

The Catholic Record.

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

VOLUME XXX.

LONDON, ONTARIO SATURDAY, JANUARY 18 1908

1526

The Catholic Record

LONDON, SATURDAY, JAN. 18, 1908.

KNOW THYSELF.

Whilst we are aware of our shortcomings we do not believe that Catholics are inferior to others in all respects. Criticism has its uses, but a spluttering of unpleasant words is not criticism and of no value. It is merely a betrayal of a soured heart and disordered brain, and to be cured should be treated to large doses of introspection. The habit of fault finding begins to disappear when we take stock of ourselves. A review of our own skeletons conduces to mercy, regulates our ambition to play the censor, and reduces our bump of self conceit, and, sanity ours once more, we may be able to see that the average Catholic is a decent citizen, not burdened mayhap with much of the world's goods, but a good son and father, contributing his quota to good government, and loyal to the Church which shepherds him from the cradle to the grave.

POINTLESS WITTIICISMS.

The joke-smiths wax merry over the man who climbs on the "water wagon." These alleged witticisms which were elaborated about the time of Rameses II. may set the bar-room loungeer cackling, but they have absolutely no point so far as the average citizen is concerned. We venture to say that many parishes have more total abstainers than they had a year ago. We are informed that the "road house" is the last place on earth that the self-respecting young man wishes to enter. Not that its proprietor is not respectable, but because public opinion is against his business. Thanks to our press and pastors, we are able to see, not the ideal saloon, but the saloon as it is in all its ugliness. We know it as a menace to our youth and a breeding-ground of degeneracy and sin. A barrier to the progress of a parish, and a mocker at the exhortations of our clergy, it exists only for our discredit. And so we pity the man behind the bar. But why does he not leave the business? If he did this he would not have, perchance, as much money as he has now, but what is a dollar in comparison with the joy of a builder, of a man whose work exhorts no curse from his fellows and leaves no trail of tears and misery. His life would be happier and his last moment untroubled by the phantoms that spring up from the dank soil of the bar room.

MODERNISM.

In view of the fact that the able editor of the Montreal Witness seems to have some misconceptions as to the purport of the Holy Father's condemnation of Modernism, we may be pardoned for restating that it does not touch whatever is soundest and best in modern civilization. It is no bar to progress and no hindrance to intellectual activity. "The only liberty," says Monsignor Moyes in the Nineteenth Century (December) "which she denies 'no' where God has said 'yes,' or, to put it otherwise, the liberty in those who profess her creeds and share her communion of saying yes and no at the same time." To the question why has the Pope condemned the Modernists? an answer, says Monsignor Moyes, may be given on the fingers of one hand.

- (1) Because the Modernists have denied that the divine facts related in the Gospel are historically true.
- (2) Because they have denied that Christ for most of His life knew that He was God and that He ever knew that He was the Saviour of the world.
- (3) Because they have denied the divine sanction and the perpetuity of the great dogmas which enter into the Christian creed.
- (4) Because they have denied that Christ himself personally ever founded the Church or instituted the sacraments.
- (5) Because they deny and subvert the divine constitution of the Church by teaching that the Pope and the Bishops derive their powers, not directly from Christ and His Apostles, but from the Christian people.

In conclusion, it may be observed that one of the plainest features of the Encyclical is the doctrinal teaching which Pius X. opposes to these modernist denials which rest upon the teaching of St. Paul and the Evangelists and was the common property of the Fathers and the councils long centuries before the scholastics came into

existence. Nothing, therefore, can be more puerile than any attempt to discount it as mere scholasticism.

THE WITNESS AND CLAP-TRAP.

The Montreal Witness is, as a rule, not given to clap-trap. It is fair to opponents, and in presenting its own views is mindful of the spirit that should animate an influential publication. In recent issues, however, the editor has lowered his standards when discussing the policy of the Holy Father. His prejudices are playing havoc with his mental vision, with the result that some of his utterances are neither fair nor pertinent. Pius X's condemnation of modernism has not a word against modern life and progress. It says nothing against any form of Government. When, therefore, the editor declares "there is not the remotest prospect that the world will surrender the liberties it has achieved," etc., he is making much ado about nothing, is misleading his public and giving an exhibition of ranting that may be well left to the non-Catholic weekly that looks upon blasphemous "as no very sensible remarks." If he must quarrel with the Holy Father's condemnation of modernism he should not, in deference to fair-play and truth, read into it his preconceived ideas. His remark that there is no good evidence that Simon Peter ever was in Rome may be dismissed for the present with the words of the Protestant writer, Dr. Cave: "That Peter was at Rome, and for some time resided there, we intrepidly affirm with the whole multitude of the ancients."

A GHOST STORY.

Many of the clearest intellects of the Church see, says The Witness, the error and fatality, not to say the disastrous consequences, of the present reversal of the policy of Leo XIII. This sentence may please those who are enmeshed in the nets of Protestant tradition, but it must grieve those who cannot see what some editors so interminably argue about. That press gossip should have beguiled The Witness into making an assertion which it cannot substantiate, is regrettable.

OLD TEACHING.

More than once we have been an echo of the teachings of the Middle Ages regarding the evils of multiplicity of text-books, of cramming, of making study an amusement, not a labor. When, however, an educator, as President Wilson, of Princeton, sponsors these opinions they may be welcomed in quarters which would deny access to us. Speaking the other day at a meeting of the educators of the Middle States, he said: "We have been trying a series of reckless experiments upon the lads and youths, girls and maidens, of this country, instead of educating them. With all our educating we have instructed nobody and with all instructing we have educated nobody." Noting the fact that information is not education, he went on to say that educators are daily cramming the minds of pupils with an enormous mass of irrelevant facts. It is better to see one thing than to look at a hundred.

"Any course of study that disciplines the mind is beneficial to the student. I would advocate giving the children the tasks that are hardest for them to do, and then when they begin to get easy, giving them something else." The trouble is that we are trying to teach a little of everything, and instead are not teaching anything of anything. We should reduce education to a small body of great subjects. We have developed a great genius for everything but simplification."

A CONVERT'S THOUGHT.

I suddenly realized clearly what I had only suspected before—namely, that if the Church of Christ was, as I believed it to be, God's way of salvation, it was impossible that the finding of it should be a matter of shrewdness or scholarship; otherwise, salvation would be easier for the clever and lazier than for the dull and busy. Two or three texts of Scripture began to burn before me. "A highway shall be there," wrote Isaiah; ". . . the redeemed shall walk there. . . . The wayfarer men, though fools, shall not err therein." "A city set on a hill," said our Saviour, "cannot be hid." Again, "Unless you. . . become as little children, you cannot enter into the kingdom of heaven." And again, "I thank thee, Father, because Thou hast hid these things from the wise and prudent, and has revealed them to the little ones."—"Confessions of a Convert," Rev. R. H. Benson.

Mortiferous deeds have the wonderful property of spreading themselves without the aid of the doer.

HOW CAN NON-CATHOLICS AND PAGANS BE SAVED?

A PLAIN STATEMENT OF THE MERCIFUL LEADING OF THE CHURCH.

Maxims, or summary statements of established principles, are useful, whether in religion or in law, for a variety of purposes; but it can scarcely be claimed for them that on the common run of mankind they are self-explanatory, says the Ave Maria. A pithy expression of a general rule of conduct, such as St. Augustine's "Love God, and do what you will," may be absolutely correct when properly understood, but may also be the reverse of a correct when misapprehended by the unscrupulous. "The greater the truth, the greater the lie," is a maxim which may be very easily misunderstood by those who are not versed in legal lore, and among the commonplace of religious writers there are axioms and aphorisms fully as liable to misconstruction by those who are unskilled in theology.

One such axiom, or maxim, is our Catholic dictum: "Outside the Church there is no salvation." By the great mass of non-Catholics probably, by very many of them unquestionably, this statement is supposed to be equivalent to saying that none but professed Catholics can, by any possibility, be saved; that, outside visible communion with the Church, damnation is inevitable. That this is the construction—or rather misconception—given to the axiom by the members of the various sects has been made abundantly clear of late years by the tenor of the questions put time and time again to priests engaged in giving missions to non-Catholics.

The foregoing observations were suggested by a forceful and illuminating sermon on the subject, "How Can Non-Catholics and Pagans Be Saved?" delivered by Rev. John Gavin in the Cathedral at Westminster, London. Father Gavin took as his text the words: "For God so loved the world as to give His only begotten Son, that whosoever believeth in Him may not perish, but may have everlasting life." (John III., 16).

"I close, my brethren, the course of sermons on everlasting punishment by endeavoring to answer a question of great importance: How are non-Catholics and pagans to be saved? Let me lay down at starting three statements that are of faith.

- (1) Whosoever dies in the state of grace, free from mortal sin, is certain to see; it is a subject to be in heaven, although the vision may be delayed by some suffering in purgatory.
- (2) Whosoever dies in mortal sin of thought, word, deed or omission goes straight to hell forever.
- (3) God wishes all men to be saved (I Tim., II., 4) for He came not to judge the world, but to save the world.

"This wish of God to save all men without exception, Jew or Gentile, bond or free, is called the 'salvific will.' It is a will real but not absolute; it is a subject to a clearly defined condition: it supposes and demands the creature's co-operation. No man who does for his own salvation what in him lies will ever be condemned to everlasting torments. And first let us examine in the light of God's justice and mercy the position of non-Catholics in this country. We are familiar with the great dogma of the faith, 'Outside the Church no salvation,' and besides the Vatican Council assumes that the Church has been furnished by her Divine Founder with notes or signs clear and distinct (manifesto) by which all men can recognize her as the guardian and teacher of the revealed word. The doctrine of exclusive salvation, so much misunderstood by non-Catholics, obliges us to believe not that all non-Catholics are lost, but only such as die through their own fault outside the Church. These notes and signs are clear and distinct when the vision is not dimmed through ignorance or malice. But they may escape the confused gaze of the non-Catholic, or they may stare him in the face without his being aware, as the book or letter we are looking for lies before us in the room, and yet we cannot see it. 'Judge not, and you shall not be judged.' Remember our neighbor is judged by the All-merciful in the twilight as granted to him, not in the full blaze of revelation so generously bestowed upon us.

"This leads me to the important and much misunderstood question of good faith found outside the Catholic Church. By good faith is meant the conscientious conviction in God's presence that a particular form of religion has been founded by Christ. So long as that conviction lasts there is an obligation to remain in that form of religion, and not to inquire into the claims of the Church. It is evident I am not considering a state of mind which can afford to be liberal and generous to every sect and creed but forced indifferent to its own, nor those who, forced by the eccentricities of their sect can be of God, are afraid to inquire, lest the search end in the discovery that the Catholic is the one true Church. Such a condition of mind cannot be called conscientious conviction. For conscience is the voice of God commanding what is there and then to be done or to be avoided. Conscience is always and in every instance to be obeyed. It is the warning voice of a higher power. It is a monarch in its commands and prohibitions.

"It is impossible to say how far-reaching this good faith may be in a country where, for three hundred years, Catholic truth has been vilified and misrepresented. The ancient fathers of the Church regarded the pagan with horror, indeed, but with compassion rather than dislike. Paganism was the raw material out of which empires were to be built for the Lord. The music of the Gospel never reached the ears of the infidel. Millions in this land, like the heathen, have never heard the teaching of the Catholic Church. Highly educated men and women know more of pagan rites than of the Church's doctrine. They accuse Catholics of holding doctrines which the Church has never taught, and then abuse us for believing them. We find outside the Church souls leading conscientious, self-denying lives, graced with noble deeds of charity. Of many we may be hopeful, but it would be foolish to deny that even such souls are deprived of well-earned graces granted to Catholics; for them there is no sacrament of penance, or Blessed Eucharist, or last anointing, or Holy Mass. Their fine qualities should urge us to pray earnestly that the full light of Catholic truth may dawn upon many who seem worthy, if indeed they can be worthy, of so priceless a gift as faith.

"Our zeal will also be quickened by the reflection that saints and holy men, with their perception of things divine, have ever been anxious and nervous of the future lot of such as are outside the one true Church. For baptized persons not belonging to the visible fold are at a distinct disadvantage as compared with Catholics, since they have not the sacrament of penance to wipe their mortal sins. A Catholic, says Cardinal Newman, 'knows how to set himself right as a simple matter of business. He repents sincerely, confesses frankly and the priest's absolution blots out his sins forever. An act of perfect contrition or sorrow for the love of God, is the sole way open to non-Catholics to obtain forgiveness of their grave sins; and that way they often hardly know. And that perfect contrition with God's grace is not difficult. It need not necessarily mean more than the state of mind in which God is preferred for his own sake to anything He has forbidden under pain of mortal sin. Perfect contrition does not necessarily require aversion to venial sin. And we may hope in the goodness and mercy of God that before they die, even long before that last audience on earth between the Creator and His creature, He may teach non-Catholics how to make it, and thus clasp to His embrace the souls for whom He died. When Dr. Magee, the late Archbishop of York, was seriously ill, we read of his eagerness to make acts of sorrow for sin, and to have the Anglican absolution. That absolution, as a sacrament, is absolutely valueless, but those acts of sorrow, as we may confidently trust, appealed to the merciful heart of Jesus Christ, Who wishes all men to be saved. And may we not also confidently hope that there are many in this country serving God in all sincerity according to conscience, Catholics at heart who will be counted among the saved, while to others grace and opportunity and warning are given which they may reject to their destruction?"

"And thus I close the first portion of my discourse by repeating once again that no man is ever lost except for a sin which is in him mortal, and consequently a clear, full, deliberate rejection of God, and that we have no right to say of any one that he is damned. The Church allows her priests to absolve conditionally one who dies in the very act of sin, for at the last he may have turned to God. We serve an infinitely tender, gracious Master, who is in all His ways just, and in justice ever mindful of mercy. In His arms the penitent is safe.

"And now I come to the second portion of this sermon: How is the infidel saved? By infidel, as used here, is meant an inhabitant of pagan lands who has never heard the voice of the missionary, or any truth revealed by God. Infidelity, as thus described, has not the character of a sin, but rather of a penalty, inasmuch as such ignorance of divine things is a consequence of the sin of our first parent. Unbelief is a sin when one rejects the faith fairly brought under his notice (see St. Thomas 2, 2, p. 10, a. 1). The Church recognizes three states of permanent conditions of existence beyond the grave—heaven for the just who die in sanctifying grace; hell for those who die in mortal sin, and limbo for the souls of unbaptized infants. Purgatory lasts for a time: It is closed after the day of Judgment. One third of the human race, so it is calculated, die in infancy. The baptized infant goes straight to heaven, the unbaptized to a place called Limbo, because it was supposed to be on the confines of hell (limbus, a fringe). In Limbo the unbaptized enjoy a state of perfect natural happiness. The soul knows and loves God, as He can be known and loved by the natural faculties of intellect and will unilluminated by grace or faith. It rests satisfied with its lot, and no more covets the vision of God face to face in heaven than a bird desires to be an emperor, to use St. Thomas' illustration. The soul in Limbo is as Adam would have been had he never sinned. It cannot be raised to the supernatural order.

"Let us consider now the infidel in the full maturity of his intellectual gifts. It is an article of faith that from the things that are seen by the natural light of human reason he can learn the existence of God and certain leading moral principles that some things are to be shunned as evil and to be performed as good. Everywhere God is felt in the outer world by His works, in His inner life of man by the dictates of conscience which appeal to Him as their Supreme Arbitrator, and their

Supreme Sanction. 'If any one,' writes St. Thomas, 'reared in the woods among animals were to follow the guidance of natural reason in seeking after good and avoiding evil, we must certainly hold that God would reveal to him by internal inspiration the things which he is bound to believe or would send a missionary to instruct him as he sent Peter to Cornelius.' In simplest words the Angelic Doctor teaches that God will grant the infidel all that is necessary for salvation, provided he does what in him lies.

"But a further difficulty confronts us. Among pagans, as among Catholics, there are good and bad. In Athenian society long ago men notorious for their evil lives were pointed out as belonging to the 'bad set.' A pagan commits a mortal sin against the natural law. How is that sin to be forgiven? Mortal sin is canceled by sanctifying grace, which presupposes faith, and divine faith to the pagan is a stranger. Is there no hope for him, nor for the millions in paganism, for two-thirds of the population of the earth, who may possibly be guilty from time to time of what is in them grave transgression? Are we to condemn them to everlasting burnings? No theologian would for a moment think of condemning any to the hell of the damned except for full and deliberate fault. The heart of the pagan from God by grave sin can turn back to Him, urged by natural motives of fear and hope and true repentance. Such motives do not cancel mortal sin, but at least they remove all obstacles to it, and thus afford free scope to the exercise of God's mercy. The great theological maxim helps us through the difficulty. 'Facienti quod in se est Deus non denegat gratiam.' Grace is never wanting in the hour of need to the soul in its honest and best endeavor to find its God. Everlasting fire shall not claim that soul forever as its prey. God can by countless ways enlighten it to believe in Him, in His word, as punishing guilt and rewarding virtue. He can draw aside the veil hiding His sovereign beauty, that the soul may love Him for His own sake, and repent of those mortal sins as an offense against Him so worthy of love; and in such acts of perfect love and perfect sorrow there is implicitly contained the wish to do all God wants and to be baptized by water, were this command realized or possible of fulfillment. And thus, through baptism of desire, as we call it, the work of justification is complete, and the soul of the savage, as we contemptuously call him, is clad in sanctifying grace and becomes an heir to the kingdom of the saints.

"We are never justified in saying that any one in particular, still less whole nations, are condemned to hell by the Saviour of the world. The number of the elect is known to God alone. Should you read of a theologian, or even of a saint, who condemns the mass of human beings to everlasting flames you are disingenuously holding that such is not the doctrine of the Church. Souls are not judged or condemned in battalions. Each soul is judged according to the light granted to him. No Jew or infidel, no Anglican or Catholic is ever condemned to everlasting perdition except because calmly and deliberately, and with full reflection, he has refused to serve God according to his knowledge. Men are condemned for sins of the flesh and for the far graver transgression involved in the refusal to believe Gospel teaching, put in each case there must be determined malice.

"Whenever you are tempted to unkind thoughts of God, or to murmur against what seems to our cramped vision the injustice of His ways, do not forget, my dear brethren, that the greater the charge, the more impartial should be the investigation. It is a maxim of all law to examine both sides before judgment is delivered. Have you ever heard God's side? Have you read the sacred history of His dealing with each soul? Since to us in the past He has ever been loyal and true and mindful of mercy, most assuredly the presumption is that others have also shared in His countless ministrations of consolation and love. God reaches His end in unexpected ways; the immensity of His love is our security; for all men the blood fell in large crimson stains on the unconscious grass in the Garden of Gethsemane, and for all streamed from the five precious wounds on the cross. The fondest wish of the Sacred Heart is that 'Who soever believeth in Him may not perish, but may have everlasting life.'"

JOHN MITCHELL'S REASON.

WHY THE GREAT LABOR LEADER BECAME A CATHOLIC.

John Mitchell, president of the United Mine Workers, did not become a Catholic simply to please his wife who is of that faith, as some of the dailies in Indianapolis and elsewhere put it. His embracing of the Catholic faith was the result of deep thought and careful investigation. This was Mr. Mitchell's own statement after he had perused some of the stories printed in the Indianapolis papers.

The many friends of the president of the Mine Workers will be glad to know that he is now quite recovered from his serious illness. Mr. Mitchell left for Excelsior Springs, Mo., last Friday at noon. He was joined at Chicago by Mrs. Mitchell and her brother David who went to the Springs with him. Up to the time that Mr. Mitchell left Indianapolis he was instructed daily by Rev. Peter Killian,

assistant at St. John's church, who responded to the call when a priest was sent for at Mr. Mitchell's request. Just before leaving Indianapolis, Mr. Mitchell in talking with Father Killian said that his motive for becoming a Catholic, as published in the daily papers was far from correct.

"Of course," said Mr. Mitchell, "it pleased Mrs. Mitchell very much, but that was not the motive that guided me in the matter. I had carefully investigated the subject and had long since made up my mind that I wanted to die in the Catholic faith."

The sponsors for Mr. Mitchell at his baptism were W. D. Ryan of Springfield, president of the mine workers of that State and Herman Justi of Chicago, a member of the Illinois Operators' Association.

Turning to Mr. Justi, after he was baptized, Mr. Mitchell said: "Justi, I am going to do my utmost to be a good Cath. He and not one of whom there are many in the world who use the Catholic Church only when they are in some distress. I want to be a consistent Catholic and a useful one. I have given much thought to this subject for a long time."

Mr. Justi, who is himself a convert, is deeply gratified at the conversion of Mr. Mitchell and at the sincerity of his feelings as expressed since his reception into the Church. There were ten miners and operators in the room at the time of Mr. Mitchell's baptism, among whom were two non-Catholics.

Quite an interesting incident in connection with the reception of Mr. Mitchell into the Church was the fact that just at the moment he was taken ill in the Miners' Conference, Mr. Ryan of Illinois, the miner leader, and Mr. Justi of the operators, were engaged in a very heated debate. When Mr. Mitchell was asked by Father Killian who he wanted as his sponsors, the sick man said with a smile: "I wouldn't be a bad idea to have Ryan and Justi act; I'd like to see them get together."

Mr. Mitchell took with him to Excelsior Springs a catechism, Gibbon's "Faith of our Fathers," and several other Catholic works. The day before Mr. Mitchell left Indianapolis he had among his callers Bishop Chatard and Rev. F. H. Gaviak of St. John's both being introduced to Mr. Mitchell by Father Killian.

Father Killian, the young priest who attended Mr. Mitchell comes from Geismas stock.

CATHOLIC NOTES.

The Most Rev. Daniel Murphy, D. D., Archbishop of Hobart, and the oldest prelate in the world, died at Hobart, Tasmania, Dec. 29.

European papers are still discussing the recent conversion to the Roman Catholic Church of a Russian Orthodox arch-priest, Father Sergius Verigin. The conversion created quite a sensation in St. Petersburg where he was well known.

Archbishop Murphy was born in Crookstown, Macroom, Cork County, Ireland, on June 18, 1815, on the eve of the day that Napoleon met his defeat in Waterloo. He sprang from ancestry distinguished for lineage (being descended from Cathair Mor, and Hermon) as illustrated for virtue.

By the will of Gen. Charles E. Furlong, of New York, a non-Catholic, the following Catholic institutions got \$5,000 each: Convent of Mercy, Vicksburg, Miss.; the Good Shepherd Sister's Day Nursery, in Mulberry street, and the New York Foundling Asylum, both of New York.

The Sacred Congregation of Rites had before it on Nov. 26 the cause of Beatification of Mother Marie-Madeline Sophie Barret, foundress of the Ladies of the Sacred Heart. At its next meeting the Congregation will consider the case of Madeline Pontel, foundress of the Sisters of Mercy.

Bishop Ryan of Alton, Ill., had twenty-five priests slide down a new chute free escape at the Catholic orphanage in that city last week while he stood at the bottom and watched them come shooting out. All came down in safety. Bishop Ryan said he was satisfied with the test and did not make the experiment personally.

The Living Church Annual, the year book of the Episcopal Church in America, has just been issued. In glancing over its pages some interesting indications of the growth of the High Church movement are noted. Under the heading religious orders, are noted twenty-seven such bodies, several of them with names similar to certain well known Catholic orders.

The President of the Argentine Republic has refused the request of the Freemasons of that country for civil incorporation. The denial of the petition was based on the report of the Procurator, who maintained that the Freemasons, in spite of their protestations to the contrary, were not organized for the common weal, and that their statutes comprised a certain number of propositions which were in formal opposition to the constitution and laws of the country.

According to Roman rumors, Mrs. Eleanor Magee, widow of Chris L. Magee, the traction magnate, politician and philanthropist of Pittsburg, will marry the Conte de Gini, a nephew of Pope Leo XIII. Since the death of Senator Magee, his widow has lived in a magnificent home on the outskirts of Rome. Senator Magee left an estate of \$5,000,000 to his wife in trust. Her income is about \$300,000 annually. At her death the entire \$5,000,000 will go to the Trustees of the Margaret Steele Magee Memorial Hospital.