

The Catholic Record.

"CHRISTIANUS MIRI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOLUME 8.

LONDON, ONTARIO, SATURDAY, APRIL 17, 1886

NO. 392.

NICHOLAS WILSON & CO.
126 Dundas Street,

Tailors and Gents' Furnishers.

FINE AND
MEDIUM WOOLLENS
A SPECIALTY.

INSPECTION INVITED.

THE UNITY OF THE SPIRIT IN
THE BOND OF PEACE.

L.

The Church Catholic knows no tribe, or tongue, or race or color. Jesus Christ, its Divine Founder, commissioned His apostles to teach all nations whatsoever He had taught them. Greek and Gentile, as well as Jew, were to be embraced in the new covenant that He Himself came to establish. "Go ye into the whole world, and preach the gospel to every creature. They going forth preached everywhere." (Mark xvi.) Men of all races and nations were soon counted among the followers of the Crucified. But the Evil One, ever on the alert, ever tireless and vigilant to counteract the good done by the Apostles of Christ, soon sought to foment dissension between Jew and Gentile, Greek and Barbarian. Again and again does the Apostle St. Paul urge the brethren to unity. "I, therefore," says he to the Ephesians, "I therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called with all humility and mildness, with patience, supporting one another in charity: careful to keep the unity of the spirit in one bond of peace." He implores them to be followers of Christ, "even as dear children, and walk in love as Christ also hath loved us, and hath delivered himself for us." (Eph. iv, v.) The Colossians he warned: "Beware lest any man impose upon you by philosophy and vain fallacy, according to the tradition of men, according to the rudiments of the world; and not according to Christ." (Col. ii.) "You are," said St. Peter, "a chosen generation, a royal priesthood, a holy nation, a purchased people; that you may declare His virtues who hath called you out of darkness into His admirable light; who in time past were not a people, but are now the people of God." (1 Peter ii.) Not less explicit is the Apostle St. John: "If we love one another, God abideth in us, and His charity is perfected in us. . . . Let us, therefore, love God, because God first hath loved us. If any man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he seeth, how can he love God whom he seeth not." (1 John iv.) The same spirit that was in the primitive Church at work to divide brother from brother within the fold, because of difference of race or origin, is to-day at work. In fact, it has never, for eighteen hundred and more years, ceased to be at work. The pagan systems of old were national religions. Every race had its own mythology and its own form of worship. But the pagans of old rarely quarreled in the matter of religion. The evil spirit of dissension was with them restricted to national and political issues. Satan and his agents were satisfied with every form of polytheism which yielded them harvests so abundant that nothing further was to be gained by religious feuds and persecution. "The various modes of worship," says Gibbon (himself a dechristianized pagan), "which prevailed in the Roman world, were all considered by the people as equally true: by the philosopher as equally false; and by the magistrate as equally useful. And thus toleration produced not only mutual indulgence, but even religious concord. The superstition of the people was not embittered by any mixture of theological rancor; nor was it confined by the chains of any speculative system. The devout polytheist, though fondly attached to his national rites, admitted with implicit faith the different religions of the earth. Fear, gratitude, and curiosity, a dream or an omen, a singular disorder, or a distant journey, perpetually disposed him to multiply the articles of his belief, and to enlarge the list of his protectors. The thin texture of the pagan mythology was woven with various but not discordant materials. As soon as it was allowed that sages and heroes, who had lived or who had died for the benefit of their country, were exalted to a state of power and immortality, it was universally confessed that they deserved, if not the adoration, at least the reverence of all mankind. The deities of a thousand groves and a thousand streams possessed, in peace, their local and respective influence; nor could the Roman, who deprecated the wealth of the Tiber, deride the Egyptian who presented his offering to the beneficent genius

of the Nile. The visible powers of nature, the planets, and the element were the same throughout the universe. Every virtue, and every vice, acquired its divine representative; every art and profession its patron, whose attributes, in the most distant ages and countries, were uniformly derived from the character of their peculiar votaries: Such was the mild spirit of antiquity, that the natives were less attentive to the difference than to the resemblance of their religious worship. The Greek, the Roman, and the Barbarian, as they met before their respective altars, easily persuaded themselves, that under various names, and with various ceremonies, they adored the same deities." It is not surprising that between the various pagan systems which prevailed in the ancient world there should be little or no hostility. These systems did not seek to restrict or repress human passion. Under their vice, in its lowest forms, was deified. Nothing of self-denial was required of their devotees. Hence complacency, toleration, indifference, and apathy. But when the Christian system was first introduced a great change took place. It was a system essentially based on self-sacrifice and nothing but self-sacrifice. All paganism, human nature itself, was at once in arms against the preachings of the Apostles. Said St. Paul, "Walk in love, as Christ also hath loved us, and hath delivered Himself for us, an oblation and a sacrifice to God, for an odour of sweetness. But fornication and all uncleanness, or covetousness, let it not so much as be named among you, as it becometh saints; nor obscenity, nor foolish talking, nor scurrility, which is to no purpose; but rather giving of thanks. For know ye this, and understand, that no fornicator, nor uncleanness nor covetous person, which is a serving of idols, hath any inheritance in the kingdom of Christ and of God."

The teaching of St. Paul was in fullest accord with that of Christ Himself—whose every exhortation, whose every counsel, whose every precept tended in the direction of self-sacrifice. He was obedient and self-sacrificing even unto death—the very death of the cross. His religion was not one to flatter human passion. It required the eradication of the spirit of self-indulgence from the human heart as necessary for even the first growth of its sacred and saving truths. The pagans of old placed among their divinities Venus as goddess of impurity—and the mythology of Homer is little else than a poetic tissue of Olympian loves. Christ, in his sermon on the mount, proclaimed the excellence of purity, the necessity of self-denial. "You have heard," said the Son of the Living God, "you have heard that it was said to them of old: Thou shalt not commit adultery. But I say unto you that who ever looketh on a woman to lust after her, hath already committed adultery in his heart. And if thy right eye cause thee to offend, pluck it out, and cast it from thee; for it is better for thee that one of thy members should perish than that thy whole body should be cast into hell. And if thy right hand cause thee to offend, cut it off, and cast it from thee, for it is better for thee that one of thy members should perish than that thy whole body should go into hell. But I say to you, love your enemies, do good to them that hate you, and pray for them that persecute and calumniate you, that you may be the children of your father, who is in heaven: who maketh his sun to rise upon the good and the bad, and raineth upon the just and the unjust. For if you love those that love you, what reward shall you have? Do not even the publicans the same? And if you salute your brethren only, what do you more? do not also the heathen the same? Be you, therefore, perfect, as also your heavenly Father is perfect." (Matt. v.) From the earliest days of Christianity, the spirit of evil, ever opposed to self-abasement and the perfection thereon based, has sought and striven to sow the seeds of discord arising from nationalism, the offspring of pride and the foe of Christian humility amongst the brethren of the household of the faith. In the beginning, the greater part of the known world being under one government, there was not the same opportunity for the seeds of national jealousy and racial hatred to take root and whiten into an abundant harvest that afterwards presented itself. But no sooner did Constantine found on the shores of the Bosphorus the great city to which he gave his name, than discord grew and flourished. The patriarchs of Constantinople began to claim the supremacy or a share in the supremacy of the successors of Peter, associating the idea of the spiritual primacy of authority and jurisdiction with that of the supreme sovereignty in temporal. The citizens of Constantinople, imbued with a senseless jealousy of the former capital of

the empire, envied it, born as it was of political predominance, possession of the spiritual sovereignty pertaining to the See of Peter. And it is of record, that this jealousy, of diabolical origin, gaining in strength and activity and influence as the years rolled on, penetrated into and seized the very sanctuary of God, and rent in twain the Christian Church. But the spirit of nationalism reaped its greatest victories at the time of the so-called Reformation. Caesarism had long sought to wrest from the Vicar of Christ at least a share in the spiritual government of the flock committed to the care of the apostles and their successors. They had been resisted by the great Pontiffs of the Middle Ages, and in their humiliation and mortification appealed to popular passion and national jealousy for sustenance. The contests between the Popes and Europeans paved the way for the Lutheran revolt in the sixteenth century. The strongly marked and openly pronounced insular prejudices of Britain were flattered by the erection of Henry VIII's national church, and gave it a vitality it otherwise never had obtained. The spirit of nationalism has been abroad and active in more recent times. The first Napoleon sought to make the Church and its Pontiff subordinate to his schemes of universal empire. The third Bonaparte, while seeking to profit abroad by France's outward profession of Catholicism, lost no opportunity to make the Church subservient to his political purposes. He interfered with a high hand not alone in the temporal affairs of the Papacy, but in the internal government of the Church in his own dominions.

Reviewing Cayla's pamphlet, *Pope et Empereur* published in 1860, Dr. Brownson said, in the April (1861) number of his powerful periodical that with the edict of Louis XIV, relative to the four articles of the French clergy, in 1682, which he had revived, and the *lois organiques* promulgated by his uncle along with the concordat of 1801, which he refused, when dictator, to repeal, the third Napoleon had nearly all the substantial power over the Church in France that he would have in case he were its acknowledged head. He had, according to Brownson, all the power over the church in France that the old French kings had, and they, in the words of Fenelon, were "more Popes in France than the Pope himself."

"It is true," continued Brownson, "his appointments of bishops need the confirmation of the Holy Father, but, ordinarily, these appointments are confirmed as a matter of course, and it is not worth while to throw off entirely the Papal power, in order to get now and then a favorite appointed. Just now Rome has refused to confirm, as Bishop of the see of Yannes, the Abbe Maret, not unknown to our readers; and the Emperor, were he possibly, is not pleased. But the contest will not be pushed to extremes by either party, and will end in a compromise, or in one or the other party's giving way. He cannot, on account of occasional opposition of this sort to his will, afford to break with the Holy See, to isolate himself from the whole Catholic world, and to lose that influence, so important to him, which he has exerted and still exerts over the Catholics of other countries, especially Catholics in non-Catholic states, as the representative of the first Catholic power in the world."

"The 'Napoleonic idea' is not to separate France from the Catholic world, but to place her at the head of that world, and, through the pressure her chief may bring to bear on the Pope, to compel it to follow her lead, and to support her policy. The Pope is a necessary element in the Napoleonic policy; and to withdraw France from his communion would be a political blunder. It would lose the Emperor a useful friend, if it did not raise him up a dangerous enemy. The elder Napoleon re-established the Papal authority in France, because he wanted the Pope as an ally, by whose aid he might secure the co-operation of Catholics in his policy, and through them and his own military and administrative genius, be able to make all non-Catholic powers his vassals, and secure to his dynasty the empire of the world. He found the Pope indolent, less tractable than he had hoped, but the blunder of attempting to coerce him into support of his policy lost him the throne of France, and sent him to fret himself to death on the barren isle of St. Helena. The present Emperor understands tolerably well the blunder of his uncle, and will not be likely to repeat it, although he no doubt counts less than his uncle did on the aid to be derived from the Pope."

The evil effects of Caesarism, so long in at least partial control of the government of the French Church, and the spirit of nationalism infused by every influence of state policy into clergy and laity, have not failed to produce their effect. True, the French clergy as a body are to-day imbued with a spirit as Catholic as any in the world. But the traditional subservience of Church to state in France, their dependence for support on a government openly infidel—avowedly anti-Catholic—for means of subsistence, weakens them in their struggle for freedom and independence. The French Church of to-day, spotless in character and apostolic in ardor, is suffering for the sins of Gallicanism and Jansenism that in days of Bourbon

tyranny and regal splendor tainted, not to a great, but still to a very perceptible extent, its episcopacy and priesthood. It is, in our estimation, certain that the Church of France will never regain freedom till every vestige of state control is removed from its government. Then, unshackled, redeemed, disenthralled and rejuvenated, that Church will once more, we would fain hope and believe, find herself worthy her earlier and better days, the days of St. Irenaeus and of St. Louis.

II.
Nationalism takes either one of two forms—that of Caesarism or mobocracy. The first prevails in the old world—the second is not unknown on this continent. The Caesaristic tendencies of monarchs and statesmen in the old world have created a reaction against that form of connection between church and state that means the subservience of spirituals to temporals and of the church to the administration of the day. Dr. Brownson, in the very article from which we have already cited, well said that the tendency of the modern world is not in the direction of the concentration of the civil and ecclesiastical power in the same hand—but to the separation of church and state, to the emancipation of politics on the one hand, from the control of the spiritual authority, and religion from the authority of the state on the other.

"The watchword of the day is not Union of Church and State, but religious liberty; and though, in the minds of those who vociferate the words in the loudest tone, religious liberty means little else than the liberty of infidelity, and of making war on the Church of God, there is a logic in the human mind that will ultimately compel it to be understood to mean that conscience is free before the civil law, and accountable to God alone, that all religions not *contra bonos mores*, or incompatible with the public peace, must be alike free before the state. Some reject in this tendency, some deplore it. We hold it to be irresistible by any human means, and therefore, cease to war against it. The policy is carried out in our own country, and we have grown up under it. Finding the Church freer here than anywhere else on the globe, we are not disposed to quarrel with it, and we actually believe Catholic interests are better protected and promoted here than they would be if the clergy had an orthodox Caesar to bind or gag their adversaries, and to do their work for them. We feel no hesitancy to it, and personally like it. All we ask of the state is, that it should acknowledge its own incompetency in spirituals, and recognize and protect our equal rights as citizens. If men choose to be Catholics and go to heaven, the state must not hinder them; if they choose to be infidels, heretics, schismatics, and go to the other place, the state must let them go, and leave them to the consequences of their abuse of their freedom."

The tendency here spoken of by Dr. Brownson has gone too far in the direction of a complete separation of temporals from spirituals. These may be distinguished but cannot be separated, no more than conscience can be eliminated from human actions, either as their guide, or as witness against them. Such a connection between Church and State as would secure the due subordination of temporals to spirituals could not but result in lasting advantage to the commonwealth. None other can be attended with other result than disorder and decay. We have spoken of mobocracy as a form of nationalism in matters ecclesiastical. And so it is. It is the form of that distemper best known to us on this side of the Atlantic. America is a country of mixed populations. North America will, we think, but we do not wish to force our opinions on any one, be yet a country of one people and one language, and let us hope and pray of one religion too. But, as it is, it is a country of many various and in certain cases antagonistic populations. The Catholic Church has had in this new world to solve a problem, very like that which she solved in the old world at the time of the irruption of the barbarians. She has had a sudden call to provide spiritual government for men of many divers tongues, and strange races, without wounding their susceptibilities or arousing their prejudices. Her success has been truly marvellous. No other organization could have dealt with and solved this problem as has the true Church of Christ, that church which is so well defined as the congregation of all the faithful, who, being baptized, profess the same doctrines, partake of the same sacraments, and are governed by their lawful pastors, under one visible head, the Viceregent of Christ, who is no other than the Pope and Bishop of Rome. But the Church, in the solution of this problem, has had and has now difficulties to contend with from the pride, wickedness, and disobedience of her own children. In this new country, with its mixed populations, we have placed as bishops over the church men of different races and origins. We have bishops of Irish, of French, of German, of Spanish, of Scotch, of American origin. In all the dioceses governed by these bishops, there are bodies of people sometimes numerically small, but often very large, not

lightened by an intelligence, cultivated and educated to a high degree, has characterized his five years' fruitful missionary work with us. We fully recognize his singular abilities, and we assert no more in praise of them than what is confessed by the general sentiment of our citizens. On many public occasions the Bishop of Kingston has given proof of the possession of a mind richly stored with varied knowledge, whilst his own people are fully aware of His Lordship's profound and accurate acquaintance with the great principles of sacred science, well backing the Chief Pastor of so numerous a flock as are embraced within the limits of Kingston diocese. His Lordship's utterances on questions engaging, from time to time, the public attention, have been marked with a great grasp of the principles underlying, and modifying, and governing all human action, and affecting the prudent solution of the many puzzling problems of social life, with which we are confronted in this new country, made up of many races, imbued with diverse religious prejudices; and his expression of these principles has been always eloquent, brilliant and convincing. His speech in the City Hall, a few years ago, at a meeting organized for the purpose of sympathizing with the United States upon the assassination of their late President Garfield, is perhaps as good an example as can be offered in illustration of our remarks. The Pastoral Address on the subject of Catholic education, occasioned by the Marmon controversy, will be recalled also,—the timely and decisive blow, which in effect finished that discussion. Thus the Bishop's voice and pen are ready always to deal with public questions of moment, and separating from them all irrelevancy, with the precision of a master mind, reduces each issue to those first principles—the ultimate deductions of reason—whose truth never can be questioned, since they are the very basis of knowledge, God made pillars sustaining human conscience.

But we have more satisfaction in contemplating His Lordship's work for the spiritual welfare of his flock. Priests and missions and churches, have been and continue to be, multiplied in the Diocese of Kingston, with an abundance of blessing to the faithful. Everywhere schools are rising up under the care of Religious, in which everything that God and the Church value is successfully accomplished for the Catholic youth of the diocese. And we are compelled to praise the solid, business-like arrangements entered into in all these transactions to secure the efficiency, and permanent success of these undertakings, and financial success of these undertakings.

In the great work of the completion of the Cathedral of Kingston, which the Bishop is so carefully preparing for, we expect therefore eminent success, as well in the beauty of the external perfection of the work, as in the method of distributing the responsibility of its execution with such well devised equality as to insure the co-operation of all the members of the congregation, thus founding this great measure of improvement upon a scheme of the wisest economy. We heartily wish His Lordship length of years, and the blessing of health to carry on his arduous and holy labor, and we pray that the Almighty may bless his useful life with the peace and good will, and harmonious, active and united sympathy of his people and his priests, that the consolation of human affection may render the grievous burden of the pastoral charge less difficult, and that he may thus have always the vigor of a cheerful, unoppressed mind to bring to completion his numerous beneficial works for the lasting good of the Catholic religion in this old diocese of Kingston.

B. B. B.

lightened by an intelligence, cultivated and educated to a high degree, has characterized his five years' fruitful missionary work with us. We fully recognize his singular abilities, and we assert no more in praise of them than what is confessed by the general sentiment of our citizens. On many public occasions the Bishop of Kingston has given proof of the possession of a mind richly stored with varied knowledge, whilst his own people are fully aware of His Lordship's profound and accurate acquaintance with the great principles of sacred science, well backing the Chief Pastor of so numerous a flock as are embraced within the limits of Kingston diocese. His Lordship's utterances on questions engaging, from time to time, the public attention, have been marked with a great grasp of the principles underlying, and modifying, and governing all human action, and affecting the prudent solution of the many puzzling problems of social life, with which we are confronted in this new country, made up of many races, imbued with diverse religious prejudices; and his expression of these principles has been always eloquent, brilliant and convincing. His speech in the City Hall, a few years ago, at a meeting organized for the purpose of sympathizing with the United States upon the assassination of their late President Garfield, is perhaps as good an example as can be offered in illustration of our remarks. The Pastoral Address on the subject of Catholic education, occasioned by the Marmon controversy, will be recalled also,—the timely and decisive blow, which in effect finished that discussion. Thus the Bishop's voice and pen are ready always to deal with public questions of moment, and separating from them all irrelevancy, with the precision of a master mind, reduces each issue to those first principles—the ultimate deductions of reason—whose truth never can be questioned, since they are the very basis of knowledge, God made pillars sustaining human conscience.

But we have more satisfaction in contemplating His Lordship's work for the spiritual welfare of his flock. Priests and missions and churches, have been and continue to be, multiplied in the Diocese of Kingston, with an abundance of blessing to the faithful. Everywhere schools are rising up under the care of Religious, in which everything that God and the Church value is successfully accomplished for the Catholic youth of the diocese. And we are compelled to praise the solid, business-like arrangements entered into in all these transactions to secure the efficiency, and permanent success of these undertakings, and financial success of these undertakings.

In the great work of the completion of the Cathedral of Kingston, which the Bishop is so carefully preparing for, we expect therefore eminent success, as well in the beauty of the external perfection of the work, as in the method of distributing the responsibility of its execution with such well devised equality as to insure the co-operation of all the members of the congregation, thus founding this great measure of improvement upon a scheme of the wisest economy. We heartily wish His Lordship length of years, and the blessing of health to carry on his arduous and holy labor, and we pray that the Almighty may bless his useful life with the peace and good will, and harmonious, active and united sympathy of his people and his priests, that the consolation of human affection may render the grievous burden of the pastoral charge less difficult, and that he may thus have always the vigor of a cheerful, unoppressed mind to bring to completion his numerous beneficial works for the lasting good of the Catholic religion in this old diocese of Kingston.

B. B. B.

B. B. B.