

The Catholic Record.

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

VOLUME XXIV.

LONDON, ONTARIO, SATURDAY, JUNE 28, 1902

1236

The Catholic Record.

LONDON, SATURDAY, JUNE 28, 1902.

A WELL KNOWN CHARACTER.

In our parts there a few estimable persons who are always about to engage in some undertaking. Years ago we heard of them intending to do some work, and to day they are still intending and planning other things for the future. And so the time goes by, and they from whom we expected something are becoming confirmed dawdlers.

A GRAVE MATTER.

Judging from a couple of letters received since our last issue there must be some empty-pated females in and around the city. The parents, of course, are mainly to blame. But the father or mother who will persist in sacrificing their children to devils, by teaching them from earliest youth the lessons of the world, are not amenable to correction. They never see their folly until sorrow in some shape taken of the scales that blind their vision. As a result, however, of this blindness, we have miscellaneous assortment of over-dressed girls who are ready to take up with any dandy and have never a scruple to visiting houses and hotels more or less open. This fact is becoming notorious. The houses are known, and the girls too. They are free and easy and enjoy a popularity in certain circles which no sane person would wish to have bestowed on his daughters. And it is for this that they the risk of being looked upon as not possessing that which is the glory of womanhood. Not for an instant do we believe them to be guilty of criminal conduct; they are merely foolish and unable to distinguish between a man and a thing whose chief occupation seems to be keeping his trousers creased. They hold themselves cheap, and the world will take them at their own valuation. Every woman is supposed to be on a pedestal, but the persons to whom we refer, put the pedestal in the mud. It is a pity that a Catholic girl should expose her reputation to defeatment and have her name banded about by brainless fops.

WHAT IS THE REASON?

Here in our parts there are among those who have been accorded the privilege of silence and studious labors within the precincts of a home of learning, a few who seem to be unmindful of the responsibility weighing upon the shoulders of all those who have received a liberal education. Why? Why do not they exercise influence upon their brethren leading them to loftier heights and teaching them by example the lessons of purity and manliness? Why are they so chary of expressing their opinions on the questions of the day—that is, opinions which have within them the flesh and blood of Catholic principle? Why do they not get on? Why do men who never saw a college, leave them in the rear? How is it that medical and legal men come to us unheralded, and build up a practice in a few years, whilst others, as talented and with similar opportunities are dependent on a stray patient in the flossam and jetson of the police court for existence? It is because no man is a prophet in his country or because the "lodges" conspire to retard his progress? Or is it because the doctor is busy with many things which do not concern him in the least, and the lawyer earning an inenviable notoriety as legal hack for political demagogues? Whatever the reason, it is well to remember that the man who succeeds is the one who can wear the same sized hat all the year around.

OUR GRADUATES.

Through the kindness of a friend we had an opportunity of assisting at some of our commencement exercises. There were speeches and essays and joy for little mothers when their boys came forward for medal or diploma. The graduates told us of their hopes and aspirations. High-set they are, and our benison that they may be realized, and that fifty years hence they may be able to lay before their Alma Mater the tribute of fidelity to her teachings. And they are sure that it will be so. For obstacles and difficulties have no terror for them, and over the battle young eyes see but the splendor of victory. They may have a different opinion in a few years, but just now the blood is singing of triumph, and life is like a story with never a sob nor sigh.

The graduate tells us that he will

bear himself in manlike fashion. We hope so. We have need of manhood. There are too many tricksters and sycophants—men whose only qualification is that they are too incompetent to be a hindrance, and who are as insincere as they are time-serving. They are arrogant when they dare, and forgetful ever of the rights and duties of self-hood; ready to attack better men, not openly, but secretly, and by any means—for your truckling knave is an adept at mean and dishonorable warfare. He can be gracious, too, when it serves a purpose, but at heart he is a buccaner who wages war on highest ideals and makes the hearts and minds which he can influence as arid as a desert. He stabs a man in the back as coolly as an urchin spits a fly. That is his business. He manufactures reports and motives and peddles them around—this specimen of humanity who generally poses as a very manly sort of individual.

We suppose that he has lucid intervals during which he may reflect that his conduct does not square with Christianity. But as a proof, we should like to see him making reparation. To begin with him, he should gather up his crooked stories and repair the injury done to the reputations of his brethren. This may be hard to those who deal in pious platitudes and are on exhibition as paragons, but it has its compensations, especially when we are rounding off our little day.

So far as this world goes, this individual succeeds—that is sometimes. He is useful and pliable—a Polonius who cannot call his soul his own.

Of him let our graduates beware. They cannot, if true to themselves, meet with failure—that is in the truest sense of the word. They may slake at our words. But back of an earnest man, determined to live up to his ideals and pledged to hard, persevering work, is God, with Whom failure is impossible.

Difficulties will arise and disenchantment blunt the edge of early enthusiasm, but he will meet with success. And when they taunted him for his industry shall have become diners-out, ornaments for drawing rooms, shadows of other men, he will be a person and not a thing shaped and moulded by society.

NON-CATHOLIC MISSION.

Portland, June 8, 1902.
The mission to non-Catholics that has been in progress at the Church of the Sacred Heart during the past week has proved a phenomenal success. On the opening night the church was comfortably filled, but during the succeeding nights it was crowded to overflowing, many standing outside of the open windows to listen to Father Sutton present the truth of Catholicity in a clear, logical and convincing manner.

The pastor, the Rev. John O'Dowd, and an efficient corps of ushers, were kept busy occupied in providing sittings for the great throng, some of whom had to sit on the altar steps. Nowhere outside of the great city of Philadelphia, said the Rev. Passionist Father, to the Pilot correspondent, than we met with greater success than here in Portland. This is saying a great deal for a New England city, and speaks eloquently of the standing that Catholics occupy in this community, where his beloved prelate, Bishop O'Connell, their beloved people enjoy the respect of their non-Catholic friends.

Father Sutton spoke on the following subjects: Monday night, "The Great Question"; Tuesday, "Purgatory"; Wednesday, "Celibacy, or Why Priests do not Marry"; Thursday, "Can Man be Saved by His Own Works?"; Friday, "The Church and the Bible"; Saturday, on "Hell"; Sunday, June 8, 10.30 a. m., "The Lord Supper," at 7.30 p. m., "Why I am a Catholic."

The Portland Advertiser gave an elaborate report of his lectures entitled "The Great Question," besides publishing the appended well-worded editorial:

"The Advertiser regards the series of lectures being given this week to the Sacred Heart Church by the Rev. Xavier Sutton, Passionist missionary,

as significant in a very important degree, in that the discourses are not only the public and divested of every suggestion of special sect, but are specifically addressed to non-Catholics. 'The object,' says Father Sutton himself, 'is to explain what the Catholic Church teaches and what she does not teach, and to increase kindly feelings between Catholics and their separated brethren. Moreover, Catholics are not admitted unless accompanied by a non-Catholic. Five hundred people sat for an hour in the heat of Monday night to hear the lecturer, and as the rule was rightly enforced it was pretty nearly a non-Catholic audience.'

"This seems indicative of a sentiment which some of us have on occasions mourned as dead. The eloquent Father himself said last night that irreligion is a growing evil, indeed, only the blindest of bigots dare deny that. And so this week's course, opening with a frank discussion, not of Catholic or other doctrines so much as of that questioning faith which alone will save the Christian Church, is something to be grateful for. Besides, it is always well when another bar is thrown down. Not many years ago a Catholic missionary speaking avowedly to non-Catholics would have aroused a great commotion. Last night there were several Protestant ministers in the audience. It is a noble work. Father Sutton's endeavor may very safely be commended and attended to."

It was a novel and inspiring spectacle to see within the hallowed walls of a Roman Catholic Church a vast congregation of non-Catholics, all standing and repeating in a loud voice the Lord's Prayer and singing with the greatest enthusiasm and fervor Catholic hymns like "Lead Kindly Light," etc. Such good feeling will inevitably result in many conversions besides breaking down the barriers of prejudice. Father Sutton's labors in Portland have been highly successful. He will receive even a greater welcome on his next visit.

Father O'Dowd has won the gratitude of all for taking the initiative in this important work.

At the same church a mission for the French speaking Catholics of Portland will take place during the coming week which will be conducted by the Dominican Fathers of Lewiston.—T. P. McGowan, in the Boston Pilot.

INFALLIBILITY OF THE CHURCH.

Before advancing the scriptural proofs of the much-opposed and often misunderstood doctrine of the infallibility of the Church, i. e., of the general Councils, it would be pertinent for the sake of completeness to begin with the concept and object, sphere and authority of the Church, as these are taught in the oracles of revelation. But as this would lead us too far, let a few introductory remarks only be offered here.

It is manifest to all men diligently and candidly reading Holy Scriptures (and ancient authors) that the foundation of the New Testament reign of God was effected in the institution of the primacy and its committal to Peter. (Matt. xvi: 17-19.) What Peter is there assured of, (a) the dignity of being made the indispensable foundation for the Church (where Peter is, there is the Church); (b) the power of the keys; (c) the plenitude of authority to rule, and (d) the legislative authority in the reign of God on earth. Lest the subsequent denial render the plenary authority committed to him doubtful, Christ renews the same immediately before His ascension (John, xxi: 15-17) "Feed My lambs, feed My sheep." Christ's special purpose to give to Peter, the rock and foundation that should triumph over all attacks of nothingness, proves the primacy that he then created, an abiding institution. Let Protestant subtleties, whether wrung from antiquity or the result of private ingenuity, be ever so numerous, in presence of those great words and meaning of those great texts, they are but silly tales. To triumph over the gates of hell from age to age the authority of the primacy must be decisive in the reign on earth (the Church militant)—its judgment in ruling as to who or who are not members of the Church; the keys, the power to bind and loose.

But the chief key is not the sole holder of Church authority (though it be the holder of Church authority in the full measure extent); rather, the episcopate is with the Pope and under his oversight, called, by virtue of divine appointment to rule the Church. The chief scriptural proof of the institution of the episcopate is made by Christ found in the appointment of the primacy (Matt. xviii: 15-20, particularly 18.) "Amen, I say to you, whatsoever you shall bind on earth, shall be bound also in heaven; and whatsoever you shall loose on earth, shall be loosed also in heaven." These words nowise annul the prerogative of Peter, but they insert the totality of the Apostolic College through the conferring of a true ruling authority, into the organism of the Church founded in the primacy. The authority conferred on them was solemnly renewed before His ascension. (Matt. 24, 45; 28, 18-20; John 20, 21; 17, 18.) Of course, when the Bishops are called "Successors of the Apostles," this refers not to the inspired organs of revelation, nor in as far as they had a locally unlimited jurisdiction in the Church, but only in as far as they were superintendents of particular churches. Note, too, that the nature of the authority of the chief pastors of the Church is spiritual and

exhausts its meaning in the service that seeks to bestow on all souls the benefits of grace and truth, without making themselves the center of worship and external splendor: "You know that the princes of the Gentiles lord it over them. . . . It shall not be so among you; but whosoever will be greater among you, let him be your minister, and he that will be first among you shall be your servant. Even as the Son of Man is not come to be ministered unto, but to minister, and to give His life in redemption for many." (Matt. xx: 25-28; comp. Luke xxiii: 24-34; I Cor. iii, 22.)

Infallibility is predicted of the Pope as head of the whole Church, and of general Councils as assemblies of all Bishops together with the Pope; the Pope as the organ of unity, the Council as the organ of the living fellowship of the faith in its highest and most immediate actualization.

1. The dogmatic infallibility of the Pope was solemnly ratified by the Vatican Council, under appeal to former Councils, and it was declared that his dogmatic infallibility is due to the divine assistance. (Session 4, ch. 4.) This divine assistance, which renders him infallible, the Pope enjoys, not as a private individual, but only in the exercise of his supreme dogmatic authority. When publishing treatises on an subject, the Popes express their own views, as other learned men do.

The scriptural proof of the infallibility of the Pope is clearly contained in the words of the institution of the primacy. "I say to thee that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it; and I will give to thee the keys of the Kingdom of Heaven; and whatsoever thou shalt bind on earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven." (Matt. xvi: 18-19; John xviii: 15 ff.) The rock foundation of that Church, which is a reign of the truth, (John xviii: 36-37), can be nothing else than the divinely vouchsafed establishment in the truth. Falsehood and deception are the nature of the powers that as "gates of hell" war against the Church (Rev. 12, Satan is the spirit who "stood not in the truth" (John viii: 44). How else could Peter become the Church's rock except by being established in the truth? If Peter be the shepherd of Christ's flock, wherewith is he to feed the flock but with the truth, with that bread which came down from heaven out of the mouth of God, and which nourishes the soul?

St. Peter is expressly assured of the gift of infallibility after the Last Supper—when Christ had assured all the Apostles of their dignity in God's reign: "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and thou once turned (converted) I confirm thy rock." (Luke xxii: 31-32). But let us ever forget his own personal frailty, Christ announces to him his approaching death; and with him as with Aaron, the high-priest of the Old Covenant, humility must constitute the foundation of his charismatic greatness.

By God's grace, therefore, he is the foundation of the Church, which he sells as a pillar and grand of the Church; (I Tim. iii: 15.) The charism of infallibility was prepared in the Old Covenant in the special Providence that watched over Moses' chair, so that Christ could say: "The scribes and the Pharisees have sitten on the chair of Moses. All things, therefore they shall say to you, observe and do; but they say and do not." (Matt. xxiii: 23.) They have the keys, i. e., the dogmatic authority of the truth. (Luke xi: 52.) It is only their narrowness that makes them unable to make the practical application of the fundamental doctrines of the Old Covenant, whose custodians they are—in the matter of the recognition of John and of the Messias.

The inspiration of prophecy ceasing with the close of revelation, the dogmatic authority stood in need of adequate assistance of divine grace, in order to interpret truth for the faithful; for thereafter no more ambassadors are sent from God, who could rectify, with authority (possible) mistakes of the hierarchy.

2. The scriptural proof of the infallibility of General Councils starts from the prophetic charism vouchsafed to the seventy ancients. (Ex. 24; Numb. 11) The seventy were chiefly called to act as Moses' advisers, nevertheless they also constituted the foundation for the sanhedrin and its dogmatic authority (Jos. ix: 15-18; Judg. xxi: 1; Eccl. xii: 11) which attained particular importance in and since the time of Esdras, and was recognized by Christ as "Moses' Chair." (Matt. 23.)

Jesus assured the Apostolate of the Messianic Church of the Spirit of truth and of wisdom; not until they should have received Him were to go before the world as His witnesses and teachers. (Luke xi: 49; xii: 11; Math. xviii: 19, 20.) "Again I say to you, that if two shall consent upon earth concerning anything whatsoever they shall ask, it shall be done to them by My Father (beforehand else the Holy Spirit of truth.) (III Kings iii: Luke xi: 13; for where there are two or three gathered together in My name, there am I in the midst of them." (John xiv: 13-16, 18.)

"I will ask the Father, and He will give you another Paraclete that He may abide with you forever, namely, the Spirit of truth, Whom the world can not receive, because it seeth Him not nor knoweth Him; but you shall know Him, because He shall abide with you and shall be in you." But the Paraclete, the Holy Ghost, Whom the

Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you." (26.) "When He, the Spirit of Truth, is come, He will teach you all truth." (xvi: 13; comp. xv: 7; xvi: 17-21.) Christ gave them dogmatic authority for all the world. (Matt. xxviii: 18-20, and the power from above necessary therefore. (Luke xxiv: 49; Acts i: 8; xxi, iv: 31-33; v. 32; x: 34 f.)

The first solemn Council of the teaching Church took place for the purpose of settling that great problem, the effectuation of the transition from the national particularism of Jewish Christianity to the Universal Church of the New Covenant. There were gathered in this assembly not only the Apostles, but the ancients, likewise, decided as judges with the assistance of the Holy Ghost. (Acts xv: 6, 22, 23, 28. This Council, too, compared the primitive Apostolic Gospel with that of St. Paul at Barnabas, and determined the plan of missions in outline. (Gal. ii.) The dogmatic authority of the individual Bishop is set forth: (I Tim. iv: 2-9; II Tim. i: 13-14; 2. cf. iii: 14; f. 4.—A. A. Muller in Catholic Telegraph.

IN HONOR OF THE BLESSED VIRGIN.

During the closing years of the nineteenth century several congresses were held in honor of the Mother of God; one at Leghorn in 1896, another at Florence in 1897, a third at Turin in 1898, and a fourth at Lyons in 1900. But Catholic Italy thought that the beginning of the new century should also offer Our Lady the homage of its respect, fidelity and love, under the form of an international reunion, at which the prerogatives of the Blessed Virgin would be proclaimed and honored by means of religious festivities.

It seemed proper, therefore, says the Magazine of our Lady of Goodwill, to invite the Catholics of all countries to take part in an international convention, the first of the twentieth century to be held in honor of the Blessed Virgin. Another reason for choosing the year 1902 for this convention is because Our Holy Father, the Pope, celebrates during these days, the twenty-fifth anniversary of his elevation to the Supreme Pontificate. Indeed, no one can deny that since Leo XIII. began to govern the Church he has not ceased to urge upon Catholics the necessity of seeking the aid and protection of the Blessed Virgin, and of continually increasing her honor. The convention, consequently, will be likewise an observance of the jubilee of Leo XIII.

According to the wishes expressed by the promoters of the convention, the Bishop of Lausanne and Geneva authorized the holding of the congress from the 18th to the 21st of August, 1902, in the city of Fribourg, Switzerland, which contains one of the oldest churches consecrated under the protection of the Immaculate Conception. This year brings around the seventh hundred anniversary of its construction, which will be celebrated by a triduum of solemn festivities.

Situated to a certain extent, on the frontier of several nations—Italy, France, Austria and Germany—easily accessible to Belgium, England, Hungary, Spain and Portugal, and to the countries of the New World by lines of rapid transit, the city of Fribourg seems naturally destined for the holding of a congress in honor of the Mother of God, to take part in which all the Catholics of the entire world are invited.

The government and people of Fribourg are preparing a most cordial reception for the representatives of the different countries; for they fully appreciate the honor conferred on their city.

We hope that both pastors and people will respond in great numbers to the appeal of the organization committee of the International Congress of Fribourg in Honor of the Blessed Virgin.

NO QUAKER STRADDLE.

Catholics take just pride in the position which the Church has always occupied with regard to divorce and remarriage. They have now greater cause for gratification. Although late in moving, it seems to-day that practically all the Protestant world is advancing toward the Catholic position.

The latest body to stir is that of the Quakers. Hitherto the Episcopalian, Presbyterian and Baptist denominations have declared in favor of less wide-open divorce laws. According to the Sunday journals, however, the Quakers, while the latest to stir, actually have moved farther than either of the sects named. The Episcopalian movement was largely a straddle, at best—to use a term familiar in the world of politics. It was faint and timorous, and few within that denomination really believed it in earnest. The Presbyterian body spoke out somewhat more distinctly, yet it allowed divorce and re-marriage for one cause, although their own Bible stared them in the face, making no such exception. We are unaware of the precise nature of the Baptist contention. But the Quakers have struck centre at first shot. Their co-ordinate committee has just declared against divorce with right to re-marry for any cause. They protest against divorce itself, urging that decrees of separation only should be granted. The declaration will probably fill some of the other bodies with amazement. We scarcely think many Episcopalian laymen desire legislation along the line suggested by the brethren.

We must admit that the Quaker de-

mand is precisely that which we should expect. The Quaker at home is an upright, God-fearing citizen. His home, usually, is a model of Christian peace. Few, familiar with Quaker communities, can remember a single instance of divorce occurring therein. As a people they keep out of courts, and out of politics, and out of all distracting world movements; consequently there is little to disturb their serenity or mar family relations. With them the Christian home stands for so much that one is not surprised to find them adopting the Catholic view.

The result of all this late activity soon will be apparent in some kind of law dealing with divorce, and, to some extent, restricting it, we suppose. It is not at all probable that our lawmakers will take the Catholic position, out to some degree the law will be a help to civilization no doubt. One fact is now most apparent to all Protestant leaders: so long as Protestant Christianity winks at indiscriminate divorce and re-marriage, it is powerless in its protest against Mormon polygamy. We have a notion that it is now reforming its own household in order consistently to reform the household of its hated neighbor later on; yet some temporary good may grow out of the present spasm of agitation, nevertheless. Meanwhile, it is pleasant to find the Quakers with us. Owing to the gentle character of their civilization it was easier, no doubt, for them to climb over to the Catholic side of the wall than it was for the others; nevertheless, they set an example that other non-Catholic bodies properly might follow. The text they see in their Bible is identical with one seen by the Quakers.—Catholic Union and Times.

AN INCONSISTENT EDITOR.

The editor of the Ideal American is ruffled, irritated, and we are the cause. We are sorry, but our sorrow is of that mitigated kind that the physician has for blistering his patient to draw out the malodorous humors. We chided him for inconsistency because while condemning the use of pictures of the Father, Son or Holy Ghost he had in the same issue of his paper a picture of Christ—God the Son. He seems to feel that we inserted a hook into his gills, for he jerks and plunges about like an adult trout. Here is one of his plunges by which he hopes to free himself from the ridiculous position we put him in:

"While we do not say so, while the publisher and editor of the Sunday School Picture Lesson, which is inserted in our paper, do not dream to say so, while any lover of art will know the difference between a book illustration and a 'picture' this priest comes with the authority of a holy father and finds in the Ideal American 'a picture of God the Son.'"

While a lover of art, we confess our inability to see any essential difference between a picture of Christ, the God Shepherd, and a picture of Him framed and hung on the walls. In the same issue of his paper in which he tries to wriggle out of his inconsistency, we find on page 138 a picture of all angel delivering St. Peter from prison. On another page there is a picture of Ned feeding a donkey. But as we may imagine Ned to be a subscriber to the Ideal American, paying his subscription work of art, and, therefore, harmless, even if foolish on Ned's part. Here is another plunge.

"By such assertion we can readily see how the poor Roman Catholics are duped to believe that the statues and pictures of their church are statues and pictures of God, the Virgin, the Saints, the Angels, etc. What a shameful system! They take as granted that they have the 'pictures' and the true representation of God, etc., when as a matter of fact they are false. The Ideal American on its 7th number has 'a picture of God the Son?' This is a blasphemous assertion!"

"Poor Roman Catholics," having their fair share of common sense, know that statues and pictures are not perfect representations of their subject as they are in reality—and they are no more liable to be duped—perhaps not so liable—as the editor of the Ideal American. Like said editor, they know that their image in the mirror resembles them, though it does not give the back of their head or the gray matter in their heads, called brains. They love, that is, venerate, the photograph of a near or dear relative or friend, because it reminds them of that relative or friend, and not because they believe it is a perfect representation or reproduction of that friend, with all his lovable qualities and his whole personality. In this we presume the Catholic and the editor of the Ideal American may go yoke-fellows.

The editor accuses us of blaspheming when we said the Ideal American had on one of its pages a picture of God the Son. Now, it had a picture of Christ as the God Shepherd. And if Christ is God the Son—a truth we think the editor is not yet ready to deny—then it is true to say that it had a picture of God the Son. If there be blaspheming, it is in the picture being there and not in the saying that it is there. Of course we do not say it was a good picture, for it was a poor imitation of some Catholic lithograph.

We have dealt elsewhere with a few more recent blunders of the editor of the I. A.; and we promise him to deal with more anon.—New York Freeman's Journal.

Do you wish to experience a great joy which concentrates itself in your soul, embalming it for long hours? Do as much good as possible, as secretly as possible.—Golden Sands.