

## ALL SAINTS' DAY.

The festival of All Saints, which we celebrate next Wednesday, November 1, was instituted by the Church for the purpose of paying honor to all the Saints who are all the particular friends and servants of God, concerning whom the royal prophet David says:

"But to me thy friends, O God, are made exceedingly honorable: thy principality is exceedingly strengthened." (Ps. cxxxviii, 17.)

The occasion from which the feast of All Saints arose was the dedication of the Church of all the Martyrs in Rome in the year 607. This was originally a heathen temple built by Marcus Agrippa, and was dedicated in the first instance to Jupiter the Avenger, in compliment to Augustus Caesar on his victory at Actium over Anthony and Cleopatra, in the year 31 B. C. This temple was afterward made the temple of the gods of all the nations conquered by Imperial Rome. The images of these deities were placed in various positions therein to be adored according to the inclination or fancy of every one.

It was in consequence of this that the temple became known as the Pantheon, which is the Greek word denoting a place of honor for all the gods. But when Christianity was established the idols were removed, and many years afterward the Pantheon became a Christian church dedicated to Mary the Mother of God, and all the Christian Martyrs, under the title Sancta Maria ad Martyres. It is, however, still spoken of in conversation as the Pantheon. Soon after the date above mentioned the feast of All Saints was instituted.

About the year 731 a chapel was consecrated in St. Peter's Church in honor of all the Saints, and the devotion to the whole army of the Saints of God became very popular. The celebration of this feast, therefore, is intended to lead us to praise God for His mercies, and especially to thank Him for the multitude of His graces bestowed so bountifully on His Saints who are likewise intercessors for us in heaven.

God the Son, our Redeemer and Lord Jesus Christ, is the source of all the sanctity of the Saints, and our chief intercessor and mediator in heaven. He is, as St. Paul expresses (1 Tim. ii, 5), our only Mediator of Redemption, who has given Himself as a sacrifice of atonement for the sins of all mankind; but this does not impede that the Saints are mediators of intercession who pray for us before the throne of grace.

The Holy Scriptures tell us that the continual prayer of the just man (on earth) is of great power. (St. Jas. v, 16.) The prayer of the just in heaven who are the saints of God, of course, is of still greater power, and it is proper we should ask them to intercede with God for us, just as, by command of God, Job prayed for his friends, and the Lord was also turned at the penance of Job, when he prayed for his friends" (Job xlii, 10.) It is to afford us an occasion, and to remind us of the benefit to be derived from asking the prayers of all the saints, and especially of those who have not a particular feast day in the Calendar,

that the festival of all saints has been instituted.

The number of Saints of God cannot be estimated, and therefore there is room in the Calendar only for the special commemoration of a few whose heroic virtues make them specially conspicuous to us, and all Saints' day supplies to some extent a means whereby we may be reminded of the virtues of those Saints of whom we might otherwise seem to have no thought.

For the sanctification of even one soul, Almighty God sets in motion innumerable second causes, till He brings that soul to be one of His Saints in heaven. God has always in view the glory and greater sanctification of His Saints in His whole government of the universe, and in the dispositions of His Providence. We must therefore admit that in His Saints God exhibits His wonderful mercy; and as we must honor those whom God honors, the Saints are worthy of honor, and we should invoke them, because it is the will of God to grant graces to us through the intercession of the Saints.

We should also on the feast of All Saints set before us the virtues they practiced that we may imitate them. They were formed in the same mould with ourselves, and had the same infirmities with us. We can, therefore, use the same means of overcoming temptation, and gaining eternal life which they employed. For this reason, their example is a powerful incentive to us to walk in the paths of virtue, that we may gain the same reward of perseverance which they gained before us.

## ALL SOULS' DAY.

On Friday, November 2, the Church makes a commemoration of the faithful departed, and the Holy Sacrifice of the Mass is offered for the repose of the souls of all the faithful who are suffering in Purgatory.

Those souls who depart from this life free from all stain of sin, and who have made all necessary atonement for the sins of their past life which have been forgiven, are admitted at once into the happiness of Heaven where "all tears are wiped from their eyes, and death shall be no more; nor mourning, nor crying, nor sorrow shall be any more; for the former things are passed away." (Apoc. xxi, 4.)

But for every "idle word" spoken we must "render an account on the day of judgment." (St. Matt. xii, 36.) and into Heaven "there shall not enter anything defiled." (Apoc. xxi, 17.) Hence, we must infer that there is a punishment in the next life where those souls spotted with such venial sins as are described in the above passage of St. Matthew's gospel expiate these sins sufficiently so that they may be admitted into Heaven.

This place of punishment and purgation is called by the Catholic Church Purgatory, which is the prison or pit spoken of by the prophet Zacharias, from which Christ "delivers the prisoners by the blood of His testament." (Zach. ix, 11.) That Christ and our redemption through His blood are here foretold is clear both from the Jewish traditions of the Messias, and from the context, which reads:

"Behold thy King will come to thee, the just and Saviour: He is poor, and riding upon an ass, and upon a colt, the foal of an ass. . . . And He shall speak peace to the Gentiles: And His power shall be from sea to sea, and from the rivers, even to the end of the earth." (vv. 9, 10.)

To the same prison our Lord Jesus Christ makes reference in St. Matthew's gospel: (v, 25, 26.)

"Make an agreement with thy adversary quickly, whilst thou art in the way with him: lest, perhaps, the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Amen I say to thee, thou shalt not go out from thence till thou pay the last farthing."

Saints Augustine, Hilary, and Ambrose interpret this that the adversary here is the person whom we have offended according to the preceding verses and those following, which mention several different degrees of sin, one of which deserves the punishment of the tribunal of judgment, another that of the highest Court of Judicature, called the Council, and a third, the punishment of hell-fire. Therefore, before offering our gift at the altar of God, it is enjoined upon us first to be reconciled to our brother whom we have offended in any degree, that we may be made worthy to offer our gift. In default of this we are liable to be delivered by the adversary, (him whom we have offended) to the judge and to be cast into prison, from which there is no delivery till the last farthing be paid.

We have here fully laid down the whole doctrine of the Catholic Church regarding mortal and venial sin. Mortal sin is punished everlastingly in hell, venial sin is punished till the

last farthing be paid, and this punishment is endured in the prison of Purgatory.

We come now to the consideration, do the prayers of the faithful on earth shorten the period of punishment during which the souls in Purgatory suffer for their sins?

The efficacy of prayer is admitted by all Christians. Even under the Old Law, the prayers of Moses for his people frequently averted the punishments which Almighty God had determined to inflict upon them, and on one occasion when they had committed the grievous sin of idolatry, God spoke to Moses saying:

"Let me alone that my wrath may be kindled against them, and that I may destroy them. . . . But Moses besought the Lord saying: Why, O Lord, is thy indignation kindled against thy people whom thou hast brought out of the land of Egypt with great power and with a mighty hand. . . . Let thy anger cease, and be appeased upon the wickedness of thy people. . . . and the Lord was appeased from doing the evil which he had spoken against His people." (Ex. xxi, 4-15.)

Prayer is, therefore, a powerful means of averting God's just anger, and there is no reason why it should not be applicable to diminish the term of punishment of the souls in purgatory.

We have, further, the positive testimony of Holy Scripture on this point. When Judas Maccabeus defeated Gorgias, the governor of Iduma, some of the Jews were slain in battle. And when on the following day Judas took the bodies to be buried with their kinsmen in the sepulchres of their fathers, there were found under the coats of the slain "some of the donaries of the idols of Jamnia which the law forbiddeth to the Jews; so that all plainly saw that for this cause they were slain."

These donaries taken as booty in war were gifts which had been offered by the idolaters to false gods, and did not imply that the slain had been guilty of any idolatry; but they had broken the law, and it was presumable that dying under these circumstances they were punished in the other life for the sin they had committed. Nevertheless Judas Maccabeus evidently did not consider that all had been guilty of mortal sin. Some of them were, perhaps, excused from grievous sin either by levity of matter, or by ignorance of the special law on the subject, or by inadvertence to the fact that these objects had been offered to idols, and therefore he caused "sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead." Therefore, the sacred writer infers, "It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins." (2 Macc. xii, 35-46.)

Thus it is seen that even before the coming of Christ, the people of God prayed and offered sacrifice for the souls of the faithful departed who "have fallen asleep in godliness," as the sacred writer here says, that they might be loosed from their sins, though they had committed at all events a venial sin. These prayers and sacrifices would certainly not benefit them if they had died in mortal sin, for the punishment of mortal sin is everlasting; but it was to be presumed that many, and perhaps most of them died in venial sin.

It is, therefore, a great act of charity to pray for the dead, and to offer sacrifice for them. However, as the sacrifices of the Old Law are no longer of any benefit, the sacrifice which Christians should offer is the holy sacrifice of the Mass, wherein Christ presents Himself to His Heavenly Father for the living and the dead, as He offered Himself on Mount Calvary also in atonement for the sins of all mankind.

In regard to the intensity of the pains of purgatory we know nothing of a certainty except that they are severe, because they are the punishment of an offence against an infinitely perfect and good God, though not destroying the friendship of the soul with God. There is, therefore, great reason why we should endeavor with all our powers to lessen by our prayers, the sufferings of the souls therein detained. This duty is particularly pressing on the day and during the month specially appointed by the Church for the remembrance of the souls in purgatory.

There may be those souls to whom we are under special obligations of gratitude, friendship or charity: the souls of our parents, children, or other relatives, friends, and benefactors; or there may be souls who are suffering on account of sins of which we have been the cause or immediate occasion,

by giving them provocation, bad advice or evil example. In such cases we are under special obligation to relieve them by our prayers and good works, or by having offered for them the holy sacrifice of the Mass, as Judas Maccabeus took care to have sacrifice offered in the temple of Jerusalem for the souls of the soldiers who fought under him for the deliverance of their country from an impious invader.

"Have pity on me, have pity on me, at least you my friends, because the hand of the Lord hath touched me." (Job xix, 21.) This touching appeal was made by Job in his affliction; but though it was made in life, we may readily conceive that the souls in Purgatory appeal to us for pity with equal earnestness in their still more intense suffering, and we should not neglect them in our prayers.

## SPAIN SINCE THE WAR.

Consul General Senor Bruselas Hellar, who takes the place of Senor De Uriarte, in recent interviews with a correspondent of the Montreal Witness, and some others in Montreal, made the satisfactory statement that already, since the close of the war with the United States, there is in Spain a revival of prosperity. "The people," he adds, "are contented and happy: law and order prevail: the Queen is loved, and she deserves to be; and all thought of insurrection is out of the question."

In view of the fact that even very recently there have been rumors made public by despatches of the Associated Press to the effect that a strong Carlist agitation is going on in certain districts, and especially in the Southern Provinces of Andalusia and Murcia, it will be heard with pleasure by all who take an interest in the prosperity of that country so renowned for its past glorious struggles to liberate itself from the Saracen yoke, and by its energy in the discovery and colonization of new lands, that it has recovered, or is recovering rapidly, from the effects of the recent disastrous war.

Speaking of the loss of the colonial possessions of Spain, Senor Hellar says: "The loss was humiliating, no doubt, but it has been a benefit to the Spanish people. The colonies were operated at an enormous loss. Of course, public functionaries made money for themselves; but for the nation, the loss was extreme. Well, with the loss of the colonies, Spaniards who had made money returned to Spain. Money came into the country, and an impetus was given to many forms of business which heretofore had languished. The loss of the colonies was really a blessing in disguise."

As Senor Hellar has just come to this country direct from Spain, we have the best of reasons to believe that he is thoroughly acquainted with the condition of the country, and that his description of its condition is correct. It is very possible that if the Spanish colonies had borne the yoke patiently and contentedly, not only would the colonies themselves have had a species of prosperity even without autonomy, but Spain itself would have profited largely by the favorable terms on which trade could be carried on between itself and its colonial possessions. But this was not the case with any of these possessions. By degrees all her colonies in South and Central America have thrown off the Spanish yoke and declared themselves independent States, each of which has even at the present day but a small population in comparison with either the United States, or the principal nations of Europe. On this account these countries are, in their weakness, an easy prey to exactions imposed by more powerful countries, and probably more than what they have gained in independence they have lost in their liability to such exactions, which from time to time have been actually inflicted on them.

But Spain itself will, as Senor Hellar remarks, be the better off for being freed from the incubus of extensive discontented Colonies.

It is a matter of history that on Jan. 1st, 1881, the Spanish debt reached the enormous total of £512,000,000, which the country was absolutely unable to pay, so that its creditors came to an arrangement whereby capital and interest were reduced to about one half that amount. The bulk of this debt bears interest at 4 per cent. The magnitude of the original debt was the consequence of the war to quell the Cuban insurrection, which lasted for ten years, ending 1878, and the civil wars which raged subsequently on the Spanish Peninsula.

The three years' insurrection in Cuba previous to the Spanish-American war again increased the debt enormously, and was the immediate cause of the war with the United States. Now, stripped of her costly possessions, the Spaniards will have the opportunity to cultivate the arts of peace at home, and already the country is experiencing

the benefit of confining its attention toward the development of its own internal resources.

Senor Hellar points out that the dissatisfaction of colonists against Spanish rule does not prove that rule to have been cruel or oppressive. The Filipinos are no better contented with American rule than they were with that of the Spaniards, as is evident from their tenacity now in endeavoring to drive the Americans from the island of Luzon; and it may still be long before the natives are really conquered.

The native races both on the Philippine and West Indian islands increased under Spanish rule, which would not have been the case if that rule had been cruel and tyrannical. In this respect Spain's rule will compare favorably with that of the Americans, under whose domination the aboriginal tribes have almost disappeared. Even in Mexico the aboriginal tribes were not exterminated, as they have practically been in the United States. In Mexico, in fact, the aborigines have grown up along with the Spanish race, and the two races have intermingled in marriage, so that at the present moment it is scarcely possible to say whether a man or a woman is predominantly of Spanish or Indian descent, as the population is indiscriminately commingled in origin. There are also, as monuments of Spanish rule in all these colonies, noble public buildings, schools, colleges and universities, to which students are admitted without any race distinction.

The Senor admits that the Spanish people are not as practical and energetic in business as the English and Americans; but with the increased energy with which we may hope they will apply themselves to the development of their country, they will prove themselves quite capable of learning whatever will contribute to the general welfare.

## TO CORRESPONDENTS.

J. C. of Chatham, N. B., says that in a Catholic paper he read an article on infant baptism in which it is stated that "an unbaptized child's soul is in a purely natural condition," and he enquires whether this is correct.

1. We are here in a field regarding which revelation gives us no absolute teaching, nor is there a definition of the Church on the point. We are left, therefore, solely to the realm of reasoning from what we are absolutely taught by revelation and the dogmatic decrees of the Church, to find a solution to this question.

The very distinguished theologians Bellarmine and Suarez hold that fallen man is in the same state in which he would have been in the state of pure nature, with the exception that he remains destined to a supernatural end.

This is also the general teaching of Catholic theologians, and therefore the statement of the case as presented by our correspondent does not exactly accord with the general theological teaching. It should be modified by the exception that "the unbaptized child is destined to a supernatural end." It is possible, and even probable, that in the article referred to by our correspondent, this modification is laid down or implied if it be examined in its entirety.

2. From the above answer, we may deduce the solution to our correspondent's second question: "Is the soul of an unbaptized child, after death, in a natural or supernatural condition?" As death supervenes before that soul is sanctified, its supernatural destination is no longer attainable, and it must remain in a natural condition.

3. Our correspondent next asks: "As the terms natural and supernatural are often used in religious discussion, please state the distinction between them."

These words are used in several senses, according to the occasion on which they are employed. Thus there is a common use of the word natural as signifying whatever belongs to, adorns or elevates physical creatures, or even sometimes spiritual creatures.

The word supernatural is often employed by those who do not use it in reference to God's grace, to signify whatever is beyond, the cognizance of the senses, as things spiritual or immaterial.

These words are used, however, by theologians in a less wide sense, when speaking of the influence of God's grace. According to this, which may be called the theological sense of the words, that is natural which is due to a created being from the fact of creation. That is supernatural which is over and above the requirements and powers of created beings, by reason of their creation. The grace of God, which justifies the soul, or which tends toward our sanctification, is supernatural. So also are the effects of God's grace, as the virtues of faith, hope and charity; whereas an affection for our neighbor or for our parents, arising out of merely earthly motives, is natural.

## INCENSE AND LIGHTS IN WORSHIP.

The debate on the lawfulness of Ritualistic practices in the Church of England has brought out an incident which is instructive as well as amusing, and may furnish food for meditation to our ultra Low-Churchmen and Kenites who are embarked on the now raging crusade against symbolical ceremonial in the Church service.

Our readers will remember that the English Bishops, urged by the violence of the agitation, and especially by the resolution passed in Parliament a little over a year ago to the effect that "the efforts now being made by the Bishops and Archbishops to secure obedience of the clergy are not specifically effectual, further legislation will be required to maintain the existing law of the Church and the realm," issued a decree against so-called "Papist practices" in the Church services.

Among the things condemned twelve in number, are the use of incense and lights for liturgical purposes, and this decree was further confirmed by another from the two Archbishops which condemned the use of these things still more specifically. This gave occasion recently to one of the Bishops to bring to task a cleric whose diocese who had disregarded the decree by using both incense and lights.

The Bishop informed the officiating cleric that the continued use of these things in defiance of the Episcopal decree was "distinctly unwelcome."

The cleric thus admonished replied promptly that

"In the New Testament only two things are specially termed 'wise'—the Wise Men who offered incense and the Wise Virgins who carried provisional lights."

The reply has created considerable amusement in England, especially among High Church circles, and discomfit among the Kenite party; for all that the Bishop has been worsted in the encounter; and in fact he himself apparently feels that he has been worsted, as he has deemed it prudent to retire from the contest, and Ritualistic clergyman, for the present at all events, is allowed to continue practice if he sees fit.

The use of lights has always been deemed proper for the purpose of pressing joy and triumph, and this seems to be no good reason why it should be forbidden in the Church services, especially in view of the fact that they have been used from immemorial in the Christian Church services, and even if the English Church Union's interpretation of laws governing the Ritual of Church of England be correct, the tradition of the Church is in favor of their use.

The memorial adopted at last year's meeting of the Church Union, numbers several Bishops among its members, states that "it was one of the rulers of England in the sixteenth century to have thrown in their lot with the foreign Reformers, and to establish a new religious body in place of the ancient English Church. They did not do so. With one they rejected all idea of separating themselves from the Catholic Church. They disclaimed all idea of dissociating themselves from the Churches of France, Spain and Germany, even in such particulars wherein churches had themselves departed from primitive antiquity."

In accordance with this view Church Unionists maintain that "the use of the English Prayer Book was first enjoined, it was used by clergy accustomed to the tradition of performing the service which the Prayer Book was, for most part, a translation and adaptation. Such clergy would never be guided in the use of the new Prayer Book by their practice under old. What was legitimate then, not be illegitimate now."

Hence they assert that they maintain in the future as in the past the adhesion to these principles, they "earnestly beseech the rulers of the Church not to use their power to curtail the glory and splendor of the service of God on earth by imposing on the Church narrow and disputed interpretations of the rubrics."

These expressions have direct reference to the ceremonial usages of the anti-Ritualists complain, and the use of incense and lights in Church liturgy. We have no