

The Catholic Record.

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

VOLUME XX.

LONDON, ONTARIO, SATURDAY, NOVEMBER 12, 1898.

NO. 1,047.

The Catholic Record.

London, Saturday November 12, 1898

NOVEMBER THOUGHTS.

The thoughts evoked by the month of November must have a chastening effect upon Christians. It brings us as it were into contact with the only real world and shows us, by the light of the tomb, the vanity of the things that pass. It points out to us the hollowness of all which the world esteems, and tells us how foolish it is to work and strive for that which can avail us nothing. It tramples down our pride, for it proves to us that no one is necessary. We may be boastful of our accomplishments and dream we are essential in some sphere of activity, but we should know that the harboring of such thoughts leads but to delusion. When the mound over our remains marks our last resting-place the world has done with us. It will move on without us. Our work will be taken up by another, and we shall live in the memory only of very few. The tablet on the coffin may chronicle our qualities, but life's works is not measured by earthly standards.

This month, then, brings before us forcibly the thought of our destiny. We have to play life's game earnestly and manfully, but the claims of the other life come first, and cannot, under any pretext, be disregarded.

MINISTERIAL SUNDAY TOPICS.

A glance at the headings of the Sunday sermons preached by the divines in big cities gives us the reason why the pulpit, as a restraining and elevating power, counts for nothing. Some of them dealt with the war problem and others with economic problems. A few performed the delicate task of correcting those portions of Scripture which are not in accord with advanced ideas. There were many rounded periods and the shortcomings of individuals long since dead and glowing praises of the flag of our country. The "flag business," we may remark incidentally should go into bankruptcy. All this fulsome eulogy is not only unnecessary and undignified but nauseating to the ordinary individual. One of the remarkable things about the sermons was their silence about the practical things of life. There were references to the "German school," but none to Christ's school. There was invective against the Spanish, but none against the vice that is at their doors. It would be unwise for a preacher to utter a word of protest against the immorality that is undermining the family! He might have schemes for the reformation of the denizens of the slums, and the charitable people who sit in the first seats might aid him with money, but to tell them they were on the broad way would give him another call. It is the Catholic Church alone that has the courage to denounce iniquity no matter where placed. Her lips know not the language of expediency, and as her Founder drove out the money-changers from the temple, she, too, has never ceased to give no quarter to anything that stands in the way of true civilization.

PURGATORY.

The thought of the invisible world comes naturally to us during the present month. Neglect and worldliness keep us so occupied with the things of earth that the land beyond the grave seems sometimes as something unreal. We have so much to do and to plan and to hope for in this tangible sphere that the thought of the great unknown has a depressing effect upon us. It is the skeleton at the feast. And yet each one must obey the summons, to have done with work, that will mark the beginning of a new order of things. The Church, however, will, so far as she is able, not permit her children to forget it. She reminds them that death has not upreared an impassable barrier between us and those who have gone home, and that we are still bound to them by the chains of a common brotherhood.

The law of charity remains. We must love them in a real way by helping them. She exhorts us time and again to give the aims of our prayers to those who are sojourning in the land of Purgatory. We can speak to them still—by our acts of self-denial, by our supplications in their behalf; and we know that such language is burdened with

hope and happiness for those who are trembling under the rod of God's justice in their world of suffering. It seems strange that our separated brethren could have blotted it out from their profession of belief.

We are not surprised on reading the words of an Anglican Bishop in which he commends the practice of praying for the dead and exhorts his brethren not to regard as vain and unlawful a belief hallowed by the profession of so many ages. Our reason, aided by faith, tells us there must be a place of purgation beyond the grave. Nearly every nation of antiquity had it inscribed on their Credo; and so strongly did it appeal to reason and so plainly was it described in Holy Writ that no sect during 1,300 years ever presumed to deny it.

Must the man who goes steeped in guilt before his Judge and he who dies after having uttered an idle word be meted out the same punishment? Neither can enter the Eternal Gates, which are barred against the defiled. Will the woman who has been faithful and pure be consigned to the same place as the woman whose life has been a tissue of evil deeds? Will the drunkard and the adulterer be placed beside those who went out of this life with souls stained by minor faults? The soul that is not weakened and slightly wounded by sin cannot be punished in the same manner as the soul that has been killed. And yet it must be punished. Where? In hell? If we say that, how can we reconcile it with the mercy that is above all the works of God. To know that every sin merits punishment, and that even the just man falleth, how can we cherish the hope that we shall escape the horrible doom of hell if all punishment is eternal? God's justice does not require that punishment for minor faults should be temporary, but His mercy has thrown into shape a place wherein venial sins may be atoned for and any indebtedness which remains after sin has been forgiven may be wiped out. We know from Holy Writ that the practice of praying for those detained in Purgatory on account of sin was not condemned by the Redeemer. It was in vogue amongst the Jews, as we learn from the second book of Maccabees, and no protest against it was uttered by Him who came to guide men to truth. This portion of the Scriptures may be set aside as uninspired, but that does not prevent it from being an authentic record of the belief of the chosen people in Purgatory. St. Paul refers to this doctrine of the Church in his 1st Epistle to the Corinthians in which he compares the preachers who had taken up his work to the builders of a house: "If any man build upon this foundation—gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire." He goes on to say that the perfect workmanship shall remain and the imperfect work be burned, but the workman shall be saved, yet so as by fire. He was free from mortal stain, but the hay and stubble in the structure of the Lord rendered him an object of punishment.

When St. Paul says "yet so as by fire" he shows indeed that the sinning teachers of whom he writes will be saved, but that they will suffer the pain of fire, so that, cleansed by fire, they may be saved, and not be like the damned, tormented forever in eternal flames. How may those who deny the existence of Purgatory explain the saying that the sin against the Holy Ghost shall be forgiven neither in this world nor in the world to come? If no sin is forgiven in the world to come, then those words are vain and useless. Our Holy Church, then, whilst laying down her belief in Purgatory, exhorts us also to be mindful of our fathers and brethren and of the faithful who are departed out of this world in the orthodox faith, and to pray the Lord to absolve them, to remit their sins and their transgressions and to make them worthy to partake of eternal felicity with the just. They cry out to us to have mercy upon them, "for the hand of the Lord hath touched them."

The Blessed Virgin is called by the holy Fathers a second and a better Eve, as having taken that first step in the salvation of mankind which Eve took in its ruin.—Cardinal Newman.

THE CATHOLIC CHURCH

The following is an extract from a sermon on "The Church," delivered recently in St. Patrick's Church, Washington, by the Rev. D. J. Stafford, D. D.

"The greatest fact in the world is the Catholic Church. She is the greatest by history; the greatest by authority; the greatest by unity; the greatest by Catholicity; the greatest by divine charity. Her claims are great, but her reasons are greater. She claims divine authority. She claims infallibility. When she speaks, God speaks; when she acts, God acts. These certainly are tremendous claims to put forth, tremendous powers to possess, and unbelief staggers at them, and 'mou' hesitate before them. Yet, should the Church of the living God be less? Should the Church of the living God claim less?"

"Christ gives His powers, His mission, His authority to His Church, so that her voice is His voice, her teaching His teaching, her authority His authority. According to His own words, when we hear the Church we hear Him; when we despise the Church we despise Him. The Church of God should have authority, the Church of God should be infallible, since God sent it and He is responsible for its teaching. God cannot teach error. The very fact that the Catholic Church makes these claims, teaches these doctrines, is *prima facie* evidence that she is the Church of Christ."

"Only the Catholic Church lives up to the idea of a divinely instituted Church. She knows what she preaches and she preaches it. She believes her doctrine and she proclaims it. She asserts the fundamental principles of Christian morality and she maintains them. She knows what to say about marriage and divorce and she says it. She acts like one who believes in herself and is conscious of her own power, and so she has always acted and so she has always believed. She has never hesitated. For nearly twenty centuries she has proclaimed her divinity to the world. There is no mistaking her tone, any more than there is a possibility of mistaking her doctrine. She will tell you her doctrine, and when once you have heard it you know it for all time. Never has she doubted, never has she hesitated, never in any doctrine has she changed."

"Now, if our Lord Jesus Christ instituted a Church; if He sent it with His power to teach the world; if He promised to be with it all days, even to the consummation of the world, He certainly is responsible for that Church and for its teaching, and if it can teach error it is He who teaches error. From the Divine Institution of the Church, therefore, the infallibility of the Church follows, and yet the Catholic Church is the only Church which, now or any time past, has claimed infallibility. To say that a Church is infallible is to say that it is the Church of God; to say that a Church is fallible, or that it may teach error, is to say that it is the work of man. If Jesus Christ instituted a Church surely that Church is free from error."

"Everywhere in the Catholic Church the divine spirit breathes. In all her acts it is evidenced; by all her creeds it is proclaimed; by all her teachings it is proclaimed. No one can doubt that she is conscious of it, that she really believes it, since she acts upon it, and this belief and consciousness of the divine are a proof of its truth. She knows her name, and she professes it, 'one, holy, Catholic, apostolic, Roman Church.' One because she alone has unity, unity of government, unity of doctrine, unity of practice; one Lord, one God, one baptism, one faith. Holy because she is the work of Christ and His spouse; Catholic because she teaches all nations, all times, all truth. Apostolic because she alone goes back in unbroken succession to Christ. Roman because the chief of the Apostles to whom Christ gave the keys, whom He made the pastor of all the flock; whom He made the rock and confirmation of his brethren; he, the shepherd, pastor, confessor, fixed his seat in Rome, and lives in his successor."

Nothing that comes after that original constitution, nothing that comes after her, can be the one Church of Christ. For Christ promises that His Church, as He instituted it, would last to the end of time. He pledges His word, His divinity to it, and stands or falls by that declaration: 'I am with you all days.'

"The Catholic Church antedates all. She is the highest historical authority in the world. She was there when the others began, and she can say: 'I was there, I saw you; on such a day you began; on such a day you began, and you, and you. On a certain day you appeared in the public square in Wittenburg, in the habit of a monk, with a letter from the supreme pastor, to whom the day before you professed obedience and filial submission, and you threw the letter in the fire. On such a day you asked a dispensation from the fundamental moral principles of Christ, which I would not grant, and you went out. On such a day you arrogated the right to violate the sanctities and indissolubility of marriage, and sought to put asunder what God had joined together, and I cast you out. I lived then, I live now, I know all; you are but children.'

"The Catholic Church further shows her divine institution in that she is a-imated by divine charity. She first built hospitals and homes for the poor. No want but she has provided for it; no wound but she has a balm. Catholicity is the highest humanitarianism. The orphan cried to her, and with a tenderness greater than that of a human mother she took the child in her arms; the outcasts appealed to her, and she housed and covered them; the leper asked aid of her, and the priest of Jesus Christ kissed his withered and ashen face and said to him, 'Thou art my brother.' The degraded woman called to her, and with a mercy that had passed into her heart from the heart of Jesus Christ she sent her pure daughters to lead them to His altar, that they, too, might hear the words: 'Many sins are forgiven thee because thou hast loved much.' Every want she satisfies; every wound she heals; and when the last comes, with the last wonderful evidence of her consciousness of divinity, she hands the soul to God."

"Her liturgy breathes forth this conviction and consciousness of the Church as eloquently as her dogma asserts it. That beautiful liturgy which has been copied but never imitated; which Newman poetized and would have glorified, if genius, the sweetest and one of the greatest of the nineteenth century, could have glorified it. That liturgy bespeaks the consciousness of divine commission. It commands the powers of darkness to depart. It commands the court of heaven to come down to the bedside of a dying beggar. 'Proficere, Anima Christiana, de hoc mundo!'—'Go forth, Christian soul, out of this world, in the name of the Almighty God, who created thee, in the name of Jesus Christ, the Son of God, who redeemed thee, in the name of the Holy Ghost, who was poured out upon thee, in the name of the angels and archangels, in the name of the cherubim and seraphim, in the name of the powers and principalities, in the name of the Apostles and Evangelists, in the name of the saints and martyrs, in the name of the holy virgins and all the saints of God, let thy place be this day in peace and thy abode in holy Zion, through the same Christ, our Lord. Amen.'"

IS LIFE WORTH LIVING?

A Question Asked by Many Who Are Harassed and Careworn, Discouraged and Disheartened.

Rev. Father Jeanrenaud, an eloquent English priest, discoursed recently on the question, "Is Life Worth Living?" In moments of intense sorrow, he said, "or when the world has looked dark and cloudy or when we have viewed the instability of earthly things—the reverses of fortune, the vicissitudes of life, the fickleness of friends—we have said to ourselves, 'It is a weary world, and have asked ourselves 'Is life worth living?'"

"There are many different phases in life. We look around us and we find men rising from the lowest paths of life into the highest positions of wealth and honor. A lofty ambition has inspired all their actions. They have made use of every opportunity. Fortune has ever smiled upon them. They are the envy and hatred of other men. They have gained all that the world considers great and noble. They have health and strength to enjoy the reward of their labors. In short, they have been successful men. Such men from their point of view will say, 'Life is certainly worth living.' On the other hand we see men who have had a good start in life. Every advantage at the outset of their career has been theirs. They have great talents. They have been actuated by lofty ambitions and have strained every nerve to attain success. But life with them has been a failure."

"Yes, there are many men and women living in the world so harassed and careworn, so disappointed and disheartened by failure that they will say, 'Life is not worth living.' But whether success or failure attends our efforts, 'life is not worth living'—if the object of our lives is material prosperity or worldly honor. There must be a higher principle and motive in our lives. 'Life is real, life is earnest and the grave is not its goal. Dust thou art—to dust returnest was no spoken of the soul.' There is a life beyond this world. Material prosperity is not the end proposed to us by God."

"We can strive for wealth—for honor and glory, but all these must be subservient to the salvation of the soul. Our one object over and above material things is to bring ourselves nearer to God in this life, to bring out more distinctly each day the image of the Creator in this life, to bring out more distinctly the image of the Creator in relation to God and to our fellow-men by acts of brotherly love and charity. We must remember through life that a wise Providence is ever watching over us."

"Of course a man who meets with nothing but failure will say, 'Where is the providence of God when my family is starving, though I am striving might and main to support them—whilst others around are successful at every turn?' It is a great difficulty, for it is hard to convince such a man

under such trying circumstances that the eye of an omnipotent God is watching over him. And yet God knows what is good and best for each one of us. As a true and loving Father, called so by our Lord Himself, He will provide for us. He tries our patience to teach us resignation. Has He not said: 'Why are ye solicitous what ye shall eat and what ye shall drink? The life is more than the meat and the body is more than the raiment. Seek first the kingdom of God and His justice and all other things will be added unto you.' Yes, if the kingdom of God were the prominent feature of man's existence there would be less misery in the world and men would be to each other more as brothers helping to bear each other's burdens."

"But there are several facts we must bear in mind, various principles which should indelibly impress themselves upon us through the vicissitudes of our existence. First, life is a burden and we must bear it. Life, as we all know, is full of changes. At one time it is like a ship placidly sailing through the calm sea; at another time like a ship rolled and tossed about as it ploughs through the angry billows. Life is a duty and we must dare it. In some things a man is a coward who dares and a fool to be dared. But when duty is concerned there is no cowardice or foolishness unless duty is shirked. We must walk through life as a duty, to fulfill the end for which life has been bestowed. Life is a thorn crown; we must wear it. Yes, the thorns of life girt our brow. Disappointments, anxieties, sorrows, sickness and failure weave their crown around us, but we must manfully wear it. We must close our lips and hide the pain. We must bear the cross before we can wear the crown. It is the life hereafter when this temporary life is ended and the hope of reward for faithful service that makes life worth living. God alone, now and in the time to come, must be the object of our existence. Now we have His religion and divine truths to inspire and console us, to make us part of Himself as a preparation for the consummation of that union for all eternity that He will give to those who serve Him faithfully."

MINISTER'S TRIBUTE TO THE SISTERS.

Chaplain Helms' Touching Description of Their Labors at Key West.

Philadelphia Catholic Standard and Times.

"Some Gentle Ministries of the War" is the title of an article contributed to the current issue of the Christian Advocate, the leading Methodist publication of the country, by Rev. W. T. Helms, a Protestant chaplain in the navy. As is indicated by the title, the writer deals with the work of women in caring for the sick during the progress of the recent conflict and since its conclusion. The article is a beautiful contribution to the literature of the brief but mighty struggle, and it will be read with special pleasure and gratitude by Catholics, since the Rev. Mr. Helms has seen fit to pay an eloquent and touching tribute to the self-sacrificing devotion of the Sisters. The passages devoted to these ministering angels are the opening ones of the article and are as follows:

"Busied with the problems of glory that concern our great heroes of navy and army, it may be difficult to attract the minds of readers away from these great focal points of interest long enough to tell a simple story of lives that, filled with self-sacrifice and silent effort, must otherwise await a reward in another life. Yet so wonderful to me have been some of the revelations of the past few months, and so gracious has been the reception tendered the fleet in which I serve, that I venture to relate some of the great things that have been accomplished in the mere name of humanity and which were never intended nor expected to reach the thought of the world."

"As chaplain of the United States flag-ship Lancaster, stationed in the harbor of Key West, Fla., I visited the hospitals to which sick and wounded men were sent from both army and navy. At the beginning of hostilities the Convent of Mary Immaculate had been offered and accepted as a hospital and was known as the general hospital. The Sisters of Charity who gave the use of the convent are known as the Sisters of the Holy Names of Jesus and Mary. Their work had been teaching, but when war was declared and they thought of the comforts of their convent, which fortunately is situated in the coolest place in that hot, dusty city, they decided to share their blessings with sick and wounded men who could nowhere else secure them. Their decision was beautiful in its unselfishness, for not only did they who offered the use of their convent become faithful nurses, but they asked no remuneration at the hands of the Government either for the use of the convent or for the services of themselves as nurses, the only stipulation being that the convent should be returned to them at the end of the war in as good condition as when it had been accepted by the Government. As most of the sailors who were sick were sent to this hospital, I visited it day after day, and though a Protestant minister, I could not have been more

warmly welcomed had I been of their faith.

VERTABLE ANGELS OF MERCY.

"From inexperience they rapidly advanced until they were nurses to whom might safely be confided the care of even the most dangerous cases. And such nurses! They were veritable angels of mercy in their ministrations to men who were in every degree of sickness and who were suffering from every sort of wound. And the men grew to love their sweet, smiling faces, and they wondered how human beings could tread so gently, and how human hands could so softly brush away the cares from their fevered brows. Then their hands were ever ready to write long letters to the homes that could not otherwise have heard from husbands, fathers and sons whose arms were weakened and whose nerves were unsettled. And they never complained of weariness, though sometimes their faces spoke of overwork in a slightly intensified pallor that came from long vigils of watching, that were frequently followed by additional hours of prayer. And they never apparently were dissatisfied, claiming that the pleasure of helping others for Christ's sake was in itself its own recompense."

FATHER MATURIN AN ORATORIAN.

Information received here in private letters from England is to the effect that the Rev. Father B. W. Maturin, formerly a priest in the Episcopal Church, well known in Philadelphia, is about to enter the Roman Catholic Order of Oratory, a community whose houses are located in Birmingham and Brompton. The Rev. Mr. Maturin will be the first clergyman connected with the American Episcopal Church to become an Oratorian.

For a number of years the Rev. Father Maturin occupied a prominent place on this side of the Atlantic. He was born in Ireland, the son of an able Irish clergyman, and joined the order of the Cowley Fathers, missionary priests of the Anglican Church, at Cowley, England. When a branch of the order was founded in this country, under the name of the Society of the Mission Priests of St. John the Evangelist, with headquarters at Boston, Father Maturin was sent to America.

He remained with the other members of the community in Boston until the society secured control of St. Clement's church, Philadelphia, when he became rector of the parish. He was recognized as a powerful preacher and a theologian of remarkable attainments. He left the United States, after a time and returned to the community house at Cowley, and about two years ago joined the Roman Catholic faith.

The Congregation of the Oratory was founded by Philip S. Neri, who was afterward canonized, in the middle of the sixteenth century. In 1847, Cardinal John Henry Newman established a congregation of the order at Birmingham, and two years later another congregation was established in London by the Rev. Dr. Frederick W. Faber, who was subsequently settled at Brompton. Each community is wholly independent of the other and neither has any substantial relation with the houses on the continent of Europe.

It was the principle of the founder of the order that there should be perfect equality among its members, even the superior taking his turn in serving the table. The members are not monks, and do not renounce their private fortunes. Their functions are limited to prayer, the administration of the Holy sacrament and preaching. In Cardinal Newman's time the membership was composed mostly of priests who had been in the Church of England, and that complexion is largely retained up to the present. It is understood that Father Maturin will unite with the community at Brompton.

EDWARD BLAKE.

We believe the Irish people owe a special debt of gratitude to the Hon. Edward Blake, M. P. for South Longford. This great lawyer and statesman has shown most rare self-sacrifice, in resigning a brilliant career at the bar and in public life in his native Canada and devoting his talents and his private fortune, wholly and sincerely, to the advancement of the cause of the country of his ancestry. Mr. John Dillon has issued a strenuous appeal for pecuniary aid for the Irish party, on the ground that unity is now all but an accomplished fact; and Mr. Blake has promptly responded with a munificent contribution of two thousand dollars. This is by no means the first time that the generous Canadian has put his hand deep into his pocket for the same commendable purpose. Devotion of this kind, from a man content to serve in the ranks and agitate only to bring about harmony, is indeed remarkable, and we trust the Irish people may never be the ingrates to forget it. The Irish Bishops and clergy are responding generously to Mr. Dillon's appeal; it should be added, because, as the Bishop of Galway puts it, they feel that he and his party are now "working on the right lines" for unity, and they see it in sight.—Philadelphia Catholic Standard and Times.