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CANADA.

The Catholic Record.

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

VOLUME XXVII. LONDON, ONTARIO, SATURDAY, NOVEMBER 4, 1905 1411

The Catholic Record.

LONDON, SATURDAY, NOV. 4, 1905.

DOES HONESTY PAY?

Some time ago a writer asked: "Can a man who will not buy a vote, nor bribe a legislature, nor consciously violate a statute afford in these days to run a railroad? There are plenty of people who will not steal if they realize it is stealing, and a good many who will not lie if they realize it is lying; but when stealing or lying comes disguised as self-defense or legitimate enterprise they may feel differently. If limitless rapacity is admirable, if it is the duty of the man with a hundred talents to make them a hundred thousand, he did not see that the degree of honesty that would hinder a man from breaking statutes is any longer the best business policy or even a practicable policy.

Meanwhile they who declare that to be is the thing, and not to have are regarded as visionaries who, unless they are very eccentric, never have their photographs on the ten cent magazines.

PIRATES OLD AND NEW.

The old time buccaneer had a reputation for deviltry, lived up to it unashamed and exhibited it with never a veneer of hypocrisy to hide its ugliness. He cut throats, looted, drank much strong water. His successors ply the trade more warily to day, and with greater success. They do not drink, that is, to excess, because rumor has it that they are dyspeptic. Some of them weep on occasion because we presume they overlooked a few of their neighbor's during their raids. From time to time they are responsible for preachments as to how to succeed. Unlike their piratical forbears they keep on the right side of the penal code. With an astute lawyer as navigating officer they sail the ocean of speculation with the result that their log books can show as grim a story as was ever indited by the buccaneer of the past. They wreck and ruin men as blithely as ever a Hawkins or Kidd made a victim walk the plank. They put their hands by means of some company or other into the pockets of the public and in general leave no device untried: resort to tricks that would scarcely be countenanced by the lowest of swindlers, in their efforts to get money. And yet they escape the stripes of the convict. Not so, however, in England. An individual named Wright tried the frenzied finance game there, and the English companies' law showed him in equivocal manner that commercial brigandage was neither safe nor profitable. In the United States they can do, and have done with impunity what Wright was punished for. Instead of being behind the bars the frenzied financiers are lauded as exemplars for the young—for their ability and philanthropies. Now and then they are denounced as thieves, and then these gentlemen content themselves with asking the befooled and plundered common people: Well, what are you going to do about it? Nothing, we suppose, by a country that puts God out of its schools and whose all important question is not: What are you? But: What have you got?

THE POOR POLICY HOLDER.

The insurance investigation taking place in New York concerns the Canadians who are policy holders in any of the companies under fire. The story of dishonor has not been published in its entirety as yet, but the pages of it in circulation are enough to lead one to suspect that Mr. Lawson was right when he said that financiers under the spell of the code of modern dollar-making are converted into beasts of prey. The investigation reveals that men who were supposed to embody the highest commercial ideals have used trust money as a means of private gain. For political purposes they have used it, and they have also turned thousands of dollars which belong to the widow and orphan into their family coffers. Again, the man who invests in life insurance is under the impression that his money with its earnings shall be returned to him at the stipulated time.

But President McCurdy of the Mutual Life assures us that this is a misconception of mutual life assurance. According to him, it is not a money-making business at all, but a philanthropic enterprise founded for the benefit of the entire earth. That cant, however, as ridiculous as it is insulting, will not satisfy the policy-holder. He regards his money as being subject to the rules of legitimate business. He wonders why he should be exploited in the interests of philanthropy while thousands of dollars are passing yearly into the pockets of the altruistic Mr. McCurdy for the benefit and glorification of the McCurdy family.

Well does a New York paper say that the country may hide its face with shame at the record of underwriting, of speculation with insurance funds, of enormous salaries and commissions paid to relatives, of manipulation of securities so as to deceive the public by fictitious annual statements and of increasing in all these ways the cost of insurance to millions of wage earners in moderate circumstances. Americans, says an English paper, can scarcely be surprised to learn that the confidence of Europe has been staggered by the multiplying proof of so much laxity and wrong-doing.

But who is going to make these gentlemen disgorge their spoils, philanthropic or otherwise?

TALKS ON RELIGION.

FAITH—A GIFT OF GOD—REASONABLE AND INDIVISIBLE.

There can be only one true religion. God alone has the right to establish religion. For God to err is impossible since He is eternal truth. He cannot be the author of contradictory teachings, but He would be were He the founder or upholder of the different religions that claim man's allegiance. "One Lord, one God, one faith and one baptism" is a declaration from the Holy Scriptures which points to unity of faith. Were all religions equally true all religions would be equally false.

We may remark that it is the duty of men to search out the true religion. To embrace that religion requires faith, because "without faith it is impossible to please God." But faith is a gift of God. Hence it is not a virtue actually due to man. A thing which man can claim as a right, cannot be a gift. God alone can give the power or the virtue to believe *with faith*. "No man can come to Me," says our Lord, "except the Father, who hath sent Me, draw him." (St. John vi., 44.) There is no scientific road to faith. Men may discuss until they are tired, but they cannot attain faith simply by their own exertions and cleverness.

Men must be ready to believe, as the field must be ready to receive the grain. They must possess sufficient humility and a desire to receive the light. "He has filled the hungry with good things, and the rich He hath sent empty away." (St. Luke i., 53.)

People who don't want to know are not hungry and hence have no appetite for faith, for the food of faith. The self sufficient, the proud cannot be exalted. "He hath deposed the proud and hath exalted the humble." Hence prayers is better than argument. In addition to praying for those whom we wish to be converted, we ought to get them to pray themselves, the prayer of the blind man: "Oh Lord that I may see."

Faith does not imply the annihilation or even the violation of reason. It is God Who has endowed us with reason and He asks us for a "reasonable service." Our Lord does not ask for faith without having shown a sufficient ground for it. "If I do not the works of my Father, believe Me not." (St. John x., 37.)

Faith, however, acknowledges that reason has a superior in its own line; that there exists something like itself but which infinitely surpasses mere human reason. Since man can and does easily acknowledge that God's power infinitely surpasses his own, how can it be so difficult to realize that the knowledge of God is quite as much above his knowledge and his capacity of knowledge, as the power and the strength of God is above man's strength and power. The Lord Himself has declared: "As the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts." (Isiah lv., 8.)

There must naturally be a great many truths beyond the scope of human reason and upon which human reason cannot pronounce with anything like confidence or certainty, and on which, therefore, it ought not to pronounce at all. It should then be easy to deduce that there must be a sanction— a teaching from a source much higher than mere human reason or authority—the revelation of an infinite superior intelligence. Those truths may be hard to accept by many because they appear to involve things which seem opposed to the dictates of reason.

We use the term seem to be opposed to reason. The difficulties are not difficulties so much to reason as to imagination. You cannot conceive how a thing is to be done or what it will look like when it is done. Reason says there may be millions of ways in which it can be done; imagination says: "I cannot conceive how it is possible."

St. Thomas was incredulous. He said: "Except I shall see in His hands the print of the nails, and put my finger in the place of the nails, and put my hand into His side, I will not believe." (St. John xx, 25.) St. Thomas doubtless, thought he was asking for proof to satisfy his reason. He had proof enough for his reason in the testimony of the other Apostles. What he really wanted was something to satisfy his imagination. He wanted to be able to feel, and to see what Our Lord looked like after He had been in the grave and had risen from the dead.

Thus it is about the truths of faith. Men want to touch, to feel and to handle them intellectually, and to see how everything is to be done and what it will look like when it is done. Since they cannot, they cry out that faith is against their reason, when in reality it is only baffling and disappointing to their imagination.

The virtue of faith is an intellectual submission to the authority of God. Agreement is not submission. Agreement is given because the particular teaching is in accordance with their own views. Faith accepts truths primarily because they are proposed by Supreme Authority.

We must not be slow and grudging in believing, or in the duty of believing. Our Lord for this reproached the disciples on the way to Emmanus as "foolish and slow of heart to believe." (St. Luke xxiv., 25) The Apostles said: "Lord, increase our faith." If we do not pray and do not act up to our faith we endanger its loss.

Faith cannot be divided. If you do not accept the whole object of faith—all that God teaches and the authority through which He teaches, you have not faith. You cannot take from the teaching of God a number of truths pleasing to yourself and make your own selection and then claim to have faith. If only one article proposed for your belief be excluded, you have no faith. The motive of faith is the authority of God. If you question His authority or truthfulness in even one article—you have not faith. And without faith it is impossible to please God."

Faith is the *foundation* upon which all virtues must be built. If nothing be built upon a *foundation*, of what use it is? "So faith also," says St. James, "if it have not works is dead in itself." "As the body without the spirit is dead, so also faith without works is dead."

There are many things which unite men together, for instance, nationality, politics, sympathy, business interests, etc., but *faith* should be the strongest bond. St. Paul tells us: "Work good to all men, but especially to those who are of the household of the faith." (Gal. vi., 10) Exercise your faith. *Do* something for it. When the martyrs died for their faith, they made the best possible act of faith. Suffer for your faith when necessary, and this also will be a practical act of faith. "The just man liveth by faith." The lives of the saints were entirely colored and shaped by their faith. Our faith enlightens us, and we should, as a matter of duty, let our light shine before others.—Cleveland Universe.

ASHAMED OF CATHOLIC PICTURES

"We are sorry to be obliged to admit," says the Paulist Calendar, "that there are Catholics so full of human respect, so narrow and uncultured withal, that they exclude sacred pictures from prominence in their houses, lest they be reckoned among the devout, or annoy the non-Catholic or infidel guest. They do not fear to offend pure eyes with dangerously suggestive pagan pictures, or refined tastes with the banalities of some fleeting fashion in art. They have not sufficient common sense or fineness of feeling to understand what they are shutting out of their lives and those of their children in banishing the Blessed Mother and the Divine Child. Wherever the pictures of the Divine Redeemer, of His Blessed Mother and the saints abound in the household, faith is strong, and the sinful mortal, though, as the poet says, be trip and fall, yet shall not blind his soul with clay."

A SERMON TO NEWSPAPER MEN.

APPEALED TO AT 2 O'CLOCK MASS, THEY FORM A BRANCH OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

"Going * * * Teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost * * * And behold I am with you all days, even to the consummation of the world."

This clarion sounded by Christ to His Apostles nineteen hundred years ago, was used as a text for a sermon preached last Sunday at 2 o'clock in the morning in the city of New York.

It was a remarkable incident at most remarkable religious school. The "Newspapermen's Mass" was inaugurated four years ago in St. Andrew's Church, which is located in the centre of the newspaper district of the great metropolis, and immediately attracted the interest of Church people over all the United States. And truly it deserves all the interest that can be given to it.

One must be acquainted with the divers elements that form this peculiar congregation in order to realize the atmosphere that pervades this early Sunday morning Mass. There at 2 o'clock in one of the few churches which have stood by a district in which religious edifices are getting scarce, one will find a congregation of from six to seven hundred men—editors, reporters, printers, pressmen, policemen, post office employes—reverently fulfiling their religious duties, whilst their fellow-citizens have given themselves into the tender care of Morpheus.

It was to this congregation that the diocesan director of the Society for the Propagation of the Faith, Rev. John J. Dunn, addressed an eloquent and earnest appeal for sympathy and material help. And the appeal was not in vain. At the end of the Mass sixty-one gentlemen, among them the editor of one of our great dailies, offered their services as promoters of the newly organized branch, which is to be known as the New York Newspapermen's Branch of the Society for the Propagation of the Faith. Any one acquainted with newspaper workers might have expected as much from such a class of earnest, practical, intelligent men.

It has been said and repeated many times that the great fault of which Catholics are guilty in their indifference toward the foreign missions and missioners. The accusation is unjust, for this apparent indifference is due to one cause only, namely, their ignorance of that great and noble cause. How many of the editors, reporters and other newspapermen who heard the appeal of Father Dunn last Sunday morning knew anything of the ways and means whereby Catholic priests, Brothers and Sisters are supported in heathen lands? How many of them knew of the arduous and often discouraging efforts made by our missionaries in the North Polar Seas, Manchuria, Alaska, Iceland, etc.? How many of them would have been able to tell how the heroic successors of Father Damien are living in the Island of Molokai? How many were acquainted with the work of Catholic priests in the torrid zones of Africa? In the Land of the Rising Sun? In the far away islands of Oceanica and the snow-clad regions of the Canadian North-West? Very few, undoubtedly. But whose fault was it? Not their's, certainly.

The Catholics of the United States have a great duty to perform, and they are willing to do it as soon as it is made known to them. The enthusiasm and earnestness with which Father Dunn's appeal was received by the newspaperman of New York is only a reflection of the reception accorded the society by all classes of people. The burden is not heavy and the reward will be great.—A Newspaperman.

ENGLISH PRESBYTERIAN REBUKES A BIGOT.

We learn from the Catholic Magazine for South Africa that at the John Knox anniversary held at Pietermaritzburg, Natal, one of the speakers, a Presbyterian minister named Smith, took occasion to give the Church a few vicious digs—thereby showing himself a worthy son of the Scotch "Reformer." His style of abuse is not even sufficiently polished to justify reproduction here, says the Magazine. "We only note this matter here to record the honorable action of Sir Henry Bale, who was chairman of the gathering. This distinguished Natalian did not find slander to his taste, and was bold enough to say so. He said that although an Englishman and not a Scotchman he had to some extent remedied matters by becoming a Presbyterian. But as his ancestors belong to that Church which had come in for some condemnation in one of the addresses that evening he could not but feel that his position in the chair had become a somewhat difficult one. He could not agree with all that had been said by the Rev. John Smith: the speaker had said that there had been saints in the Catholic Church, but he (Sir Henry Bale) would say that there were still saints in the Catholic Church; and among the particular friendships of his life there were some he had known and loved, although differing from them in religious belief. He did not think in such a gathering it was necessary to turn to the faults or defects of other denominations."

IF NOT HELL, WHAT?

A famous Methodist English minister, Dr. Joseph Agar Beet, has resigned his professorship in the Wesleyan College, Richmond, because he can no longer believe in a material hell. Yet he recognizes that there must be some deterrent to the wicked. We must have something to put in the place of this theology of hell fire," says the doctor. He realizes undoubtedly, as every thoughtful man must, that the wholesome fear of everlasting punishment for the deliberate, persistent, and finally impenitent evil doer—a belief which has prevailed in the world even in Paganism—is the most potent factor in preventing a hell here and now. Dr. Agar-Beet does not find full warrant for the doctrine in the Bible? Nothing can be clearer and plainer than the statements of Christ Himself on this matter.

While in view of the fact that no language is adequate to convey an idea of the misfortune of those rational creatures who have deliberately refused the friendship of God, and missed the end for which they were created, preachers are justified in using the strongest deterrents in dealing with those who are attached to evil courses and in danger of hardening their hearts to the call of their Creator, the Church simply proclaims the doctrine of everlasting punishment for the impenitent sinner, and leaves us to ponder on the words of Christ as to its nature. She makes it clear to us that no man can be lost without his own deliberate fault, whether he be born in the darkness of heathenism or in the full light of Christian civilization; and that on the whole, even for this world, there is more real happiness in the course that leads away from perdition, than in those which empty into it.

As the Abbe Felix Klein expresses it, in his admirable "Summary of Christian Doctrine" in a recent issue of the Ave Maria: "Adults who have received the grace a sufficiency of which is offered to all and who, by an evil use of their free-will have degenerated from the natural condition of man, suffer the painful consequences of their attitude according to the exact measure in which it was voluntary. In an order of things regulated by God Himself, it is blasphemy to believe that the punishment can ever surpass the crime."

The lost themselves will go to their own place self condemned. One of the best expositions in brief of Catholic teaching on this awe inspiring subject may be found under its proper head in "Nova Et Vetera," by the Rev. George Tyrrell, S. J.

A TIMELY REMINDER.

The Editor of the Presbyterian Witness would feel a little nervous about placing the Blessed Virgin's picture in the same category of works of art as the "Eurydice" or the "Sybil." We share his nervousness. We have felt, when looking at the walls of some Catholic homes, that either Our Lady or the semi-nude creatures of shady reputation in mythology or history, should go. We don't like to see sacred pictures confined to the bedroom: it looks like a hesitancy in making profession of one's religion. But if you *must* have in your sitting room or parlour so-called works of art, such as that which Mark Twain, speaking of one of them by no less an artist than Titian, said was fit only for the walls of a bagnio, by all means keep the sacred pictures in your bedroom. At the time we first read his remark, many years ago, we wondered, and still the wonder grows, why any Catholic trained to purity and reverence from his infancy, should be less sensitive about such matters than this irreverent, but clean-hearted, American humorist.—The Casket.

WANTS FIVE THOUSAND CHURCHES BURNT.

The Rev. Dr. Stryker, President of Hamilton College, in the course of a sermon delivered the other day in the First Congregational Church of Binghamton, N. Y., proposed a very startling method of bringing about a religious reform in the United States. He told his hearers that if five thousand churches went up in smoke the cause of religion would be advanced thereby.

In giving his reasons for making this startling suggestion the reverend President of Hamilton College said: "Probably five thousand churches in this country could be spared if they were disposed of in that way. The tendancy has been to division even in the body of Christ, the Church. In too many places the number of churches erected is entirely beyond the needs of the communities now and for a long time to come. They are living at a poor, dying rate, and it were better if many of the churches were burned, the people gathered in one large church."

And the surplus of money is used to carry the Gospel into those fields where it has not yet been taken. By so doing the cause of Christ and humanity would be far better conserved.

There is no question that this plan has the merit of novelty. The Protestant minister who proposes it speaks from the fullness of the knowledge, as he has been in charge of several churches in the East as well as in the West. He tells us that the tendency in the Protestant sects has been to division with the result that the churches have sprung up far beyond the spiritual needs of the communities in which they are situated. As a consistent Protestant Dr. Stryker is not in a position to condemn the tendency to division that has produced results which in his opinion call for the burning of five thousand Protestant churches. The principles he and his fellow Protestants have been taught to hold as most sacred necessarilly have brought about the condition of things he condemns.

The splitting up of Protestantism into many sects is an inevitable consequence of the absence of a sure foundation on which the sects can rest. They rejected the one given by the Divine Founder of Christianity and ever since have been going through the process of disintegration which, in the opinion of the Rev. Dr. Stryker requires the torch to be applied to five thousand places of religious worship. He tells us that "it were better if many of the churches we burned, the people gathered in one large church and the surplus of money used to carry the Gospel into those fields where it has not yet been taken."

The reverend gentleman fails to tell us what cohesive power would hold together those who will be "gathered in one large church" after five thousand churches have been given over to the flames. In the course of time this "one large church," would be divided and subdivided until conditions would be reproduced similiar to those which have called forth Dr. Stryker's incendiary advice.

As effects will continue so long as causes remain Dr Stryker and every other would-be Protestant reformer labor in vain to remove defects that are inherent in Protestantism which can never acquire and maintain that unity which can be found only in the Church established not by men but by Christ Himself.—New York Freeman's Journal.

Why Not?

"A Peripatetic" in the Congregationalist airs a grievance, to wit, that in the public press Methodists, Congregationalists, Baptists, etc., do not receive as much attention and as much space as Episcopalians and Catholics. Now in all sincerity Catholics are somewhat weary themselves of the queer kind of newspaper notoriety that Catholic affairs too often receive. We would rather the newspapers told the truth about us once in a great while than print at frequent intervals sensational articles about mere commonplaces, or about things that don't happen at all. But in the Catholic Church bulks larger in modern life than other Churches—why that seems to us perfectly natural. Our Church is the oldest, the largest, the most authoritative, the most impressive, hence the most attractive. It is growing with leaps and bounds and as the mists of prejudice are rolling away it is beginning to appear in its proper character.—Sacred Heart Review.

WHAT THE CHURCH HAS DONE IN NEW YORK.

The New York correspondent of the Buffalo Union and Times, wrote on the 10th of October:

Speaking at the celebration of Discovery Day by the Knights of Columbus, in Carnegie Hall, Sunday night, Rev. Henry Van Rensselaer, S. J., who has done much in educational and other work, especially in the interests of young people in the parish of St. Francis Xavier, offered some striking comparisons and suggestions. He showed the abuse of the word "Church" since the sixteenth century by the various sects adopting what was previously the designation of the one Church and the one law of Christendom. The great civilizing force of the world has been the Catholic Church, which civilized South and Central America and a large part of North America.

Religious toleration was first granted in the colonies by Catholic authority in Maryland, appropriately planting in the land discovered by Catholics the seeds of real liberty. The Irish immigrants, driven to this country by English persecution, had for their first thoughts the preservation of the ancient faith for which they had sacrificed all in their own country. It was not enough for them to build a house and amass wealth, for they wanted the real Christ and the true Church.

Andrew Carnegie is praised for giving $10,000,000 to education. The Church has given $300,000,000 for school buildings and $40,000,000 more to pay the teachers, in building up the parish school system. "We are called un-American," said Father Van Rensselaer, "because we will not worship the Public school, an idol of which the upper part is gold and the feet are clay."

Then the speaker gave some figures. There are 60,000 divorces in this country in one year, he recalled, and he asked where these people got their moral education. A judge in this city said that fifty-six divorce cases were on his calendar on one day and only one was between Catholics—probably for a separation.

Immigration and Catholic mothers are forces building up the Church, the reverend speaker made plain, and he also spoke of the conversions. The evil agencies, which seek to undermine the Church, are worship of Mammon, mixed marriages, isolation of Catholics in rural communities, stealing of Catholic children and sending them West, efforts to pervert the Italian immigrants and infidel literature.

When young men in New York go wrong, it is their hearts and not their heads that err. So said Police Commissioner McAdoo in talking the other evening. Then he said that the average intelligence is high among the criminal as well as among law-abiding people. Without a correct compass, he warned the young men that the city is a dangerous place for them. The sensational papers and plays at which marriage is a joke were declared by the commissioner to be responsible for much of the evil in the city. Sentiment against abuses of the press and the stage seems to be crystallizing, many outside the Church now joining in the condemnation which has long been pronounced by Catholic pastors.

CARDINAL GIBBONS ON OFFICE OF RELIGION.

Religion teaches that we are all children of the same Father, brothers and sisters of the same Redeemer, and consequently, members of the same family.

Religion, therefore, is the fostering mother of charity; charity is the guardian of civility and good breeding; and good breeding is one of the essential elements of the well being of society.

Good breeding, inspired by religion and charity, inculcates a constant self-denial.

Religion is the bond that unites man with his Creator. Religion is the only solid basis of society.

Religion, then, should be the queen of the household. It is a sacred bond, uniting all the members of a family in the ties of domestic love. It is the guardian of peace and contentment. It seasons the bread of labor. It is as unfailing source of wealth. For "godliness with sufficency, is great wealth."

Religion is anterior to society. It is the focus of social virtues, the basis of all morals, the most powerful of all instruments, more enduring than any government.

It is stronger than self-interest, more universal than honor, more active than love of country.

It is the cure of the mighty, the defence of the weak, the consolation of the afflicted.

Religion is the covenant of God with man.

And in the language of Homer, it is "the golden chain which suspends the earth from the throne of the eternal."

Finally, religion is the one only safeguard of our earthly home and the only path by which we may hope to reach our heavenly one.