

The Truth and Witness



MONTREAL, SATURDAY, APRIL 27, 1901.

PRICE FIVE CENTS

PREPARATORY JUBILEE RETREAT FOR MEN, AT ST. PATRICK'S CHURCH.

An Outline of Rev. Father Ryan's Eloquent and Practical Discourses.

SUNDAY EVENING.—"The Rights of God and the Duties of Man Towards God" was the subject of the eloquent sermon with which the Rev. Father Ryan, Rector of St. Michael's Cathedral, Toronto, opened the retreat for men in St. Patrick's Church on Sunday evening last. He took as his text the words "I am the Lord thy God; thou shalt not have strange gods before me." These words, he said, are written, as St. Paul declared, on the fleshy tablets of every man's heart, and can be read by him in the natural light. The predominant note of this new century will be "The Rights of God and the Duties of man Towards God." A good deal was said during the last century, and especially towards the end of it, as was also the case towards the end of the century that preceded it, of the rights of man, as they are called. The old man of the Vatican, Leo XIII, who looks into the future as he reads the records of the past, in writing a luminous letter regarding this new century referred to it as one in which there would be special recognition and devotion to the Kingdom and Royalty of the Eternal Son of God.

Almighty God has a triple right over man—the right of property, the right of labor, the right of purchase. Corresponding to these rights man has a threefold duty to fulfill—the duty of education and worship, the duty of prayer, the duty of service and self-sacrifice. There is no necessity to enter into a discussion on the rights of private and personal property—movable or immovable things, such as land. In reality man has no absolute, no supreme or independent right to such things. For instance, man did not make land. He cannot do as he likes with it; for he must respect the rights of others. Henry George said that man has a right to everything he makes. He was logically correct in arriving at this conclusion from the principles he laid; but those principles were false. Man makes nothing. He only gives form to things. He may build a wooden house, but he did not make the tree. He may chisel a statue, but he did not make the marble. God alone makes everything, and He has an absolute, independent, and supreme right to everything. He made man, and He made the dust, out of which He created man. He created man's soul. He has therefore a supreme and independent right over man. When man was about to be made the Eternal Trinity took counsel, and said, "Let us make man." So that God has a perpetual right to man; and every creature, from the highest angel to the lowest intelligent man has the same duty to perform—to go on his knees and adore and worship God. The so-called science of the age has done its best to rob man of his knowledge of the existence of God. Catholics should defend God's rights, and spread His Church's teachings amongst those whose souls are darkened by sin and whose hearts are hungry and thirsty for a knowledge of the truth. Every Catholic has an individual apostleship in this respect.

God has a right to man's labor. One of the problems of the day is the labor question. What is wanted is a fair day's wage for a fair day's work. Leo XIII, who loves to be called the Pope of the people, has descended from his Papal throne, and mingled amongst the workmen, and written powerful letters in advocacy of fair treatment for the laborers. But a greater than Leo has solved the labor question for ever. Christ came down from his throne in Heaven and labored, both as a man and as God; labored with the sweat of His brow and His heart. Some people are talking about dignifying labor. Christ has already dignified it, and defiled it. It is the laborer who stands in need of being dignified. What wages does God ask for having come down and labored for us? Not much. Morning and evening prayer, which takes very little time to say devoutly, and Mass once a week, on Sundays, and a frequentation of the sacraments. To go to communion once a year, at Easter time, to keep barely within the Church's fold, is surely not enough. It is not a generous wage, considering the work that God has done for us. To-day's beautiful Gospel told us that the Lord said: "I am the Good Shepherd, and I lay down my life for my flock." He did not say laid, but lay. Our Lord did not only live for us; but He also died for us; that gave Him a new right of purchase. In commercial affairs a man gets what he pays for and pays for what he gets—although in these days some men do not always pay for what they get. That, however is the gen-

eral rule, Christ paid for us. St. Paul says: "You are bought at a great price; the price was the blood of Christ, who paid it over the counter of the Cross. Each of us must say 'He lived for me, and He died for me.' God does not act generally with men, but particularly and individually. What are we to do for God for having died for us? We are not absolutely bound to shed our blood for Him, although some of the early Fathers held that we undertake to do so in Baptism if necessary. The early Christians, as we all know, were nearly all martyrs; and there are, thank God, martyrs to-day—noble men and noble women who are ready to live and die for God, and who do live and die for Him. Others write in the press and talk on platforms about what they have done; but these Catholic men and women give up their lives in silence in spreading the Gospel and in assuaging human misery and suffering. We are not asked to do that, but we are asked to kill our sinful selves, to kill the sinful other self, to kill the sin within us. To accomplish that end retreats are made. Let the men who are listening to me do that. See what are the occasions of your sins and avoid them. See what led you astray, and shun it. Resolve to persevere in this amendment of your lives; and not your own lives alone; but help others to amend theirs. Pray to Almighty God, pray to Jesus, the Great Self-Sacrificer, in all sincerity of heart, to give you grace to do your duty towards God, towards the Redeemer, and you will have here a forecast of the glory for which you will thus be preparing yourselves.

MONDAY EVENING.—"Whv, how and when should I save my soul?" was Father Ryan's theme in his discourse on Monday evening. The text was taken from the Book of Genesis; and the angel said: "Save thine own soul." Man, the preacher pointed out, has a duty to perform to himself—he has, of course, several duties. He has the duty of self-respect, the duty of self-reverence, the duty of self-denial, the duty of self-sacrifice. But he has also one supreme and universal duty—that of saving his own soul. In the sermon I delivered on Sunday evening I answered the question, why should a man save his own soul? It is a business-like question—a question of profit and loss. Before a man invests his money in an industrial, commercial or other venture he asks himself, "Will it pay?" It is very difficult to find out beforehand whether it will or not, there are so many uncertainties connected with the things of this life. The money market may change; prices may vary; the weather, fire, water, and the free will of man could affect the investment. There are many risks to the investor to run; there is always danger of failure; and perhaps there are more failures than successes. There is only one investment worth making—one that will last forever—and that investment is in our own immortal soul. What is the value of this soul? In this investment there is no deceit, no danger of loss, because its value is absolutely certain. It is valuable because of its very nature. It is essentially material, spiritual, immortal, created to God's own image and likeness. On the previous evening I explained the value which God has placed upon man's soul. He is infinitely good and all-wise; and He would not pay for it the price of laying down His life and shedding His blood if it had not an infinite value. We know this for certain. Yet how little do we think of our soul? How ready we are to barter it, to give it away for nothing! At the university of Paris St. Ignatius met a gifted young man, whose talents were bound to make him succeed in life. His name was Francis. Ignatius read his character. "Francis," he said to him one day, "you are brilliant and gifted, you are first in the ranks of the students here in the university. When you leave it what do you intend to do?" "To follow my profession of the law," was the reply. "But what then?" asked St. Ignatius. "To rise to be a judge." "What then?" To become distinguished more and more." "What then?" The young man could not answer. St. Ignatius spoke to him of his soul. "O Francis!" he said, "you are a gifted, noble youth! Take thought of your soul." And he quoted the very words of Our Saviour on the question of profit and loss. "What will it profit you if you gain the whole world, and suffer the loss of your soul? What will you take in exchange for your soul? Francis took the words to heart and afterwards, as St. Francis Xavier, he became a millionaire—that is, he went east and converted

millions to the true Church, saving millions of souls. Here is a lesson for every one of you. You are all in a sense apostles. Learn the value of your soul. Take steps to save it. This is an age of societies, some of them not Catholic; not Christian; others Catholic, like the excellent Total Abstinence Society attached to St. Patrick's Church, the League of the Sacred Heart, etc. Join one of these, and become soldier in the good cause. But take care of the danger that lies in some of these Catholic societies—that of selfishness, bred by jealousy of the success of other Catholic societies. Join good Catholic societies, in which all the members are united in our common faith for the work of the salvation of souls.

How am I to save my soul? In the Scriptures you read of the young man who came to Our Saviour asking him what he should do to save his soul. He was told to keep the commandments, and he stated that he had kept them from his youth up. Our Lord looked at him, and said: "If you want to save your soul, to be a hero, sell all you have, give the proceeds to the poor, and come and follow me." The young man paused, and the Scriptures tell us he went away sad, for he had great possessions. He did not earn them; he inherited them from his father; to inherit great possessions is a misfortune. Mr. Carnegie, the Pittsburgh multi-millionaire, said the other day that the greatest misfortune that could befall a young man was to be too rich. Of course, the Scriptures do not say that it is impossible for the rich to be saved; but it is hard for them to be saved. These misfortunes—to inherit much wealth, or to expect to do so—keep young men from working and saving up; they live idle lives; they wear their own souls and the souls of others; they bring shame upon their people; they die young as a rule and go to the grave in degradation. We should all work at legitimate employment. What each of us has to do is to save his soul simply to keep the commandments of God and the precepts of His Church; to work out our own salvation.

When am I to save my soul? The average young man says to himself: I must enjoy myself; I must have a good time; and later on, I will see about saving my soul. A good time! It is usually a bad time. And we know not the day, nor the hour when death will come. Those who put off the consideration of the salvation of their soul are running a terrible risk. Many of them are taken off suddenly in the midst of their pleasures, and are lost for all eternity. Now is the time to save your soul; now is the acceptable time. With God now is eternity. Now is the day of salvation; not to-morrow, which never comes. And it is easy for a man to save his soul. All he has to do is to go to the tribunal of penance, where God's minister brings down to him from Heaven treasures of mercy and grace. It is wise and well to lay by for the rainy day; but the accidents of this life may destroy all your savings in a few moments. But the Scriptures with the soul. That you can infallibly save for ever. Taking once more the words of Scripture, lay up treasures in Heaven, where rust and moths consume not, and where thieves do not enter in and steal. Reserve this very money for your own use. Take time to heart. Look at the question from a business standpoint. No matter how far down a man has sunk, he can easily rise again, and rise higher and higher. Reserve this very money for your own use. Take time to heart. Look at the question from a business standpoint. No matter how far down a man has sunk, he can easily rise again, and rise higher and higher.

TUESDAY EVENING.—"Sin" was the subject of the sermon on Tuesday evening—a subject which is, said Father Ryan, ever ancient yet ever new. Giving a liberal translation to a passage in Isaiah, its real meaning was that the fruit of every mission and every retreat, and all the sacraments of the Catholic Church and the sufferings and death of Christ, has the same end; and that is, that sin should be destroyed. If all these powerful supernatural agents are concentrated that sin should be destroyed, then surely sin was worth while considering. Sin, although great, though terrible, though awful in its effects, is very difficult to understand. One of its effects is the falling away from God's Church and the peril which that means to the soul. The greatest triumph of the devil is the loss, the obliteration of the idea of sin. We hear about sin as an external impiety, as a personal and as a social evil. That is true so far as it goes, but it leaves the real nature of sin out of the question, because it leaves out God. Sin is not an of-

fence against the state or against society, or against man's dignity and honor. Possibly it may be such; but it is much more. It is an offense against Almighty God. God's judgment and punishment of sin should be considered very seriously. Sin was first committed in Heaven amongst the angels. They were created for the glory of God; they have free will; they have powerful intellects; they have superior knowledge; they are of different ranks; and as the poet well says:

"Order is Heaven's first law; and this confounded
Some are, and must be, greater than the rest."

Lucifer belonged to the greatest order of Seraphim. He thought himself like a God. But the highest angel, as I remarked on a previous evening, had to save his own soul as well as we have, by prayer, respect, reverence and adoration. The reward is eternal glory; Lucifer was wanted to be greater than the Most High, and that thought he communicated to other angels, who became his followers. But he and they were immediately stricken by the power of God, and they sank to the lowest depths of hell. There are millions and millions of angels; they are more numerous than all the men who have lived. One-third of their number fell with Lucifer; and the men who save their souls are to take their places in Heaven, once occupied by those fallen angels. Oh! pause and think of that swift judgment of God for a single sinful thought; and pause and think of the hell judgment. The punishment of the angels was eternal and terrible; and if that were so for one sin, one sinful thought, what must be His punishment for numerous sins of thought and word and act! God bears with us because, although He is infinitely just, even in His justice there is mercy; and because He is also infinitely good and infinitely merciful. If He does not give us at once the punishment we deserve for all our sins, it is also because Christ shed His blood for us, and loves us, and wishes us to be saved; and because His Beloved Mother is praying and interceding for us, and saints and friends and little children are praying for us. But God may not always be so patient with us. Any of your sinful thoughts or your sins may be your last; and you may not have time to repent. You all know of the sin of the first man, Adam, and of the terrible consequences of it—all the wars, plagues, diseases, miseries, sorrows, all the evils which have punished and are punishing us ever since.

Those fallen angels are ever going about throughout the world seeking to tempt man to sin. Be on your guard against sin and all the occasions of sin. See the evils that Marxism is bringing into different countries, especially in that once great Catholic country, France. It is making war upon God's Church, it is making war upon God's Church, it is making war upon God's Church. It is putting forth all its energies to save your souls. Make reparations to God for all this. Stand together in defence of the Church. Join such excellent Catholic societies as that of the Holy Name, and the League of the Sacred Heart. We to the man who lives all alone Rally round your clergy, and second their endeavors in behalf of Catholic education, particularly higher education. I was delighted to see your High School. It is just what was wanted. A better time is, however, coming; and it is of great importance for Catholic young men to be equipped for every work of active life, industrial, commercial and political. Once more I say, rally round your priest; be capable and earnest defenders of the Church; join good Catholic societies in which the rule is for the members to go to communion once a month. Examine well your hearts, your minds, and your surroundings, and do your duty as Catholics. In this way sin shall be destroyed, and you will promote God's glory and secure the salvation of your souls.

WEDNESDAY EVENING.—"The rich man died and was buried in hell." With these words, taken from the Gospel of St. Luke, Father Ryan opened his sermon on Wednesday evening. Having referred to the sudden deaths in Montreal, announced in the newspapers, as demonstrating the urgent necessity of Catholics approaching the Sacraments without delay, he said: The subject with which I am going to deal this evening is not altogether a pleasant one at the present day, although it is an old subject—the terrible truth of the punishment of hell. Outside the Catholic Church, many denied the existence of hell. At the time of the Reformation it was declared by those who had left the

Church that in the next world there are but two states—Heaven and hell. They denied the existence of purgatory. Luther said that it did not matter what a man believed so long as he lived well. But it does matter a great deal. The Church teaches us—they are dogmas of the Catholic Church, and it is not for us to argue about them, but to accept them—that there are three states: Heaven, a place of eternal happiness; hell, a place of eternal punishment; and purgatory, a place of temporary punishment. Into purgatory the saints have gone before they entered Heaven. The Church will therefore come from the Church Triumphant in Heaven, the Church Militant on earth and the Church suffering in purgatory. It is our duty to pray for the souls in purgatory, so as to hasten their entry into Heaven.

Let us consider the funeral, the burial, and the epitaph written on the tomb of the soul eternally damned. "The rich man died, and was buried in hell." You all know who the rich man was. He was clad in purple and fine linen and he feasted sumptuously every day. He turned Lazarus, a poor beggar, away from his door. The rich man, the capitalist, is feasting sumptuously every day on the blood-money taken from Lazarus, the poor workingman. It is said that the next great upheaval will come from the east, but the north, nor from the east, but will be caused by the millionaire capitalists, who are lordling it over the downtrodden and despised masses of to-day. However that may be, the rich man died, and we may infer that he died suddenly; and we are told by implication that his body was borne with a showy procession to the tomb. Nobody would bury poor Lazarus. But the angels did, and they accompanied his soul. Instead of angels there were dancing demons around the soul of the rich man, for he went to hell. The Church teaches us that everyone who dies in a state of mortal sin goes to hell, and that is as true as God is in Heaven. He may have been baptized, and confirmed, and have gone many times to Communion, and even have been anointed, and prayed for in Church, and mentioned in the newspapers; yet, having died in mortal sin after a bad life, he is buried in hell. The epitaph on the tomb of his soul was: "To the memory, intellect and will of the soul buried in hell." He remembered Lazarus, for he called out to him for a drop of cold water. In this life he was unjust, cruel, hard-hearted, sensual, voluptuous, bad sinful. It must be remembered that he was not condemned because he was a rich man. Abraham was a rich man too, and Lazarus rests in his bosom. He was justly condemned because he died in mortal sin. He would have been buried in hell also. There are many poor men who get no comfort here, and who have no hope of going to Heaven, and who will go to hell. For God is just, and rewards or punishes according to merits or demerits.

Now is the time for you to review your lives and ask yourselves seriously what you have done with your talents, your gifts, your lives. By putting off confession, contrition, resolution of amendment, communion, you are running the risk of being buried in hell, where the eternally tortured souls see clearly the bad lives they led, but see it too late. As the prophet said, they see their shame. Rouse up, and accustom yourself to see the state of your souls, to see the danger of postponing repentance and contrition, of being sent to hell for eternity. If you do your duty to God your epitaph will be written in His Sacred Heart in Heaven.

The poet said: "Let the dead bury their dead." But the dead past cannot bury its dead. The dead will rise again to be rewarded or punished. Every soul is created for Heaven, not for Hell; and, therefore, even in hell there is a yearning amongst the lost souls for the sight of God, a desire to leave that place of everlasting torture and to pass over the great chasm which separates Hell from Heaven. But they cannot pass over it. In this life they could have passed over; but they would not. Angels have passed over that precipice; the Blessed Mother of God and her Divine Son have passed over it. And the damned souls have come on their knees to the Son of God, praying Him to have mercy on them, and they have supplicated the Blessed Virgin for her intercession. But it was in vain. They were in hell for all eternity. The body of Lazarus had been rot-

ting for four days; and when Jesus Christ saw it he wept with compassion. What a sublime spectacle! He called to Lazarus to arise and come forth, and he did so. Jesus Christ, as the apostles tell us, is the same yesterday, to-day, and to-morrow, with the contrite sinner, with the man who leads a good life. He is calling him to-day to arise and come forth. "Now," He says, "is the time for mercy. Come, and follow me." Here the will comes into play. Will you not listen to and obey the merciful and compassionate voice of the Saviour and arise from your sins? or will you say to yourself that you are contented where you are, and you will not heed His voice. If He is merciful and tender to the repentant sinner, His wrath is terrible to the man who persists in sin and refuses to follow Him. For the sake of your own souls, for the sake of those who are dear to you, for the sake of the Blessed Virgin, for the sake of Christ the Son of God, rise up, heed His voice, accept His great mercy, place your hearts and intellects and will at His disposal, make a general confession of your sins, be truly repentant, go to communion, and then you will pass over the abyss and enter Heaven.

A GRAND TRIBUTE.

In reviewing the life of the late James Martineau, the great Unitarian Minister, an American writer quotes his tribute to the Catholic Church. It is one that surpasses even Macaulay's famous passage in Van Ranke's "History of the Popes." The Rev. Mr. Martineau wrote thus:—"Long and far was this church the sole vehicle of Christianity, that bore it on over the storms of ages, and sheltered it amid the clash of nations. It evangelized the philosophy of the East, and gave some solidity to its wild and voluptuous dreams. It received into its bosom the savage conquerors of the North, and nursed them successively out of utter barbarism. It stood by the desert fountain, from which all modern history flows, and dropped into it the sweetening branch of Christianity, truth and peace. It presided at the birth of art, and liberally gave its traditions into the young hands of color and design. Traces of its labors, and of its versatile power over the human mind are scattered throughout the globe. It has conserved the memory of the lost cities of Africa, and given to Carthage a Christian, as well as a classic, renown. The mountains of Switzerland have heard its Vespers mingling with the cry of liberty, and its Requiem sung over patriot graves. The convulsions of Asiatic history have failed to overthrow it; on the heights of Lebanon, on the plains of Armenia, in the provinces of China, either in the seclusion of the convent, or the stir of population, the names of Jesus and Mary still ascend. It is not difficult to understand the enthusiasm which this ancient and picturesque religion kindles in its disciples. To the poor peasant who knows no other dignity it must be a proud thing to feel himself a member of a vast community that spreads from Andes to the Indus; that has had defiance to the vicissitudes of fifteen centuries and adorned itself with the genius and virtues of them all; that beheld the transition from ancient to modern civilization, and itself forms the connecting link between the Old World in Europe and the new; the missionary of the nations, the associate of history, the patron of art, the vanquisher of the sword."

The "Catholic Univers" of London, adds this brief but all-comprehensive comment:—"Learn that by heart, you lukewarm Catholic who stands silently by when ignorance and bigotry assail that Church, membership in which should be the glory of your life."

A JUBILEE GIFT.

Rev. Matthew A. Taylor, rector of the Church of the Blessed Sacrament, New York, whose silver jubilee is soon to occur, has been presented by his parishioners with \$30,000 to pay for a new parochial residence. The people wished to make a personal present, but Father Taylor asked that it take the form of a rectory. There is only one person in the world to whom we may be severe. There is one who deserves it and on whom we may vent all our severity, and that person is our own self.