

# The Catholic Record.

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

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### HOME RULE.

Lord Salisbury has rudely dispelled the day dreams of those who imagine that a new day was dawning for Ireland. "Home Rule is dead," he says, "and there is no possibility of its revival." We might differ from the noble Lord, for history is not written by man only. But be that as it may, we assert that if we had been spared the discreditable tactics of some Irish members during the last few years—their wretched divisions and contemptible warrings—Lord Salisbury might have thought twice before expressing himself so bluntly.

### SHORT-SIGHTED POLICY.

An article on India by Mr. Savage Lander in the North American Review furnishes some unpleasant reading for Britishers. It appears that the young civil officials are in the habit of slashing the natives with a whip across the face for no plausible reason, and of treating them on all occasions as "dirty niggers." The coolies are robbed systematically, and throughout the length and breadth of the land there is proof abundant that in duplicity and thorough paced barbarism the poor native is no match for his white brother. When astonishment is evinced at this conduct they say: "Well, you see, we have not forgotten the mutiny of 1857. We must impress the natives that we are the rulers." And they never perceive that the best way to bring about another mutiny is the pursuance of this short-sighted policy.

### SUCH IS LIFE.

In this world every rise means a step somewhere and then a descent. Hills mean valleys between: contrasts everywhere. One thing enhanced by the presence of its opposite—shade and sunshine interlaced: serving as foils each for the other.

The peace in the warm valley is lessened by the narrowness of view: the broad horizon of the mountain top must be enjoyed with its chill loneliness. The eyes are wearied by the sunshine which is so refreshing to the rest of the body: the shade chills whilst soothing the tired eyes. Ever a balancing of accounts. The lowest depths mean the hope of a rise: the greatest height means the dread of a fall—always the steady toll up, and down to the broad, endless plane of eternity.

### CATHOLIC COLLEGES SUPERIOR.

The passage at arms between Father Bronsahan and President Eliot may destroy the opinion that lingers still in the minds of some Catholics, that our colleges are inferior to those under Protestant auspices. Not anyone of them can train and develop character in the way that it is done by the humblest Catholic college. Non-Catholic colleges are in a great many instances superior in wealth and material equipment, but in the guiding of heart and mind—in everything demanded by true education—they are distinctly inferior. Educationalists who yield no allegiance admit this, and yet, despite the warnings of friends and the testimonies of those without the fold, there are parents who believe that Catholic institutions are behind the times and are consequently not capable of educating their offspring. They have eyes and they see not: they have ears and they hear not: they are on their foolish, worldly knees before the scare-crow planted in educational fields by departed bigots.

### A REPLY DEMANDED.

Harvard authorities, whilst professing great contempt for Father Bronsahan's brochure, do not attempt to controvert its statements. Some five decades ago a pamphlet like that of the learned Jesuit would have been looked upon with suspicion and unworthy of attention: but times have changed, and men who do not weigh subjects in the scales of bigotry regard that pamphlet as eminently readable, as one to be answered.

It is of no use for the Harvard people to sulk in their tents. We are anxious to know how they regard the fact

that "students may graduate from Harvard with absolutely no knowledge of the principles of law, psychology and ethics; and of the one thousand six hundred graduates of last year, only nine could be found who had taken any courses of study in Christianity."

President Eliot has raised a definite issue, and it has been met in a fair and gentlemanly manner: now he or one of his staff should come forward and assail the Jesuit position. If he cannot do it—and we fear that the task will be impossible for even his splendid abilities—he should confess that he has been misinformed or regret that long immunity from criticism betrayed him into conduct unworthy of a scholar and a gentleman.

### A "YELLOW" JOURNALIST.

The gentlemanly priest "Foreign Correspondent" must have ways and means of acquiring information that are unknown to the ordinary mortal. When one reads his brilliant description of doings at the Vatican and his calm and dignified statements anent affairs of state we must needs breathe a grateful prayer that such an individual should condescend to live on the planet. Now and then he goes wrong, owing, we suppose, to the fact that he cannot find his Baderker—but little things are not apt to disconcert him or to loosen his hold on the public. And he lives in such exalted society: he hob-nobs with the notables and supplies us with the much needed information that Mrs. — has taken lodgings at a certain hotel. To-day he dines with the High Mogue of Pike Creek: and to-morrow he will be in deep conversation with Cardinals Rampolla, or Parocchi, or Gotti. One wonders that human being can compass duties so multifarious and diverse: but the "Correspondent" keeps his secret and does "copy in a cheerful, energetic and accomplished, prevaricating manner."

### N. Y. MISSIONARY CONFERENCE.

There was much talk at the New York Missionary Conference, but very little business. Each minister had his own platform and gave utterance to his peculiar views of Christianity. There were evidences of liberalism of a very pronounced type and opinions that would make the respected Reformers have doubts as to the legitimacy of their offspring; but there was no unity, no common principle to give a semblance of common sense to the deliberations. One rev. gentleman from India attempted to enliven matters by attacking the Bible as a rule of faith and morals, and was roundly denounced as a heretic. Others betrayed a desire of a place amongst the notoriety-loving and sensational humbugs whose stock in trade is blasphemy. Amidst the fustian and jetsam of the conference there were some things worth keeping: as, for instance, the speech of the delegate who declared that the very temperate Spaniard and Filipino Catholic are not likely to be influenced for good by the drink-trafficking and drinking American Protestant. Another bemoaned commercialism as the great obstacle to missionary success. This is certainly to be deplored; but what else can we expect from traders who are entrusted with the mission of gathering in the gold of alien peoples and civilizing them with cheap rum and cutlery.

### "THY KINGDOM COME."

It is always a source of wonder to us that our young men, and old men too, are not more solicitous about the extension of God's Kingdom on earth. Every one has a measure of influence and ought to use it for God; to be in counting room, in factory—wherever we battle for a livelihood. A soldier pledged to fight against evil is surely the noblest task that can enlist the services of human energy. Think of the inspiring ceremony of the Investiture of Knighthood. What emotions must have filled the souls of the youthful candidates as they passed their vigil before the Lord of the Tabernacle: visions of deeds to be done for the weak and helpless. Days to be white with purity and throbbing with love and the end at last, on stricken field or in the castle home, after years of steadfast constancy. And in the morning's light they were, with accompaniment of the splendours

of rubrical majesty, given peace amongst seasoned warriors and admonished to be ever worthy of chanting the hymn of Sir Galahad:

My good sword carves the casques of men,  
My tough lance thrusteth sure,  
My strength is as the strength of ten,  
Because my heart is pure.

The days of tournament and clashing steel have passed away, but knight-hood remains. Each one can and should do his part. The opportunities are manifold. If you care not to preach to our separated brethren, help those who do. A few dollars sent to the Truth Society may be productive of untold good. Support a good cause even though it be banished by men—and women who believe in not differing a hairsbreadth from the line of policy traced out by their forefathers. You may be defeated, but such defeats are the fertilizers of the fields of life. And it is better to go down fighting with your harness on than to be a lotus eater or an arrant coward.

Above all, live your faith in your lives. Be worthy of the past, for you have the heritage of the centuries. In thought and word—in reverence for woman and respect for the old—in high ideal and strenuous endeavor be knight, fearing naught but wrong and sin.

### HUMAN FREEDOM.

Archbishop Ireland Exposes the Falsity of Certain Creeds.

In a recent address to his people Archbishop Ireland of St. Paul spoke at length on human freedom and the doctrine of free will. He said: "It is a mystery that God has made us morally free. So free that we may, if we choose, set at defiance His own law, subvert His own counsels in our regard, be unrighteous when He commands us to be righteous, and lead our souls to perdition when it is His supreme will that all men be saved. 'No wonder, we might say, that some, not guided by the teachings of the holy Church, have been led to so exaggerate the power and the dignity of God as to leave, so to speak, no room to man himself in the decision for his own salvation. There are creeds made by men which state that God in creating us does of His own choice, independently of anything that we would have to say or do, elect so many of us to eternal glory and sends so many others into perdition, asserting His own power and His own dignity whether in the election of some or the reprobation of others.

THE MAKERS OF SUCH CREEDS forget the supreme love of God, and the supreme respect which God has for His own work in His own creatures. Through a mysterious disposition, if you will, but as a fact, God created us free, and has made us the arbiters of our eternal destiny. We shall be judged one day by Him; and some will be called to heaven, others will be rejected, but in either case God will be rendering, as the apostle says, 'to every man according to his own works.' This dignity of the human soul that is free. And so when by its own choice it enters heaven it can say, 'this great reward is mine.' It has passed over the battle ground; it is victorious; a crown belongs to it as a reward to its triumph. 'No doubt the soul, left to itself, could not, morally speaking, have overcome all the perils with which it was confronted. It could not without God's elevating grace have reached up into the supernatural regions to which we are called through the merits of Christ. Divine grace is needed. Without grace we do not save our souls; but when grace is given we are allowed to reject it or to correspond with it.

There are two elements in Paul's moral triumph: God's grace and himself; and so it is with each and every one of us. On the last day it will be seen that two beings are at work, God and the individual soul. God, for His own mysterious purposes, distributes His graces here and there as He wills, giving, however, to all a sufficiency, for He wills all men to be saved. So that at the last day every soul will say, 'If I am lost it is through my own fault.' But whatever the measure of those graces, so much does God respect the individual will, the freedom of men, that the soul may still say of it—

I WILL NOT SERVE.

God having made the soul free, if the soul enters a positive protest, what can God do, unless He destroy His own work and enslave what He had declared to be free, but to retire as it were and abandon the soul to pursue its own course? This is a mystery—this freedom of the soul in presence of God's beneficence and of God's own graces. But this much is evident, the grandeur of the soul, the dignity of the human being, the sweetness of the reward when it does come. Great as is the reward of the high heavens, the soul crossing the threshold of paradise can say, 'It is my individual work, I have earned it; God's grace aided me, God's grace worked with me and I worked with God's grace.

This truth of the human freedom of

the will and of the personal responsibility of the soul established, we understand how contrary to God's love and to God's justice are the statements of certain creeds, to which I have already alluded, that God elects of His own simple volition certain souls to glory and drives others back into perdition. There would be there no justice. Why should a soul be punished and punished during eternity unless the cause of punishment came from itself, unless the fault was the soul's own? And what would be a reward which had been decreed before any thought of what the soul would be or would do in the use of its liberty? And where in such conditions would that divine goodness, that sweetness of mercy of which the scripture so frequently assures us, in virtue of which God searches for the erring soul and tenderly invites it back to the embraces of His eternal bosom? There were no goodness, no greatness, if we were to imagine an Infinite God above us distributing rewards and punishments as it might satisfy His own glory, without any consideration of the individual merit of each and every soul. No wonder is it that some who take such creeds as the creeds of the Christian Church, as the teachings of Christ, would be repelled from Christ's gospel.

### THE INDIVIDUAL RESPONSIBLE.

No, such creeds are not the creeds of God's holy Church, and they are not the teachings of Christ's holy gospel. The teaching of the gospel are this, that man is a free agent, and that while God gives him in profusion graces, the soul decides for itself what shall be its destiny—one of glory or one of punishment and darkness. There is always the mystery that God from eternity knows what happens until the end of time, but in His provision the acts of the soul precede the decree of justice. In this mystery of God's omniscience, as the divine glance passes down ages, it sees the action of each soul, its cooperation with divine grace or its repulsion of that grace, and then as a consequence of man's merits or demerits it sees the decree of predestination marking out the final destiny of each and every soul. Whatever the mystery of the divine providence may be, the truth remains that God's sentence follows man's personal actions, and whatever the mysteriousness of divine grace this truth remains, that the ultimate responsibility of correspondence or refusal of correspondence rests with the individual soul.

The moral freedom of man understood, we see how evident is this other teaching of Christ's Church that no one, whatever his sphere of work on earth, whatever his ignorance or the grievousness of his temptations, no one is lost except through his own fault, except through his disobedience to his own conscience. The problem is often put before us, what is to happen, to such a man or to such another, to such a class of human beings, or to such another class? It is not necessary that God reveal to us His detailed dealings with each and every soul: It is enough that He proclaims His justice and His love towards all men. The soul will see on the last day the portals of heaven closed to it without being able to say 'It is my own fault.' You and I know that salvation comes to us through Christ, and if in disobedience to that heavenly light which God has spread over our souls we refuse to adore Christ as our God and Saviour, we should be guilty of rebellion against God.

### DESTINY OF UNBAPTIZED.

But there have been millions to whom through one reason or another knowledge of Christ was refused. What of them? St. Paul says: 'Those not having the law are a law to themselves, their consciences bearing witness to them.' In other words, man is not responsible for his surroundings over which he had no control. God is just and good. No soul is there without some light, no heart is there which does not throbb to some measure of goodness, no human being is there without a conscience. Now the human being obeying conscience obeys God so far as he can obey God, and God is just and merciful.

You and I know that Christ established His own Church, that the Church coming forth from Christ, going down through the ages, is the holy Catholic Church, and if we close our eyes to the truth of the divinity of that Church we are in rebellion against God and against the knowledge which we have received from Him. But if there are those to whom the knowledge of Christ's holy Church is impossible, they have their conscience, and if they are faithful to the light so far as given to them God judges them according to their correspondence with it. You and I know that baptism is the gate to the heaven of supernatural life. But if souls innocent from the stains of actual sin die without baptism, while they are refused entrance into that supernatural region of supernatural happiness which His given by Christ to His own heirs, we need not believe that they are condemned to positive punishment. The Church does not teach such doctrine. A natural happiness is their lot. Always and everywhere God is just and all-merciful and all-loving to His creatures.

Salvation is a personal matter for each one of us. Two beings are con-

cerned when our salvation is mentioned—God and the individual soul. God created each soul to be the arbiter of its own destiny. It will be judged on its own individual record. Let us not then say, if there are others outside of God's Church, if others practice such manner of life, why cannot I be as they? We need not condemn others, we know not their conscience. There is but the almighty God who can peer into the conscience of any one and say whether he is guilty or not. For us, let us look into our own conscience, and ask what obligation does this conscience impose upon us. Others I leave to God. I busy myself with myself. I am not to sit one day in judgment upon all men; only the omniscient can be judge of all consciences; only God will judge all men.

### GOING TO PERDITION WITH THE CROWD.

Even if others were to close their eyes and go against their conscience, would there be much consolation for me to glide down to perdition with the crowd? How foolish the arguments of men. They will say, I will go with the multitude. Thou wast created to do what thy conscience impels thee to do. This is the misfortune, I may say, of innumerable men, to do what others are doing, whether others are right or wrong. The soul forgets its own dignity. It forgets that it was placed by Almighty God upon earth to do its duty to Him because it is duty, not to do merely what others do.

Let each of us look into his own conscience, and in the stillness of God's presence reflect upon the solemn meaning of his personal responsibility. Oh, the responsibility of my soul! Just as I decide so shall I be for eternity. Not my relatives, not my friends, not my neighbors, not the whole nation, not all humanity will be questioned on the last day as to whether I am to be with God in heaven or with His enemies in hell. Only one will speak—I myself. Oh, my God Thou hast made me great when Thou didst put into my own hands my own destiny for eternity! But, my God, what fearful responsibility Thou didst lay upon me! I pray thee, help me by Thy grace to understand this responsibility."

### NO UNITY OUTSIDE THE CHURCH.

The Protestant sects, hopelessly split up as they are, can never expect to act in unison in the work of spreading their form of Christianity. The only bond of union which exists between them is their common hatred of the Catholic Church. However much they may differ in other matters they are united in their opposition to the One, Catholic and Apostolic Church, who to day is carrying out the mission confided to her by her Divine Founder, as she has done continuously for fifteen hundred years before Protestantism was ever heard of. Scribed is the contrast between the way in which she presents to the heathen the great truths she was divinely commissioned to teach and the manner in which the warring Protestant sects seek to win over the same heathen to their way of thinking.

The missionaries she sends into the remotest lands deliver the same message she received from her Divine Spouse. It varies not. It is the same to-day as it was hundreds of years ago. Whether it is St. Patrick bringing the glad tidings of the Gospel to the Irish, or St. Augustin, winning the Britons over to Christianity, or St. Francis Xavier preaching to the Japanese, or some unknown Catholic missionary risking his life in the heart of China in these closing hours of the nineteenth century, they all teach the one doctrine and recognize and proclaim obedience to one Mother.

How different is the case with Protestant missionaries. Each has his own interpretation of Christ's teachings, and each insists that his particular interpretation is the right one. For none of them is there a common authority which has a binding force upon them. It is a go-as-you-please with them. Protestants themselves are beginning to recognize in this diversity a source of weakness, and they would fain put an end to it, but they will never succeed in doing so.

Spiritual unity, which is one of the noted features of the Catholic Church, cannot be found outside of that Church, however much the sects may strive after it. The way they feel the need of it is shown by the following extract from a speech delivered by the Rev. Dr. Behrends of Brooklyn before the Carnegie Hall "Ecumenical Conference":

We are beginning to realize that the campaign on earth is of vast proportions and of amazing results. The time has come when Christian unity fails to meet the demand. That was well enough so as long as continents and islands enjoyed a comparative isolation. Hardly had Porto Rico come under the American flag when there was a race of the denominations for the occupancy of the island, and we began to parcel out the territory. That was comity. Shame on us, I say. What an object lesson it would have been if we had had co-operation for our watchword and had left our denominational banners behind us. Fusion is what we need; co-operation is what we must have. There are a good many of you here who applaud my remarks while you sit here, but when you leave the hall you will be clinging just as tightly to your Calvin, your Wesley, your Knox and your Robinson."

It would give Dr. Behrends a good deal of trouble to return a satisfactory answer to the question, Why should not

your hearers at the "Ecumenical Conference" cling to their Calvin, their Wesley, their Knox and their Robinson? If they are to remain Protestants what else can they do? If they will not accept the teachings of the Church commissioned by Christ to teach all nations they have no choice but either to remain loyal to the various sects into which Protestantism has been divided or reject Christianity altogether and wander off into the barren regions of infidelity. As they refuse to become Catholics, and are unwilling to become Ingersolls, they remain followers of Calvin and of Wesley and of Knox and of Robinson.

Dr. Behrends is in no position to rebuke them. He and thousands of his fellow Protestants recognize the need of unity, and earnestly yearn after it, but they will never attain it so long as they remain outside the fold of the Catholic Church, which is, and has been for nineteen hundred years, the only source of spiritual unity known to mankind. The sects are the natural progeny of Protestantism, and it is not for Dr. Behrends or any other Protestant to denounce them.—N. Y. Freeman's Journal.

### THE POPE ON WEEKLY COMMUNION.

In the Eucharistic Congress held at Lourdes, the Rev. Father Coube, S. J., advanced numerous historical and theological arguments to prove that weekly Communion should be the common practice, not of chosen souls, but of the mass of the faithful. This thesis, soon after the first publication of the lectures in which it was developed, was honored by the warmest and most explicit approbation of forty-five Bishops. It has now received its highest recommendation and final sanction in the following letter addressed to the author by His Holiness Leo XIII.:

"At the present time, and in the actual condition of things, every upright and pious mind sees with grief how the ardor of the faith and the ancient purity of morals are disappearing in a large portion of mankind. If one inquires into the cause of the evil, he finds it to lie chiefly in the fact, that the love and use of the Eucharistic banquet are languishing in most men, and in many have ceased altogether. It is this the apostle already deplored when he wrote to the Corinthians: 'Therefore are there many infirm and weak among you and many sleep.' 'There is nothing surprising in this. He alone is able to fulfil the duties of a Christian life who has put on Christ, and Christ is not put on except by the frequentation of the Eucharistic table. For by this does Christ dwell in us and we in Him. Hence the wisdom of those who, laboring in the cause of faith and morals, make it their duty to excite Catholicity, the Lord's Table. The more abundant the fruits of holiness derived from it. And since you, most beloved son, labor nobly for this end, and are about to re-edit the solemn discourses you highly encourage your design and your zeal, and we wish with all our heart that a large number of Catholics make it their practice to receive every week the Sacrament of the divine favor, we grant you most affectionately the Apostolic Blessing.

Given at Rome, in St. Peter's, this tenth day of January, 1900, the twenty second year of our Pontificate. "LEO XIII., Pope."

### AN ICELAND CEREMONY.

The blessing of the Iceland fleet, which takes place every year at Patnup, always attracts numerous visitors. When the fishing schooners are ready to set sail, the ringing of the church bells announces that the ceremony is about to begin. After Vespers the procession, led by the sailors, marches through the principal streets and squares of the town, which are decked with flags in honor of the occasion, to the beautiful repository erected by the ship owners at the end of the dike. There the Abbe Daniel, standing in the presence of those fifty-six graceful schooners, gayly bedecked with flags, which are to bear away these seaward seamen to the chill fogs of Iceland, pronounced a discourse as eloquent as it was pathetic, and prayed that God would grant success and a safe return for both sailors and ships. Then, preceded by the cross, he made the tour of the floating dock, blessing each ship in turn, saluted as he passed by the great flag which waved aloft.—Sacred Heart Review.

Death—the death of those we love—is not only bitter to endure, but also hard to realize. But yesterday they were here by our side, looking into our eyes, and now they are so far away that not even imagination can pierce the indefinite regions to which they are gone. We cry to them, and they do not answer; we stretch out our hands, and they do not heed. Of all that love which life gave us, death only leaves us the power to pray. When the heart is sick with longing, it is not only "Faith but Nature which cries: 'Eternal rest give unto them, O Lord, and let perpetual light shine upon them.'"—Christian Reid.